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Hikmat Kashouh

THE ARABIC VERSIONS OF THE GOSPELS

THE MANUSCRIPTS AND THEIR FAMILIES

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Hikmat Kashouh
The Arabic Versions of the Gospels

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For Krista

my love and companion,

For Markus, Betine, and Daniella

my life and joy

Contents

1. Introduction

1.1. Introduction

“Numerous and tangled in their tradition,” “obscure in contents” and “textually irrelevant” are a few phrases which might adequately describe the state of research on the Arabic Gospel manuscripts (AGM) up to the point of this work. It is my somewhat audacious hope that this work will lead the reader to use slightly different terms: numerous but now more accessible; still tangled in their tradition, but far less obscure in contents, and proven to be textually relevant to the study of the history, reception and transmission of the biblical text.

This book is about the Arabic versions of the Gospels. It extracts test passages from more than two hundred manuscripts copied between the eighth and nineteenth centuries, examines their verbal agreements and disagreements, groups them into families and classifies them according to the language of their *Vorlagen*. This foundational work is for understanding the Arab Christian heritage, the ancient Arabic versions of the four Gospels and their influence over the Arab church during the last twelve centuries.

Before moving to the body of this work, I shall briefly present the scope and limitations of this book. Some terminologies and expressions will be defined in the second chapter.

1.2. The Scope of this Book

Since no previous attempt to review the literature of the AGM has been undertaken, and since this work is concerned with a substantial number of AGM rather than a single manuscript, considerable attention was given to work done in the past on these manuscripts. Hence, Chapter Two presents the current state of research while simultaneously expanding on and raising issues which will become of particular interest in the body of this study. An additional benefit of this review is the highlighting of areas which have been the subject of scrupulous attention in the past; in doing so we can avoid repetition.

Chapter Three is concerned with *the manuscripts* examined in this study. It begins with the difficulties encountered in finding these manuscripts, explains the process of examining them and ends with an abridged list (or *kurzgefaste liste*) of over two hundred manuscripts.

From Chapter Four to Chapter Eight, the manuscripts are grouped into families. In general, eight test passages are extracted from each manuscript, compared with other test passages and the manuscripts placed in their respective groups. The test passages of all the manuscripts can be found in Appendix One.

Each family in these chapters is studied independently. In general, each chapter concentrates on one or more versions, depending mainly on their *Vorlge(n)*: Chapter Four examines the families which are translated from Greek; Chapter Five focuses on the versions translated from Syriac; Chapter Six deals only with family *k* because of the large number of manuscripts of this version available: almost half of the manuscripts studied in this book belong in this family.

Chapter Seven examines the families of Coptic and Latin *Vorlagen,* and Chapter Eight includes manuscripts of a mixture of Arabic versions as well as fragmentary manuscripts.

In the grouping of families in Chapters Four and Five, the intent was to begin with those which have not been contaminated with other *Vorlage(n)*. For instance, Chapter Four begins with family *a* which is translated from Greek while showing almost no Syriac influence, as opposed to family *b.* This textual judgment is mainly based on specific passages or a particular Gospel and not the entire four Gospels. A thorough textual examination will be undertaken in the future.

In Chapter Nine, I apply phylogenetic software in order to establish the possible relationship between the families. As a result, a number of families are grouped into different *tribes*. Finally the question of the date of the archetype is addressed in the light of this research.

The conclusion emphasizes the contribution of this study and new avenues in the study of the AGM.

1.3. The Limitations of this Book

There seem to be a general consensus among scholars who in the past expressed interest in the study of the AGM that this corpus is similar to a massive forest, made up of many trees with intertwined branches. It

is barely possible to find a way through and no map is available.[1] The aim of this study is to draw a foundational map which might serve as a preliminary guide to these manuscripts. This map is concerned with grouping and classifying the AGM written in Arabic script and containing the continuous text of the Gospels. To achieve this goal, some areas in the study of these manuscripts had to be overlooked.

1.3.1. The Limitations in Grouping the Manuscripts

The more than two hundred manuscripts examined in this study come from only twenty-one library and monastery collections. Further research may show the existence of many more in the West and, more importantly, in the Arab world. The scope of this book restricts us from going beyond this number.

As for grouping the manuscripts into families, I have taken two test passages from each of the Gospels and used these test passages to locate the manuscripts in their respective groups. In Chapter Two I shall elaborate more on these eight test passages, but at this point it is enough to acknowledge the limitation of this methodology and to be aware that manuscripts with a mixture of versions might not be detected with this limited number of passages. However, since the aim was to include as many manuscripts as possible, I had to restrict myself to a limited number of test passages. The same test passages were collated from all the manuscripts, except when the manuscript is lacunose or fragmentary. When none of the test passages have survived in a particular manuscript, another/other test passage(s) was/were collated.

There was no attempt to examine the organic relationship between the manuscripts and to reconstruct stemmas and trees of manuscripts within the families. The phylogenetic software was only applied to the families and not to the manuscripts within each family. At this stage it seemed to me more important, especially in the context of discussing the date when the AGM were first translated, to note whether or not there was an organic relationship between, for instance, two families from the ninth century (hence one may suggest that a much earlier archetype could be behind both families) than to reconstruct a stemma of two or more manuscripts of the same family. Reconstructing an

1 Concering the Arabic manuscripts of the Gospels, Samir righty asserts that "on est cependant très loin de pouvoir voir clair dans cette jungle, et il serait à souhaiter qu'un (ou plusieurs) étudiant(s) prenne(nt) comme sujet de doctorat ce sujet." S.K. Samir, "La version arabe des évangiles d' al-As'ad Ibn al-'Assāl," *Parole de l'Orient*, 19 (1994): 444.

Arabic text as was once found in the autograph of the translator is secondary at this stage, but learning about a possible organic relationship between the families is more fundamental to this research.

1.3.2. Textual Limitations

Textually, this study does not claim any attempt to make a thorough investigation of any manuscript or family. Since classifying the families includes a study of the language behind the Arabic version, while bearing in mind the space limitation of this kind of research, I was obliged to take a segment, or a number of segments, from the Gospels and consider it/them as a case study and then to draw general conclusions.

Moreover, I have found no need to be restricted to the same segment(s) (see the following paragraphs) in each family studied textually. The test passages were occasionally consulted but their data were certainly not robust enough to be relied on heavily. Other portions from the Gospels had to be analysed. Here are a few examples:

1. In the case of family *a,* and since there is a general consensus that it is translated from Greek, I focused the textual study on the kind of Greek text-type used. For this reason, instead of taking for example, the first ten chapters of Luke and studying them meticulously, I have examined fifty-four variants from the Gospel of Luke and studied them in the light of data in *Text und Textwert.* Later on, to determine whether this version has been influenced by the Peshitta, I took the Gospel of Matthew as a case study and extracted all the readings which differ from the Byzantine text and agree with the Peshitta.
2. In the case of family *b,* since its Greek *Vorlage* is not of a Byzantine text-type, I have extracted two hundred and thirty variants from the Gospel of Luke, which disagree with the Byzantine text, and inserted the Greek manuscripts and ancient versions which support them.[2] Moreover, since I was able to detect Pe-

2 The Arabic variants were in general compared with *limited* Greek, Syriac and Coptic critical editions. The primary editions consulted are: B. and K. Aland, J. Karavidopoulos, C. M. Martini, B.M. Metzger, *Novum Testamentum Graece*, 27th edition (Stuttgart: Deutsche Bibelgesellschaft, 1993) (hereafter NA27); S. C. Legg, *Novum Testamentum Graece: Secundum textum Westcotto-Hortianum, evangelium secundum Marcum* (Oxonii: Typographeo Clarendoniano: 1935); S.C. Legg, *Novum Testamentum Graece: Secundum textum Westcotto-Hortianum, evangelium secundum Matthaeum* (Oxonii: Typographeo Clarendoniano: 1940); The American and British Committees of the In-

shitta influence in the Gospel of Matthew, I have studied Matthew 1:18-2:23 and 28:1-20, and used it as a case study, to show possible Syriac contamination in the text of Matthew.

3. In family *c,* in addition to a textual examination of the eight test passages, I have taken Mark chapters 1-10 and John 1-21 as a case study to learn more about the *Vorlage* of this family.
4. As for family *d,* it was clear to me, through a random examination of its text, that it follows the Syriac Peshitta. Thus, I thought it would be convenient to select chapters 10-19 of the Gospel of Luke, as the Vetus Syra (the Sinaiticus and the Curetonian) are not defective in these chapters, and hence a comparison of the Arabic text with the Vetus Syra and the Peshitta is possible.[3] All the textual variants of all the families, as well as the Greek manuscripts and ancient versions which support them, are placed separately in appendices two and three.

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ternational Greek New Testament Project, eds., *The Gospel according to St. Luke,* 2 vols. (Oxford: Clarendon, 1984), (Hereafter IGNTP); and occasionally: Constantinus Tischendorf, *Novum Testamentum Graece: Ad antiquissimos testes denuo recensuit apparatum criticum omni studio perfectum approsuit,* 8th ed. (Leipzig: Giesecke & Devrient, 1869). especially for John's Gospel; K. Aland, B. Aland, K. Wachtel, eds. (in association with Klaus Witte), *Text und Textwert der griechischen Handschriften des Neuen Testaments. IV. Die synoptischen Evangelien: 1. Das Markusevangelium 2. Das Matthäusevangelium, 3. Das Lukasevangelium, 5. Das Johannesevangelium* (Berlin, New York: Walter de Gruyter, 1998-2005). For the ancient versions including the Arabic Diatessaron: Robertu Weber et al. eds., *Biblia Sacra Iuxta Vulgatam versionem,* 4th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994) (Vulgate); Adolf Jülicher, *Itala: Das Neue Testament in altlateinischer Überlieferung 1. Matthäus-Evangelium, 2. Marcus-Evangelium,3. Lucas-Evangelium, 4. Johannes-Evangelium,* (Berlin, New York: Walter de Gruyter, 1963-1976) (Old Latin); G. Horner, *The Coptic Version of the New Testament in the Northern Dialect otherwise called Memphitic and Bohairic with Introduction, Critical Apparatus, and Literal English Translation,* 2 Vols. (Osnabrück: Otto Zeller, 1969); G. A. Kiraz, *Comparative Edition of the Syriac Gospels: Aligning the Sinaiticus, Curetonianus, Peshīṭṭā and Ḥarklean Versions,* 4 vols. (Leiden, New York, Köln: E. J. Brill, 1996); P.E. Pusey, G.H. Gwilliam, *Tetraevangelium Sanctum juxta simplicem Syrorum versionem ad fidem codicum, massorae, editionum denuo recognitum,* (Oxford, Clarendon, 1901); Agnes Smith Lewis, Margaret Dunlop Gibson, *the Palestinian Syriac Lectionary of the Gospels: Re-edited from two Sinai manuscripts, and from P. de Lagarde's Edition o the "Evangeliarium Hierosolymitanum"* (London: Paternoster, 1899); A. S. Marmardji, *Diatessaron de Tatien: Texte arabe établi, traduit en français, collationé avec les anciennes versions syriaques, suivi d'un évangéliaire diatessarique syriaque et accompagné de quatre planches hors text* (Imprimerie Catholique: Beirut, 1935) (the Arabic Diatessaron).

3 Matthew was not selected because J. Valentin has examined it randomly and was able to find one reading which follows the Curetonian against the Peshitta (Mt.4:7). See Jean Valentin, "Les évangéliaires Arabes de la Bibliothèque du Monastère Ste-Catherine (Mont Sinai): Essai de classification d'après l'étude d'un chapitre (Matth. 28). Traducteurs, réviseurs, types textuels," *Le Museon*, 116 (2003): 445-446.

The above examples are sufficient to argue that I would have achieved very little if I had taken the same segment (e.g. first chapter of Matthew as I. Guidi did, or the last chapter of Matthew as J. Valentin did) and studied it over again throughout all the families. Selecting different segments for each family (when it comes to the study of its *Vorlage*) might show inconsistency in the methodology, but makes better sense, especially if we consider each biblical segment in each family as an independent case study.

1.3.3. Linguistic Limitations

This study is not concerned with a linguistic examination of the AGM. Others have partially undertaken this task.[4] Occasionally, as reason dictated, I have given a limited amount of additional attention to the linguistic features of a particular text or version in question. Vatican, Ar. 13[5] is a case in point. Below are some general remarks about some of the linguistic characteristics of the AGM:

1. The majority of the AGM of the ninth and tenth centuries were copied in South Palestine, at monasteries such as St. Catherine's in Sinai.[6] The linguistic characteristics of these manuscripts are common among Arabic, mainly Christian,[7] manuscripts which were composed or copied in the same area.[8] According to Joshua Blau, the *language* and *grammar* of such manuscripts are neither classical nor similar to modern vernaculars, but somewhere in between (e.g. Middle Arabic). To quote Blau, this corpus of manuscripts belongs to the "south-Palestinian ChA [Christian Arabic] texts" and contains many "MA [Middle Arabic] phenomena" of "ASP [Ancient South-Palestine]".

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4 See for instance Joshua Blau, *A Grammar of Christian Arabic: Based Mainly on South-Palestinian Texts from the First Millennium*, 3 vols., *Corpus Scriptorum Christianorum Orientalium*, vols. 267, 276, 279 (Louvain: Secrétariat du CorpusSCO, 1967).

5 The full shelf-mark should be Vatican, Vat. Ar. 13. "Vat." is dropped for the sake of simplicity.

6 Vatican, Ar. 13 of the ninth century is excluded from this category. It will be examined separately (see §5.1.5.6 below). So is also true for Vatican, Ar. 18 copied in 993 (see 5.1.3 below).

7 For manuscripts copied by Muslims and bearing such characteristics see S.K. Samir, "La tradition Arabe Chrétienne. État de la question, problème et besoins," *Actes du premier congrès international d'études arabes chrétiennes*, *Orientalia Christiana Analecta*, 218 (Rome: Pont. Institutum Studiorum Orientalium, 1982), 56, 59. See also the Introduction in Blau, *A Grammar,* vol. 267.

8 E.g. St. Sābā, St. Chariton and St. Catherine of South Palestine.

2. Samir correctly argues, against Blau, that one should not perceive in these texts "[une] langue arabe proper aux Chrétiens" and that there is no "Grammaire arabe chrétienne". However, "il y a seulement des phénomènes linguistiques caractéristiques de ce que l'on est convenu d'appeler le « moyen arabe » ; et que ces phénomènes se rencontrent plus fréquemment dans les manuscrits sud-palestiniens des IX° et X° siècles étudiés par J. Blau."[9]
3. It is crucial to note, particularly for the AGM, that these texts are *translated* documents. Thus, the linguistic characteristics of these texts, especially when it comes to syntax, are, firstly, closely attached to the *translation technique* (e.g. literal or free translation) used by the scribes of these monasteries and secondly, heavily influenced by their *Vorlage(n)* (e.g. Greek, Syriac). It seems to me inconceivable to study the linguistic characteristics of these documents effectively without a full knowledge of the translation technique and the language of the *Vorlage.*
4. Since these texts are translated documents, the initial and ultimate intention was the translation of the *Sacred Text* in a new emerging medium (e.g. Arabic). The *meaning* which the *Sacred Text* conveys is the goal. At this stage, Arabic grammar and syntax were not the concern of the translators. None seems to be bothered with orthographical "mistakes" (or variants?) found in the Arabic Gospels. In the earliest manuscripts, generally speaking, there seems to be no effort in producing a *linguistic homogenous* text. Moreover, there were no *systematic* linguistic rules, neither syntactical nor orthographical, that the scribes were following or even wanted to follow. This might be our concern in the present today but not when these documents were first translated and copied.
5. Later when the scribes started copying these manuscripts extensively, *linguistic* corrections were introduced to the texts. This linguistic correction phenomenon is perceived in manuscripts as early as the ninth century.[10] The purpose, though it was not done systematicaly, is to present a text improved linguistically and close to the classical Arabic.
6. One of the key factors in the spread of one version as opposed to another is *linguistic simplicity*. Cumbersome texts (e.g. Ibn al-

9 Samir, "La tradition arabe chrétienne," 58.
10 For instance, Sinai, Ar. 72.

'Assāl's version), the use of difficult and rare expressions in a version (e.g. the text of Vatican, Ar. 13), verses which rhymed and are close to the language of the Qur'ān (e.g. Vatican, Ar. 17 and 18) all seem to have been unwelcome to the Arab Christians in general, and among Christians of South Palestine in particular.

1.3.4. Other Limitations

In addition to the textual and linguistic limitations, there are some other areas which it was not possible to touch upon, and these include:

1. Throughout my examination of these manuscripts, I came across many corrections, additions, and sometimes personal reflections placed as glosses in the margin of some manuscripts. In addition, colophons, hypotheses, subscriptions, miniatures, neumes, sometimes marginal scholions, chapter divisions, occasional stichometric information or scribbles are found in almost each of these artefacts. Sadly, all these valuable data had to be overlooked.
2. Although all the manuscripts studied here contain the continuous text of the Gospels, scribes have inserted, in the text and/or in the margin, the day(s) of the week(s) when (a) specific passage(s) should be read. In this way these manuscripts served as lectionaries and were read during the church service throughout the year. Since every church (e.g. Melkite, Coptic) has a different ecclesiological calendar, examining these liturgical signs and rubrics can significantly inform us about the ecclesiological milieu of the manuscript or group of manuscripts. In my judgment this study requires an independent monograph. There are significant liturgical variants from one manuscript to another even within the same family. Some scribes kept the same Arabic text of their exemplar but adapted a different liturgical calendar. It is certainly beyond the scope of this study to examine them.

2. The Continuous Text of the Arabic Gospel Manuscripts: The State of Research (1849—2004)

2.1. Introduction

In the last two centuries, some prominent orientalists and textual critics have given attention to the study of the Arabic texts of the Gospels. Although most previous research on this subject has been limited, Arabicists in particular are indebted to their contributions in this regard.

This chapter presents a review of literature which has been undertaken in the study of manuscripts containing the continuous text of the Arabic Gospels.[1] This review is essential, not only because, as far as I know, one has never been presented, but also because it tells us how far this study has advanced and what are the pressing issues still needing to be investigated in depth. Any literature which is not directly related to the main outline of this study will be disregarded; for instance, any research done on the Diatessaron, Arabic lectionaries, Karshuni manuscripts, or articles related to Islam and in which references to biblical verses are given will be excluded. Moreover, the three well-known volumes of Blau on Christian Arabic grammar of the first millennium,[2] the extensive research on the Arabic script and its development, and the library catalogues and concordances which contain information about the AGM will only be consulted, when appropriate, in the body of the study and not in this chapter.

The following review is presented chronologically while at the same time allowing the interaction of other scholars, from later periods, on specific themes to provide maximum benefit to the reader.

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1 Whenever the expression "Arabic Gospel Manuscripts" (AGM) appears, I mean by it "the manuscripts which contain the continuous text of the Gospels written with Arabic Script." Therefore, the Diatessaron, Gospel lectionaries, Gospel texts interspersed with commentaries, Gospel texts written with Syriac script (Karshuni manuscripts) or Hebrew script are all excluded from this definition.

2 See Blau, *A Grammar*.

2.2. From Tischendorf to Lagarde: (1849—1865)

It seems appropriate to start this review with one of the most influential textual critics; Lobegott Friedrich Constantin von Tischendorf, who prepared eight editions of the *Novum Testamentum Greace* between 1841 and 1872. In his 1849 edition, Tischendorf extended his critical apparatus to include variations found in Ethiopic, Armenian, Georgian, Gothic, Persian, Anglo-Saxon, Slavonic and, most importantly for the present research, Arabic versions. The Arabic text he used seems to be the Walton's London Polyglot[3] printed in 1657.[4] The Polyglot text, as well as the two earliest printed editions of the Arabic versions (the Medicean 1590-1591 and Erpenius 1616), contains, with some degree of variation, the text of the "Alexandrian Vulgate" or what is called family *k* in this study (see Chapter Six).[5]

Subsequently, Henry Alford, in his first three editions of the Greek Testament, follows in the footstep of Tischendorf and cites a number of versions including the Arabic in his apparatus. However, in his fourth edition Alford, being influenced by the Edinburgh reviewer (see below), discards these versions on the basis that they are "all comparatively recent translations" and that they were not translated "from the original Greek."[6] The basis of his conviction seems to derive, according to P. Le Page Renouf,[7] from the Edinburgh article published in 1851. When he comes to evaluate the work of Tischendorf especially on the use of the extended versions of the New Testament, the Edinburg reviewer states that all these versions, with the exception of the Gothic, "were derived not from Greek codices exclusively, but partially or wholly from Syrian, Coptic, and Latin versions. This mixed and indefi-

3 See for instance on page xvi of Tischendorf's *Novum Testamentum Graece,* vol. 1.

4 *Biblia S Polyglotta, Bibliorum Sacrorum tomus quintus: Sive Novum d.n. Jesu Christi Testamentum,* 1657. This London edition is a reprint of the Paris Polyglot Bible. See on this, Bruce M. Metzger, *The Early Versions of the New Testament: Their Origin, Transmission, and Limitations* (Oxford: Clarendon Press, 1977), 266.

5 The earliest printed editions of the Arabic versions were made between 1590 and 1708 A.D. For a short survey of these editions Metzger, *Early Version*, 265-267.

6 Henry Alford, *The Greek Testament: With a Critically Revised Text: A Digest of Various Readings: Marginal References to Verbal and Idiomatic Usage: Prolegomena: And a Critical and Exegetical Commentary*, 4th ed., vol. 1: *The Four Gospels* (London: Rivingtons, Waterloo Place, 1859), 115.

7 See P. Le Page Renouf, "On the Supposed Latin Origin of the Arabic Version of the Gospels," *Atlantis: or Register of Literature and Science of the Catholic University of Ireland*, 4 (1863): 241.

nite character renders them of very little use in the present stage of critical investigation of the text."[8]

In 1852 Samuel Davidson followed the same line of thought, but used much stronger language when he asserted that "The Arabic version of the Gospels must be discarded as useless, for it was not made from the original, but from the Vulgate. We should, therefore, consistently omit all mention of the version in question."[9]

Neither the Edinburgh reviewer nor Davidson present any textual proof in their work to back their arguments. Davidson seems to rely mainly on external as well as secondary sources.[10]

In 1863, P. Le Page Renouf questioned Davidson's basis for his claim and went on to show successfully that the Arabic texts agree with the Greek against the Latin Vulgate in a number of places. Moreover, he was able to show that, in some specific renderings, the Arabic translation is far more accurate and gives the full force of the Greek original better than the Latin translation.[11] In addition, Renouf points to a number of Arabic words clearly translated from Greek and not a Latin *Vorlage*.[12] Renouf concludes his work by asserting that the Arabic versions might furnish strong evidence to the text of the New Testament.

Renouf's argument in this early stage is of great value especially as his claim is preceded by scientifically and linguistically grounded research based on a primary source. There are obvious limitations in this work, for example, the study is concentrated on one single version without a clear awareness of the variety of the Arabic manuscripts and their tangled tradition. Paul de Lagarde, who transcribed to text of Vienna Or. 1544 (A. F. 97 (545)) and examined a few manuscripts from the same family (*k*), stated in 1864 that the „Arabische Übersetzungen der evangelien giebt es mehr, als der mit drängenden arbeiten überhäuften theologie lieb sein kann".[13] This statement, which was extensively quoted by scholars in the following years, and was originally articulated based on variations found in manuscripts within one

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8 "Novum Testamentum Graece: Ad antiquo testes recensuit apparatum criticum," *Edinburgh Review* 94, no. 191 (July 1851): 29.

9 Sumuel Davidson, *A Treatise on Biblical Criticism: Exhibiting a Systematic View of That Science* (Edinburgh: A and C. Black, 1852).

10 For instance he referred to John, Bishop of Seville, who was believed to have translated the Bible into Arabic from the Vulgate in the eighth century. This conjecture was refuted later by scholars like Gildemeister and others. See below.

11 Le Page Renouf, "On the Supposed Latin Origin of the Arabic," 249-257.

12 For instance, لباب = λίβανον; كرز (κηρύσσειν); ناموس (νόμος) etc. See ibid., 249-250.

13 Paul de Lagarde, *Die vier Evangelien, arabisch aus der Wiener Handschrift herausgegeben,* (Leipzig: F A Brockhaus, 1864), 1.

family, became an unequivocal warning against any future attempt to venture shallow research on, or express an opinion about, the origin and affinities of the AGM.[14]

2.3. Ignazio Guidi (1888)

A breakthrough occurred in 1888 through the pioneering work of Ignazio Guidi,[15] whose work became the basis for all subsequent research. The first section (pp. 1-33) deals with Arabic versions of the Gospels and the second (pp. 33-37) with the Ethiopic versions. He took Mt. 1:18-25 as his test passage and compared sixty-eight manuscripts of the Gospels and developed five different groups or, as he called them, *classi*; firstly, the manuscripts translated from a Greek source (pp. 6-13); secondly those translated from, or corrected against, the Syriac Peshitta (pp. 13-17); thirdly those translated from, or corrected against, the Coptic version (pp. 17-18); fourthly, manuscripts of two eclectic recensions: the recension of Ibn al-ʻAssāl and the "Alexandrian Vulgate" (pp. 18-25); and fifthly, the elegant or singular manuscripts (pp. 25-30).

I will not discuss Guidi's work in full detail in this chapter. His work, with all its limitations, is the first serious attempt to classify the numerous AGM, and to show that the chief source for translating the Gospels into Arabic is the Greek. However, a few brief observations need to be made:

1. His method of choosing only one test passage from Matthew for ascertaining the relationship between the manuscripts is precarious. Mt. 1:18-25 may give us an idea about the relationship between the manuscripts in the Gospel of Matthew only, but surely not in all four Gospels. Ideally the entire manuscript should be collated against the others. A possible alternative for making this attempt both realistic and academically trustworthy, would be by taking two test passages, preferably neither from the very beginning nor the end, of each Gospel and studying their contents and affinities. Still it is possible to argue that

14 In the same period, Gildemeister transcribed and published four samples of codex British Library, Add. 14467 (Or. 1075). For the sake of avoiding repetition, we will only discuss his contribution when we come to describe this manuscript later in chapter eight (§8.1.3 below). See Ioannis Gildemeisteri, *De Evangeliis in Arabicum e Simplici Syriaca Translatis* (Bonn: Adolphum Marcum, 1865), 37-42.

15 Ignazio Guidi, *Le Traduzioni Degli Evangelii in Arabo e in Etiopico*, in *Atti della Reale Accademia dei Lincei*, vol. 4, Ser. 4 (Rome: Tipografia Della R. Accademia Dei Lincei, 1888).

if the Arabic manuscripts have block mixtures of texts this methodology would not be able to discover that mixture and should only be considered as a first step towards a full collation of the AGM.

2. The study of the text-type behind the AGM is not taken into account in Guidi's work. He does not mention whether the Greek *Vorlage* behind the Arabic manuscripts represents a Byzantine or Alexandrian text-type or another. Nor does he explain if it is only the Peshitta version that stands behind the manuscripts originally translated from Syriac.
3. The relationship between the manuscripts within one group is not clearly established and the collation of the Mt. 1:18-25 in most cases is not given.[16]
4. There is no external or internal description of the manuscripts (with the exception of Vatican, Ar. 13 on page 8 footnote 2). In most cases it is not even possible to know if a specific manuscript is a lectionary, a commentary, or a Karshuni manuscript.[17]
5. The manuscript numbering is inconsistent and the reader cannot know whether Guidi is quoting a library shelf mark or a catalogue number. Moreover one manuscript has no number, and another is clearly numbered incorrectly. (Leiden 2393 is a Persian manuscript and does not contain the Gospels). Furthermore, the dating of the manuscripts need to be revised and corrected.

Although the work of Guidi has its obvious limitations, it must be considered a breakthrough and a courageous initiative in the study of the AGM.

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16 In his work Guidi transcribed texts from only fourteen different manuscripts. They are: (1) Vatican, Ar. 13: He transcribed the text of Mt. 1:18-2:12 (pp. 13-14); Mt. 10:28-41 (p. 9); Mt. 26:1-13 (p. 9); Mt. 28:1-8 (p. 14 footnote 1).(2) Vatican, Borg. Ar. 95: He transcribed the text of Mt. 1: 18- 2: 13 (pp. 10-11); (3) Vatican, Borg. Ar. 71: He transcribed the text of Mt. 1: 18- 2:13 (p. 11) and collated it against the text of Vatican, Ar. 467, Leiden 2376, and 2377. (4) Vatican, Ar. 16: He transcribed the text of Mt. 1: 18-25 (p. 12); (5) Vatican, Borg. Ar. 250?: Mt. 18-1:25 (pp. 14-15) and Mt. 28:1-5 (p. 15); (6) Vatican, Syr. 197: Mt. 18-25 (p. 15); (7) Vatican, Syr. 19: He transcribed Mt. 1:18-25 (p. 16) and collated against Vatican, Borg Ar. 201 which is a lectionary of the Gospels. (8) Vatican, Syr. 407: Mt. 1:18-25 (p. 16); (9) Vatican, Copt. 9: Mt. 1:18-2:12 (pp. 17-18); (10) Ambr., C. 47: Mt. 1:18-25 (p. 21); (11) Vatican, Ar. 17: Mt. 1:18-25 (p. 26); (12) BnF, Ar. 58: Mt. 1:18-25 (p. 27); (13) Ambr., 95 Supl.: Mt. 1:18-25 (p. 28); (14) Monac. Ar. 238: Mt. 1:18-25 (p. 29).

17 Guidi mentioned seventy-five manuscripts, only fifty-six of those contain AGM.

2.4. A Series of Articles on the AGM (1893—1925)

In 1893, S.P. Tregelles wrote an article on the Arabic versions of the Bible in which he stated that

> the versions themselves do not, owing to their comparatively late date possess any primary importance, even for critical studies; and thus many points connected with these translations are rather of literary than strictly Biblical interest.[18]

In his article Tregelles goes on to show, with Gildemeister against Juynboll, that the assumption that John, Bishop of Seville, made a translation of the Bible from Latin in the eighth century is based entirely on a misunderstanding and that John of Seville lived in the tenth century.

Tregelles summarizes the general scholarly conviction that had been reached by the end of the nineteenth century, mainly that the primary reason for excluding the Arabic versions in textual criticism is not because they were not translated from Greek but because they were comparatively late.

In 1898, F.C. Burkitt states emphatically, in his introduction to the Arabic versions, that the translation into Arabic was only made after the success of Islam and the conquest of large Christian areas in Egypt and Syria. He asserts that

> [i]t is, however, most improbable that any Christian Arab[ic] literature is as old as the time of Mohammed. […] It was not till after the success of the Koran had made Arabic into a literary language, and the conquests of Islam had turned large portions of Christian Syria and Egypt into Arabic-speaking provinces, that the need of translations of Scripture in the Arabic vernacular was really felt.[19]

As far as the origin of the different versions of the Gospels is concerned, F.C. Burkitt's article is no more than an English summary of Guidi's Italian work. However, he also briefly discusses the Arabic versions of the Pauline Epistles, Acts and the Catholic Epistles, the Apocalypse and, finally, the Old Testament and concludes with a concise bibliography.

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18 S.P. Tregelles, "Arabic Versions," *A Dictionary of the Bible Comprising Its Antiquities, Biography, Geography, and Natural History*, vol. 3. 2nd edn. (London: John Murray, 1893), 1614-1616.

19 F.C. Burkitt, "Arabic Versions," in James Hastings, ed., *Dictionary of the Bible: Dealing with Its Language, Literature, and Contents Including the Biblical Theology,* vol. 1 (Edinburgh: T. and T. Clark, 1898), 136-138.

In 1901, Louis Cheikho argued from the Orient in favour of an Arabic Bible prior to Islam.[20] He gives three proofs for his claim; firstly, the fact that a number of tribes had converted to Christianity in the late fourth century in Iraq, Yemen and Hijaz, makes it logically impossible that for a period of two to three hundred years these converts did not translate the Gospels into their own language; secondly, there are clear signs of Gospel passages and extensive portions of the Torah in Arabic Christian poems and writings; and thirdly the biblical citations which have been included in Islamic writings.

In the second part of his article he gives a summary of Guidi's work and describes five manuscripts existing in the Orient; one in the Orthodox Patriarchate in Jerusalem; two in the *Bibliothèque Orientale* in Beirut, and two private manuscripts, (one of which is currently in the *Bibliothèque Orientale*).

By the end of the nineteenth century and with the beginning of the twentieth, especially after the publication of Guidi's work, scholars became more aware of the variety of the AGM. As a result, a clear shift took place from the debate over the origin of the early printed edition of the Arabic Gospels to a focus on presenting and describing new manuscripts of the Arabic Gospels (as is the case with Cheikho and others). Moreover, as well as Arabicists in dialogue with Muslims, textual critics were also interested to learn more about the date of these texts.

In 1902, Caspar René Gregory wrote the *Textkritik des Neuen Testamentes* in two volumes.[21] In his second volume he dedicated thirteen pages to the „Arabische Übersetzungen." He named one hundred and thirty-seven Arabic manuscripts of the New Testament, about seventy of which contain the continuous text of the Gospels. In general, he cites the number of the manuscript, sometimes refers to the number of folios, the content of the manuscript (if available to him), the date if provided, and sometimes a few words paraphrased from the catalogue. The manuscripts are grouped based on their location; England (35 manuscripts); Austria (18 manuscripts); Germany (30 manuscripts); Italy (50 manuscripts); Russia (4 manuscripts). Gregory appears to be the first to make reference to such a large number of Arabic manuscripts of the New Testament. As we will see below, Georg Graf benefited greatly from his list.

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20 Louis Cheikho, "Nisakh 'arabiyyah Qadīma fī al-Mashriq," *Al-Mashriq*, 4 (1901): 97-109.

21 Caspar René Gregory, *Textkritik des Neuen Testamentes*, vol. 2: *Die Übersetzungen-die Schriftsteller-Geschichte der Kritik* (Leipzig: J. C. Hinrischs 'sche Buchhandlung, 1902).

Gregory's work is not an attempt to compare or collate any of the Arabic manuscripts as much as to guide others to their physical locations in Europe. His work is very basic, and lacks clarity of bibliographical evidence and a basic description of the physical manuscripts. Moreover, it is almost impossible, in some cases, to ascertain to which manuscript he is referring in his list. Even Graf found himself in some cases obliged to refer to Gregory's reference of a manuscript and not to the original manuscript shelf or catalogue number.

Between 1904 and 1925 several other articles were published describing specific AGM. In 1904, D. B. Macdonald published a succinct study on Ibn al-'Assāl's Arabic translation of the Gospels. He transcribed Ibn al-'Assāl's introduction from Codex BL,[22] Or. 3382 and followed it with his English translation.[23] I will refer to his article when I discuss the version of Ibn al-'Assāl (see §7.1.1).

In 1905/6 Karl Römer published an article on Munich, Staatsbibliothek, Cod. Ar. 238[24] which was mainly concerned with the linguistics and the syntax of the Arabic text of the Gospels found in this specific manuscript. This manuscript is translated from the Latin version, and is included in family *m* in this study.

Heinrich Goussen published a book on the Christian Arabic literature of Mozarabia, Spain in 1909.[25] Among the literature he cites, he refers to and describes six Arabic manuscripts containing the Gospels.[26] Commenting on these manuscripts, Vööbus asserts that "our knowl-

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22 BL stands for the British Library.

23 Duncan B. Macdonald, "Ibn Al-'assāl's Arabic Version of the Gospels," *Homenaje a D. Francisco Codera en su Jubilacion del profesorado: Estudios de erudicion oriental* (Zaragoza: Mariano Escar, Tipografo, 1904), 375-392.

24 Karl Römer, „Studien über den Codex Arabicus Monacensis Aumer 238," *Zeitschrift für Assyriologie und verwandte Gebiete*, 19 (1905-1906): 98-125.

25 Heinrich Goussen, *Die christlich-arabische Literatur der Mozaraber*, Beiträge zur christlich-arabischen Literaturgeschichte (Leipzig: Otto Harrassowitz, 1909), esp. 7-31.

26 The manuscript numbers are: Madrid, Biblioteca Nacional, Cod. 4971 (ibid., 10); Leipzig, University Library, 1059B (ibid., 10-12); A manuscript from the Archive of the Cathedral of León, Cod. 35 (ibid., 12-13); BL, Add. 9061 (ibid., 13-15); Munich, Staatsbibliothek, Cod. Ar. 238 (ibid., 15-16); and Munich, Staatsbibliothek, Cod. Ar. 234 (ibid., 16-17. For an analytic study of the prologue of each of the four Gospels in Munich, Staatsbibliothek Cod. Ar. 238, see Franz Täschner, „Die monarchianischen Prologe zu den vier Evangelien in der spanish-arabischen Bibelübersetzung Des Isaak Velasquez Nach Der Münchener Handschrift Cod. Arab. 238," *Oriens Christianus*, 9. 3rd series (1934), 80-99; Anton Baumstark, „Markus Kap. 2 in Der Arabischen Übersetzung Des Isaak Velasquez," *Oriens Christianus*, 32 (1935): 226-239; and ibid., "Neue orientalistische Probleme biblischer Textgeschichte," *Zeitschrift der deutschen morgenländischen Gesellschaft*, 89 (1935): 89-118.

edge as to the transmission of the text was advanced by Goussen."[27] All six manuscripts are witnesses of one translation originally prepared in 946 by Isḥāq ibn Balashk (or Isaac Velasquez) from a Latin *Vorlage.* This version is associated with family *m* in the present study. Philippe Roisse is finishing his PhD on this family, in which he makes a transcription of the Gospel of Mark with a critical apparatus of the variations found in the six manuscripts above.[28]

In his 1925 article "*Una Bibbia Araba*", P. Alberto Vaccari presented a comprehensive description of two Vatican manuscripts: Vatican, Ar. 468 (which contains the Old Testament) and Vatican, Ar. 467 (the four Gospels).[29] Vatican, Ar. 467 is included in family j^B and was copied in the seventeenth century.

2.5. A Critical Assessment of Anton Baumstark's Contributions (1931—1935)

2.5.1. Introduction

Three major contributions were made by Anton Baumstark which argue for the existence of an Arabic Gospel prior to Islam.[30] A brief sum-

27 Arthur Vööbus, *Early Versions of the New Testament: Manuscripts Studies*, Papers of the Estonian Theological Society in Exile, no. 6 (Stockholm: n.p., 1954), 295.

28 Roisse adds one more manuscript; the Qarawiyyîne Library in Fes 730. Roisse is doing his doctorate at Granada University under the supervision of Federico Corriente and Emilio Molina. See also the previous work of A. Baumstark „Markus Kap. 2," 226-239. For a transcription and a translation of the text of Mark 2, see ibid., „Neue orientalistische Probleme biblischer Textgeschichte," 107-109.

29 P. Alberto Vaccari, "Una Bibbia Araba per il primo gesuita venuto al Libano," *Notes de lexicographie hébraique* in *Mélanges de l' Université Saint-Joseph Beyrouth*, 10. 1 (1925): 79-107. For another description of the same manuscripts four years later, see Sebastian Euringer, „Zum Stammbaum der arabischen Bibelhandschriften Vat. Ar. 468 Und 467," *Zeitschrift für Semitistik und verwandte Gebiete*, 7 (1929): 259-273.

30 Curt Peters, the student of Baumstark, wrote some articles following the same line of thought as Baumstark. For the sake of avoiding repetition and economy of space, only Baumstark's work will be presented. In short Peters argues for a pre-Islamic Gospel text and for an old Syriac *Vorlage* for the early Arabic Gospel manuscripts. Moreover, Peters produced extensive works on the Diatessaron and some of the Leiden Gospel manuscripts. See especially Curt Peters, „Proben eines bedeutsamen arabischen Evangelien-Textes," *Oriens Christianus*, 11 (1936): 188-211; ibid., „Von Arabischen Evangelientexten in Handschriften der Universitäts-Bibliothek Leiden," *Acta Orientalia* 18 (1940): 124-137; ibid., *Das Diatessaron Tatians, seine Überlieferung und sein Nachwirken im Morgen- und Abendland sowie der heutige Stand seiner Erforschung*, in *Orientalia Christiana Analecta*, 123 (Rome: Pont. Institutum Orientalium Studiorum,

mary of his contribution will be presented first and then three scholars will be consulted to respond to his claims: Georg Graf, Arthur Vööbus and Sidney Griffith.

2.5.2. The Rubrications of the AGM

In 1930 Baumstark published an article on the rubrication of the AGM, based mainly on the Codices Vatican, Borg. Ar. 95 and Berlin, Staatsbibliothek, Or. Oct. 1108. Baumstark points out that the liturgical marks and signs found in these old Arabic manuscripts are of an archaic character produced by the translator in an early period. They mirror a liturgical form used in the Jerusalem church before the rise of Islam. He concludes, therefore, that the archetype of these manuscripts goes back to about the sixth century A. D.[31]

This claim was strongly challenged by Graf in his first volume on „Geschichte der Christlichen Arabischen Literature" in which he argues, firstly that the date of the rubrication is totally different from the date of the translation of the manuscript. He suggests that the scribe was faithful to translate not only the Greek text but also the Greek liturgical marks and signs found in his original. Graf therefore separates the date of the Arabic translation of the manuscripts, which he dates later than the rise of Islam, and the liturgical signs found in the original which could date to before the rise of Islam.[32] Secondly, Graf argues that, although the liturgical signs and practices have been changed to reflect Byzantine usage, there was a persistence of this practice in the Palestine monasteries which possibly affected the Arab Christian population. He sees no total abandon of the usage of these rubrics even after the rise of Islam.[33]

1939) especially 48-62 and 153-177; and ibid., „Grundsätzliche Bemerkungen zur Frage der arabischen Bibeltexte," *Rivista degli studi orientali*, 20 (1942): 129-143 (which also includes some quotations of biblical citations by Muslim authors).

31 Anton Baumstark, „Die Sonntägliche Evangelienlesung im vorbyzantinischen Jerusalem," *Byzantinische Zeitschrift*, 30 (1930): 350-359. See also ibid., „Eine frühislamische und eine forislamische arabische Evangelienübersetzung aus dem Syrischen," *Atti Del XIX Congresso Internazionale Orientalisti* (Rome: Tipografia del Senato, G. Bardi, 1938), 682-684.

32 Georg Graf, *Geschichte der christlichen arabischen Literatur*, vol. 1: *Die Übersetzungen*, in *Studi e Testi* 118 (Rome: Biblioteca Apostolica Vaticana, 1944), 144-145.

33 Ibid., 145-146. For another summary of Baumstark and Graf's argument see Sidney H. Griffith, "The Gospel in Arabic: An Inquiry into its Appearance in the First Abbasid Century," *Oriens Christianus: Hefte für die Kunde des christlichen Orients*, 67 (1983): 154, 156.

It is important to note that the argument made by Graf does not prove that the Arabic Gospel text was made only after the rise of Islam. Graf was able to show that the argument based solely on the date of rubrication is not sufficient to prove the existence of an Arabic text before Islam. In other words, Graf's argument did not demolish Baumstark's claim but showed its limitations. Moreover, Graf's claim about the faithfulness of the translator to translate even the rubrication, cannot be proven. Graf backed his argument by pointing to the faithfulness of the copyists, who even as late as the eleventh century, faithfully copied these rubrications. This example is true for the copyist but may not necessarily apply to the translator whose task is different. If Graf proposed to separate the date of the liturgical signs and the date the translation, he should also have separated the task of the copyist (which in its nature is limited) and the task of the translator (which is more subjective as well as contextual).

2.5.3. The Missionary Work in Arabia

Not only were the liturgical signs of the AGM behind Baumstark's conviction of a pre-Islamic Arabic Gospel, but also the mission work which had taken place in Arabia before the rise of Islam. Baumstark argues that the mission to Arabia must have required a Scripture and a liturgical text in the native language of the people for their worship and services. Therefore, by the sixth century, the area in and around al-Ḥīra probably had a translation of the Gospel into Arabic.[34]

The argument of Baumstark, which Vööbus referred to as of "a general nature,"[35] should not be overlooked. It is hard to accept the fact that the Christian church, which was well established among the Arabs in al-Ḥīra,[36] did not feel the need for, and think of, producing liturgical texts in their native language. But as Griffith rightly comments until

34 Baumstark, „Die Sonntägliche Evangelienlesung Baumstark," 359, and ibid., „Das Problem Eines vorislamischen christlich-kirchlichen Schrifttums in arabischer Sprache," *Islamica,* 4 (1931): 574-575.

35 Vööbus, *Early Versions,* 275.

36 See for example 'Irfan Shahīd, "Al-Massīḥiyyat Qabla Ẓuhūr al-Islam," *Al-Massīhiyyat 'abra Tarīkhiha fī al-Mashriq* (Beirut: Majlis Kana'is al-Sharq al-Awsat, 2001), 429-465; Ibid., "Nushū' al-Kanīsat al-Mashriqiyya wa Turāthiha: (al-Qarin al-Khāmis – al-Qarin al-Thamin)," *Al-Massīḥiyyat 'abra Tarīkhiha Fī al-Mashriq,* (Beirut: Majlis Kana'is al-Sharq al-Awsat, 2001) 219-233; and J. Spencer Trimingham, *Christianity among the Arabs in Pre-Islamic Times,* (Lebanon: Librairie du Liban, 1979).

now “we have no documentary evidence to support the surmise that they ever entertained such a thought.”[37]

2.5.4. Biblical Citations in Islamic Writings

Baumstark noticed that the Gospel quotations of Ibn Isḥāq in the eighth century originated from a very peculiar Syriac version which was preserved only in a Palestinian Syriac lectionary of the Gospels.[38] Moreover, he points out that early Muslim authors of the ninth century (e.g. Ibn Qutayba in *Kitāb al-ma‘ārif*, and aṭ-Ṭabarī in *Kitāb ad-dīn wad-dawla*) cited a few passages of the Gospels in Arabic from a Syriac *Vorlage* which is neither the Peshitta nor the Harklean but rather an old Syriac version.[39] Since Baumstark believed that the old Syriac version disappeared under the ruling of Bishop Rabulla of Edessa (411-435), he went on to claim that there must have been an Arabic version of the Gospels translated from an old Syriac *Vorlage*, made long before Islam, and used by Muslim scholars in the eighth/ninth century.[40]

This conclusion was criticized by Vööbus who argued at length for the significance, influence and popularity of the Old Syriac type through history especially among the Eastern Syrians until the thirteenth century.[41] If this claim is sound, the Old Syriac witness in the Arabic Gospel citations is thus explained and the claim for a pre-Islamic Arabic version still requires further work.

Griffith comments on Baumstark’s supposition with regard to Ibn Isḥāq’s biblical citations, saying:

> there is every reason to believe that he [Ibn Isḥāq] found it [a version of the Gospel] in Syriac, and that he alone, or with the help of an Arabic speaking Christian, put it into an Arabic idiom that would be both comprehensible and doctrinally reinforcing to Muslim readers. There is no reason to believe that Ibn Isḥāq’s quotation is dependent upon a pre-existent, Christian,

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37 Griffith, “The Gospel in Arabic,” 156.

38 Anton Baumstark, „Eine Altarabische Evangelienübersetzung aus dem christlich-palästinensischen,“ *Zeitschrift für Semitistik und verwandte Gebiete*, 8 (1932), 201-209.

39 Anton Baumstark, „Arabische Übersetzung Eines Altsyrischen Evangelientextes Und Die Sure 21. 105 Zitierte Psalmenübersetzung,“ *Oriens Christianus*, 9. 3rd series (1934), 164-188.

40 Ibid., 181-188. In addition to the Gospels, Baumstark argues that the translation of the Psalms also preceded the rise of Islam. See Anton Baumstark, „Der älteste erhaltene griechisch-arabische Text von Psalm 110 (109),“ *Oriens Christianus*, 9. 3rd series (1934), 55-66.

41 Arthur Vööbus, *Studies in the History of the Gospel Text in Syriac* (Louvain: Imprimerie Orientaliste, 1951), esp. chapters 6-9. See also, ibid., *Early Versions*, 276-281.

Arabic version of the Gospel. He himself twice refers to his Syriac source, once to explain that Syriac maggānan means bāṭilan, and once to claim that al-Munahḥẹmāna is Syriac for Muḥammad.[42]

2.6. Bernhard Levin and C. E. Padwick (1938—1939)

In 1938 Bernhard Levin published his doctoral thesis dealing with two old AGM: Vatican, Borg. Ar. 95 copied in the ninth century and Berlin, Staatsbibliothek, Or. Oct. 1108 of 1046-7.[43] He transcribed and translated the texts of Matthew and Mark with a critical apparatus and a brief commentary in the footnote. These two manuscripts are included in family *a* in the present study (see §4.3 below) and the text of Vatican, Borg. Ar. 95 preserves an older witness than the text of Berlin. This Arabic version, which follows the Greek of a pre-Byzantine text-type, has a few renderings which might follow a Syriac *Vorlage.* The agraphon in Mt. 6:34 found in this version is also found in the Palestinian Syriac Lectionary. It reads: لا تهتموا لغد لان غد يهتم لنفسه يكفى اليوم شره والساعه شدتها (do not worry about tomorrow, for tomorrow worries about itself, sufficient is for the day its trouble (lit. wickedness) and the hour its hardship).[44] As far as I know, Luke and John have not been studied yet.

In 1939, C. E. Padwick studied the biblical citations found in the work of Al-Ghazalī and published an article entitled "Al-Ghazalī and the Arabic Versions of the Gospels."[45] After comparing a number of manuscripts copied around 1101, the date when it is believed that Al-Ghazalī wrote his treatise, she concludes that Al-Ghazalī's biblical citations are quoted from an Arabic manuscript translated neither from Greek nor Syriac but from the Coptic version. She argues for a close affinity between Vatican, Copt. 9 and Al-Ghazalī's quotations (which contains the Alexandrian Vulgate). She concludes that Al-Ghazalī was possibly using "a volume exactly like Vatican Coptic 9 with Coptic and Arabic in parallel columns" and that Al-Ghazalī's quotations "provide

42 Griffith, "The Gospel in Arabic," 143. See also Alfred Guillaume, "The Version of the Gospels Used in Medina 'Circa' 700 A. D.," *Al-Andalus*, 15. 2 (1950): 289-296.

43 Bernhard Levin, *Die griechisch-arabische Evangelien-Übersetzung Vat. Borg. Ar. 95 und Ber. Orient. Oct. 1108* (Uppsala: Almqvist & Wiksells Boktryckeri-a.-b., 1938).

44 Ibid., 9 in the Arabic text.

45 Constance E. Padwick, "Al-Ghazalī and the Arabic Versions of the Gospels: An Unsolved Problem," *The Moslem World: A Christian Quartely Review of Current Events, Literature, and Thought among Mohammedans*, 29 (1939): 130-140.

us with the earliest example yet known to us of Bible translation from Coptic to Arabic."[46]

Padwick is correct to suggest that al-Ghazalī quoted an Arabic version from the same family as the one found in Vatican, Copt. 9, but although this version is found with a Coptic parallel, it is not translated from Coptic but originally from Syriac in about the ninth century and then corrected against the Greek *Vorlage.* The Arabic text of Vatican, Copt. 9 belongs to family *k*. The whole issue of the "Alexandrian Vulgate" will be examined in Chapter Six.

2.7. The Contribution of Georg Graf (1944)

2.7.1. Introduction

In 1944, Georg Graf published his enormous five volume work on "the history of the Christian Arabic literature".[47] The twenty-nine pages in his first volume (pp. 142-170) of this invaluable work are particularly concerned with the AGM and are of particular importance to the present study. Following the example of Guidi, Graf divided this section into four main headings: firstly, the translations made from Greek, secondly, the translations made from Syriac, thirdly, the translations made from Coptic, and fourthly the translations made from other and unknown sources. He referred to three hundred and seventy-five Arabic manuscripts of the Gospels in approximately twenty-seven different locations in eleven countries. Among the three hundred and seventy-five manuscripts mentioned, I have detected more than seventy which do not contain the continuous text of the Arabic Gospels. Forty-nine manuscripts are located today in Cairo in the Coptic Museum and Patriarchate (forty-two of which belong to family k and are mentioned in §6.5 below), and eighty-three manuscripts are located in libraries or belong to individuals and are not accessible to most scholars. (Graf appears to know very little about these eighty-three manuscripts, and what he does know comes mostly from secondary rather than primary sources). In this study, I have collated test passages from more than one

46 Ibid., 139.

47 Graf, *Geschichte Der Christlichen Arabischen Literatur*. For a summary of Graf's section on the Arabic translation of the Bible, see Joseph Henninger, „Arabische Bibelübersetzungen vom Frühmittelalter bis zum 19. Jahrhundert," *Neue Zeitschrift für Missionswissenschaft*, 17 (1961): 201-223.

hundred and seventy manuscripts mentioned in the work of Graf (and another forty manuscripts which Graf did not refer to).

Graf's work, including his exhaustive bibliography, is exceptional. However, as far as the Gospel manuscripts are concerned, two major problems arise: the first has to do with the presentation of the material and the second with the limitation of his research. Before I endeavour to discuss these two major difficulties, and by doing so I do not intend to diminish Graf's contribution, I would like to emphasize that access to resources during Graf's time was much more limited than today; transportation was much more difficult and the exchange of information was much slower. Moreover, Graf's section on the Gospels is one of many in a five volume work. Therefore, economy of space was another major issue which might have constrained him from including all the materials which might have been on his first draft. In sum, keeping the restrictions above in mind, the work of Graf—as a guide for further research—is indeed phenomenal.

2.7.2. The Layout of Graf's Work

Generally speaking, under every heading in the Gospel section, Graf refers to the manuscripts that fall under each of the headings, provides a word or two about their contents and date, mentions the literature from which he returned to survey the manuscripts cited, and finally offers any comments that he found necessary about any specific issue.

The layout of Graf's work was subject to constructive criticism by Samir.[48] This includes the way the manuscripts were listed,[49] the internal classification of the manuscripts[50] and their given references.[51]

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48 The three remarks in the following footnotes are *entirely* the contribution of Samir (even the example given below). All that I have done is to select and paraphrase some of Samir's general criticisms where they are relevant to the section on the Gospel manuscripts. (See, S.K. Samir, "Pour une nouvelle histoire de la litterature arabe des Chrétiens," *Actes du premier congrés international d'études arabes chrétiennes, Orientalia Christiana Analecta*, 218 (Rome: Pont. Institutum Studiorum Orientalium, 1982), 259-286).

49 Firstly, the lists of manuscripts are difficult to unveil, even for those who are familiar with the volume. Mainly for the sake of saving space, Graf enchains the manuscripts' numbers on one line with no separation between one manuscript and another. Moreover, in many places, he does not repeat the location and the collection every time he cites a new manuscript, but is satisfied with mentioning the new number. This is bewildering especially when there are a few words or a sentence between one number and another.

2.7.3. The Limitation of Graf's Research

The work of Graf is best seen as a guideline to help others undertake further research in this field. Although the manuscripts are classified under four main headings initially inspired by Guidi's work in 1888,[52] very little is stated about the relationship between the manuscripts within each category. For instance, Sinai, Ar. 91 and 97 are put together as if they represent two witnesses of the same translation, but the collation of the test passages of these two manuscripts shows that they belong to different families (Sinai, Ar. 97 to family a and Sinai, Ar. 91 to family j). This is one of many examples and shows that Graf has no primary intention to inform about the relation between the manuscripts cited but is rather referring to their existence, possibly because, in most cases (maybe with the exception of the Cairo's manuscripts), Graf had no access to physical manuscripts from which to transcribe test passages. He relied on catalogues and secondary sources which, in

50 As far as the internal classification of the manuscripts is concerned, Graf does not seem to follow any systematic principle for his classification. The manuscripts are not classified alphabetically, chronologically, or geographically (in general, you get the feeling that he refers to the Vatican manuscripts first then those in the occident). As a result, a scholar needs to go through every page to find out whether a specific manuscript is mentioned in his work or not. Samir suggests that every manuscript should be classified in alphabetical order according to the city where it is located (then its shelf mark) and that each manuscript should be placed on a separate line for the sake of clarity.

51 Graf is inconsistent in this regard. Some times he cites the exact number of the manuscript, sometimes the catalogue number, and sometimes a reference to an article that mentioned a specific manuscript. Moreover, some numbers are bewildering and Graf gives no guidance to help the reader. For example, when Graf refers to "Kairo 341" it is impossible to know if he means the Coptic Museum or the Coptic Patriarchate, which are totally different. He basically gives neither the exact number nor the number found in Simaika (a catalogue of manuscripts which lists the Cairo manuscripts) but the number that he has given to the manuscript in his own previous catalogue. So, to be able to reach the exact number of the manuscript, the reader needs to have in one hand the catalogue of Graf and in the other the catalogue of Simaika. The number 341 in Graf represents the number 261 in Simaika and the number 261 in Simaika represents the library number 87 of the category 'Theology' in the Coptic Patriarchate. The exact number for "Kairo 341" is "Cairo, the Coptic Patriarch, Theology 87." Fortunately, this problem is solved when Graf refers to manuscripts found in places like the Vatican or Paris because the library number is the same as the catalogue number.

52 It must be noted here that Graf has erroneously reduced Guidi's statement "Traduzioni dal siriaco o corrette secondo il siriaco (pesitta)" into "Uebersetzungen aus dem Syrischen." Unlike Graf, Guidi seemed to be aware of the tangled textual tradition which these manuscripts exhibit, and were more prudent in the way he phrased his headings.

turn, had their specific purposes and limitations and extracted short passages to meet their needs. This suggests, furthermore, that Graf had either to rely on other sources to identify the *Vorlage* of a specific manuscript or had to make his judgment based on a small portion from his secondary source. This may show why, in many cases, he located a manuscript incorrectly and also may justify the existence of over eighty manuscripts in a section called "unknown origin" (Hss mit Evv-Texten unbekannter herkunft).

The work of Graf, specifically its limitation, has helped me focus on the pressing needs in the study of the AGM. To that end, I will outline five steps towards achieving an academically trustworthy, while at the same time, practically feasible, research, at the conclusion of this review. These steps will become the major outline of this study.

2.8. Vööbus, Blau, and ‘Atiya (1954—1967)

2.8.1. Arthur Vööbus (1954)

In his book *Early Versions of the New Testament,* Vööbus dedicated a chapter to the Arabic versions.[53] His main contribution is to argue that behind the primitive versions of the Gospels shines the text of the Old Syriac. To justify his claim he gives three examples; Mt. 1:24 (of Vatican, Syr. 197; Berlin, Staatsbibliothek, Or. Quart. 2101 and Vatican, Borg. Ar. 95); Mt. 2: 13-15 (of Sinai, Ar. 82; Vatican, Ar. 13; Vatican, Borg. Ar. 95); and Mt. 7:25 (of Berlin, Staatsbibliothek, Or. Quart. 2101; Sinai, Ar. 82; and Vatican, Borg. Ar. 95). From these three samples, Vööbus concludes:

> As we can see, the samples which represent these codices are instructive in two ways. On the one hand, the Old Syriac textual patterns shine through the Arabic with almost undimmed luster. On the other hand, these samples bring us face to face with important information: that more than once Old Syriac codices have been lying open on translators' desks.[54]

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53 Vööbus, *Early Versions of the New Testament*, chapter eight "The Arabic Versions," 271-297.

54 Ibid., 284. The examples presented by Vööbus are not sufficient to come up with such a conclusion. Vööbus pointed out that he treated this elsewhere and refered to a still unpublished article titled „Zür altarabischen Evangelienübersetzung" (see ibid., footnote 1 on page 280). In his bibliography he mentioned that this work will be published in "Le Muséon." I checked all the volumes from 1950 to 1990 and I did not find this article. He certainly did not publish it in the "Le Muséon" neither could I find it elsewhere.

The credibility of Vööbus' conviction will be scrutinized later in the body of the study (§5.2.2.1.2.3 below). In 1939, Curt Peters showed the influence of Tatian's Diatessaron on Vatican, Ar. 13.[55] Here we have another example of old Syriac traces in the Arabic versions. At this stage it is sufficient to state these remarks, which show the very few timid attempts made in the study of the *Vorlage* of the Arabic text. Moreover, these attempts, as Vööbus put it, "give us an idea of the riches that are waiting to be discovered in this province."[56]

2.8.2. Joshua Blau (1962—1973)

Blau wrote two articles which are particularly relevant to the present study. In the first article,[57] he looks at a few manuscripts of the ninth and tenth centuries. He refers to Sinai, Ar. 74, Vatican, Borg. Ar. 95, Berlin, Staatsbibliothek, Or. Oct. 1108, Sinai, Ar. 72 and Sinai, Ar. 75 and points out that the first three manuscripts belong to what he calls the same "Gruppe," and that the text of Vatican, Borg. Ar. 95 is the most reliable. But when he comes to the text of Sinai, Ar. 72, which was copied in 897 A.D., he argues against Graf that this manuscript is not an „Ableger dieser Gruppe, sondern gehört zur Gruppe selbst".[58] Blau comments, furthermore, that by 897 A.D. there was a need to present a new edition of these manuscripts and Sinai, Ar. 72 is the result of such enterprise. Finally he points out that Sinai, Ar. 75 is „eine stilistische Umarbeitung unserer Gruppe."[59]

This article indicates that Blau was trying to study the relationship between the various witnesses in a specific group or family. This work is still in its foetal stage and needs to be more thoroughly developed.

In his second article Blau argues, based on the Arabic philology of the Gospel manuscripts, that these texts belong to a ninth century Palestinian dialect, therefore, they do not precede the rise of Islam.[60]

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55 See Peters, *Das Diatessaron Tatians*, 48-62 and also §5.1.5.1 below.

56 Vööbus, *Early Versions of the New Testament*, 281.

57 Joshua Blau, „Über einige christlich-arabische Manuskripte Aus Dem 9. Und. 10. Jahrhundert," *Le Muséon: Revue d'Études Orientales*, 75 (1962): 101-108.

58 Ibid., 106.

59 Ibid., 107.

60 Joshua Blau, „Sind uns Reste arabischer Bibelübersetzungen aus vorislamischer Zeit erhalten geblieben?," *Le Muséon: Revue d'Études Orientales*, 86 (1973): 67-72.

2.8.3. Aziz S. ʻAtiya (1967)

In 1967 Atiya presented a rigorous study of codex Sinai, Ar. 514, which he named "Codex Arabicus."[61] Atiya points out that this manuscript is "a unique tri-lingual quintuple palimpsest." It is a parchment with five layers (two Syriac, one in Greek and two in Arabic). The top layer written in Arabic in an "early Kufic or perhaps pre-Kufic archaic Naskh" and goes back as Atiya claims to "the late eighth or early ninth century." Atiya asserts that the next layer, which is again in Arabic:

> is written in even more archaic and sharply angular pre-Kufic Naskh and may safely be placed in the first Hejira century which runs through the late seventh and early eighth century A.D. […] and must have been a Gospel or a Gospel Lectionary; in this case it could be the most ancient attempt at an Arabic rendering of any section of the Christian Scripture[62];

The third layer is a Greek Lectionary written in the late sixth or early seventh century, while the fourth and fifth layers are written in Syriac and, as Atiya claims, the latter "has a considerable number of significant variants from the Peshitta text."[63]

"Codex Arabicus" is of great value and deciphering a portion from the Arabic Gospels (from the second layer) is helpful in analyzing the Arabic tradition of the Gospels and the dates of their first appearance.

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61 Aziz S. 'Atiya, "Codex Arabicus (Sinai Arabic Ms. No. 514)," *Homage to a Bookman: Essays on Manuscripts, Books and Printing Written for Hans P. Kraus on His 60th Birthday Oct. 12, 1967* (Berlin: Gebr. Mann Verlag, 1967), 75-85.

62 Ibid., 78.

63 Ibid.

2.9. The Modern Period (1977—2004)[64]

2.9.1. B.M. Metzger (1977)

In his sixth chapter of *The Early Versions of the New Testament,* B.M. Metzger gives a brief summary of five "Minor Eastern Versions" of the Bible.[65] He divides the section on the Arabic versions into five main headings; firstly, "the Origin of the Arabic versions" in which he discusses in brief the historical background of Christianity in Arabia and the different claims about the first translators of the Gospels into Arabic. Secondly, he shows, based on previous works, the variety of the Arabic versions. Thirdly, in his section on "Early Manuscripts of the Arabic Versions," he mentions twelve Arabic manuscripts of the Bible (or portions of it) and follows this with a concise discussion of the debate on the existence of a Bible in pre-Islamic times and Ibn al-'Assāl's revision of the Bible. This revision, as Metzger points out, was "superseded by a less cumbersome recension" called the "Alexandrian Vulgate". The "Alexandrian Vulgate" became not only common and influential but also the basis "of all printed editions of the Arabic Gospels from the *edition princeps* of 1591 down to the twentieth century"[66];

64 In the modern period some important works were done on the Arabic text of the Bible but not specifically the AGM. They are worth mentioning here because some contain helpful bibliographical references. See S.K. Samir, *Tables de concordance des manuscrits arabes chrétiens du Caire et du Sinaï*, *Corpus scriptorum christianorum orientalium*, 75 (Lovanii: In Aedibus E. Peeters, 1986); Tharwat Kades, *Die arabischen Bibelübersetzungen im 19. Jahrhundert*, *Studien zur interkulturellen Geschichte des Christentums*,104 (Berlin: Peter Lang, 1997); Peter Joose, "An Introduction to the Arabic Diatessaron," *Oriens Christianus*, 83 (1999): 72-129; and the excellent bibliographical sketch of Said Karoui, „Die arabische Bibel und ihre Rezeption in der arabischen Literatur-eine bibliographische Skizze," *Oriens Christianus*, 83 (1999): 130-146. Moreover, Juan Pedro has three recent articles on the AGM, which are not studied in the Review, because they are concerned with specific manuscripts which I will discuss later on in the body of the study. I will only mention here the references: On Sinai, Ar. 72 and Vatican, Ar. 13 see Juan Pedro Monferrer-Sala, "Dos antiguas versiones neotestamentarias árabes surpalestinenses: "Sin. Ar. 72, Vat. Ar. 13" y sus posibles "Vorlagen" respectivas greco-Alejandrina y siríaca de la Peshitta," *Real monasterio de el escorial: La ciudad de dios*, 213 (2000): 363-387; On Codex BnF Suppl. Grec. 911 see ibid., "Descripción lingüística de la columna árabe del BnF Suppl. Grec. 911 (Ano 1043)," *Collectanea christiana orientalia*, 2 (2005): 93-143; and finally on Codex Ms. 287 in Toledo, see ibid., "Un evangelio árabe oriental inédito en Toledo (Ms. 387 de la BRC-LM)," *Ánaquel de estudios arabes*, 16 (2005): 173-192.

65 Metzger, *Early Versions*, 257-268.

66 Ibid., 265.

fourthly, he presents a summary of the printed editions of the Arabic versions and fifthly, he discusses the "Textual Affinities of Early Version Manuscripts" and asserts that "no more than a beginning has been made in analysing the textual affinities of individual Arabic manuscripts".[67]

Metzger's summary is indeed succinctly presented. The chapter does not carry any new contribution. It is not more then a brief résumé of earlier works. It is worth mentioning here that, at least at one point, the chapter is misleading: Metzger seems to suggest that the "Alexandrian Vulgate" is a recension of Ibn al-'Assāl's version, prepared at the close of the thirteenth century. This study will show that this is inaccurate. The text of the "Alexandrian Vulgate," as it stands in Vatican, Copt. 9, circulated at least two centuries before Ibn al-'Assāl's version. This version was not translated from Coptic. Metzger's source of information seems to be F.C. Burkitt, although he does not state it explicitly.[68]

2.9.2. A.G. Garland (1978)

Under the supervision of S.H. Griffith, A.G. Garland wrote an unpublished MA thesis on an Arabic version of the Gospels. Her work is a critical edition of Mark's Gospel found in four manuscripts: Sinai, Ar. 72; Sinai, Ar. 74; Vatican, Borg. Ar. 95; and Berlin, Staatsbibliothek, Or. Oct. 1108. Garland transcribed the text of Mark, presented the variations between each of the four manuscripts, and collated Sinai, Ar. 72 against the *Textus Receptus*. She drew no conclusions about the text-type behind the Arabic version, however, she quoted Metzger who stated (based on Peters' and Levin's work) that this family of manuscripts is "translated from the Greek *Vorlage* which displays the characteristics of the Caesarean text, including not a few "Tatianisms". It also has features in common with the Syro-Palestinian Lectionary."[69]

67 Ibid., 257-268.

68 Most of the text in the centre of page 264 in Metzger's work appears to be copied from Burkitt's article "Arabic Versions".

69 Amy G. Garland, "An Arabic Version of the Gospel According to Mark," (Master of Arts diss., Catholic University of America, 1978), 1.

2.9.3. Sidney H. Griffith (1983)

Griffith wrote an insightful article on the appearance of the Arabic Gospel in the first Abbasid century.[70] At the beginning of his article he proposed the following hypothesis:

> prior to the ninth century, no texts of the Gospel in Arabic were available to either Muslims or Christians. They became available for the first time, for both liturgical and apologetical purposes, in the ninth century, in Palestine, under Melkite auspices. Any earlier versions which may have been made in Arabia prior to Islam have left only faint traces behind them, and were unknown to Christians in the conquered territories.[71]

The last sentence, which seems to be overlooked by almost everyone who makes use of this article, does not totally exclude the possibility of the existence of Arabic versions prior to Islam.

In his second section Griffith explores the evidence for the existence of the Gospels in Arabic by first looking briefly at the manuscripts themselves concluding that "many of ninth century manuscripts seem to be copies of works written earlier"[72] and second, by searching for Arabic biblical citations in Christian and Muslim treatises. Griffith sums up this section by pointing out that "by the ninth century it is clear for the first time from Muslim sources that Arabic versions of the Christian scriptures were available."[73]

In his third section, Griffith looks at two major issues:

1. "The Palestinian Arabic Gospel Text" in which he argues in agreement with Blau that the text of Gospel manuscripts available to us are "examples of the Christian Arabic dialect of the eighth and ninth centuries that was a stage in the rise of middle Arabic."[74] Then following Graf (against Baumstark) that the rubrics of these manuscripts "need not to be considered an obstacle to the later date of the Gospel text."[75]
2. Under the heading "Nagrān," Griffith argues, with ʻIrfān Shahīd against J. S. Trimingham, that Nagrān "is a likely place to look for a

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70 Griffith, "The Gospel in Arabic," 126-167.

71 Ibid., 128.

72 Ibid., 135. For another brief summary of a few manuscripts and printed editions of the Arabic Bible from the same period see K.E. Bailey, "at-Tarjamāt al-'Arabiah Lil-Kitāb al-Muqadas wa al-Mulāḥaẓāt Ḥawla Tārīkhiha wa Ahamiyatuha," *Theological Review: The Near East School of Theology*, 5. 2 (November 1982), 144-155.

73 Ibid., 153.

74 Ibid., 157.

75 Ibid.

> pre-Islamic, Arabic version of the Gospels."[76] Griffith, who seems to make no final decision in this regards (while waiting for the full publication of I. Shahīd), re-asserts that the determining factor for this development [the abundant Christian literature] was the arrival of Arabic as a lingua franca within dar al-islām. When the language of the Qur'ān became the language of empire, the Gospels were translated into Arabic. The project was first inaugurated in monastic communities in Palestine.[77]

Under his fourth heading, Griffith presents two arguments to support his hypothesis; that by the ninth century "Arabic had become the only common language among Christians" in the Melkite community of Syria Palestine, and that "The Christian liturgy remained in Syriac, even as the apologists were beginning to write in Arabic. In Syria Palestine, however, there was a pressing liturgical, as well as an apologetical need for the Gospel in Arabic."[78]

As for the argument for a pre-Islamic Gospel, two comments need to be made; firstly, the argument of Graf against Baumstark, as far as the rubrics are concerned, does not exclude the existence of a Gospel in Arabic prior to the rise of Islam; secondly, the argument that the manuscripts available to us are "examples of the Christian Arabic dialect of the eighth and ninth centuries that was a stage in the rise of middle Arabic" is partially true. One of the contributions of this study is to show that by the eighth/ninth century the Arabic text of the Gospels had been so well established and had been already revised on several occasions that we must rethink the date of their archetype. We will return to this argument in more depth in a special section at the end of this study.

2.9.4. Samir K. Samir (1992)

In 1992 Samir presented an article on the Arabic version of the Gospels of Ibn al-'Assāl.[79] His research is divided into four sections; firstly, a brief examination of scholarly works written about the recension of Ibn

76 Ibid.

77 Ibid., 159.

78 Ibid., 167.

79 Samir, "Ibn al-'Assāl," 441-551. See also on this version, K.E. Bailey, "Hibat Allah Ibn al-'Assāl and His Arabic Thirteenth Century Critical Edition of the Gospels (With Special Attention to Luke 16:16 and 17:10)," *Theological Review: The Near East School of Theology*, 1. 1 (April 1978): 11-26.

al-ʻAssāl; secondly, a concise description of thirty-one AGM, in twelve of which he presented a specimen transcribed from work formerly written about these twelve manuscripts; thirdly, an examination with some detail of the codex Beirut, B.O.,[80] Or. 433 and Beirut, B.O., Or. 434 in which he was able to show that Codex Or. 433 contains the text of the Alexandrian Vulgate and that Codex Or. 434 is an intermediate text between Ibn al-ʻAssāl and the Alexandrian Vulgate.[81] Fourthly, and most importantly, he collated test passages from ten manuscripts and showed that these manuscripts belong to two different groups. The first is the edition of Ibn al-ʻAssāl and is represented by four manuscripts, and the second is the Alexandrian Vulgate and is represented by six manuscripts.

This is another excellent attempt to classify a few of the AGM. However, some of these manuscripts described as being Ibn al-ʻAssāl's belong in fact to the "Alexandrian Vulgate". This will become clear in the body of this study (see §7.1.1).

2.9.5. Samir Arbache (1994)

In 1994 Arbache published a three volume thesis on one manuscript of the Arabic Gospels; the Sinai, Ar. 72.[82] In his first volume he described at length the manuscript and presented an in-depth study on the morphology, phonology, and syntax of the text. In volume two he transcribed the four Gospels and translated the Gospel of Mark into French. His third volume contains the Greek-Arabic lexicon of this version. S. Arbache's thesis is relevant in many respects such as learning about the *Vorlage* and the methods of translation used in the ninth century from Greek into Arabic. However, it does not contribute to the study of the affinities of the manuscript with other AGM in its family or in other families. It is crucial to note the statement at the end of Arbache's section on "Les vocabulaire d'emprunt." He mentions that the terminologies used in the manuscripts are closer to the Greek than the Syriac "malgré les traces relevées de syriacismes pouvant provenir de sources diverses."[83] This statement is similar to Levin's in 1938. Levin, as mentioned previously, wrote a monograph on two manuscripts; Vatican,

80 B.O. stands for *Bibliothèque Orientale.*

81 Ibid., 505-506.

82 Samir Arbache, "Une version arabe des évangelies: Langue, texte et lexique," (PhD diss., Université Michel de Montaigne Bordeaux III, 1994).

83 Ibid., 145.

Borg. Ar. 95 and Berlin, Staatsbibliothek, Or. Oct. 1108. These two manuscripts belong to the same family as Sinai, Ar. 72. Levin pointed to a few traces similar to the Syro-Palestinian text. Up to now, this family has not been compared enough with the Syriac text (see §4.3.6.2).

2.9.6. Jean Valentin (2003)

In 2003, Valentin wrote an exceptional article on the AGM of St. Catherine.[84] He classified twenty-five AGM based on the text of Matthew 28.[85] He grouped his manuscripts into eight groups and studied the language and the text-types behind these twenty five manuscripts in some depth. After grouping these manuscripts, he asserts that "Entre le IXe et le XIIIe siècles, ce sont pas moins de huit traductions originales qui ont été produites à partir de diverses langues, de divers types textuels."[86] Valentin concludes his work by raising some fundamental questions, some of which will be addressed later in this study.

At the very end of his article, Valentin made the following appeal which is worth quoting at the end of this section:

> On le voit, il est à souhaiter que d'autres chercheurs ouvrent avec nous le dossier des versions arabes des Évangiles, car les questions intéressantes ne manquent pas! En concluant notre propos, souhaitons que les manuscrits arabes puissent bientôt apporter à la critique textuelle des Évangiles leur contribution, riche en variantes rares et inattendues. Puisse cet article les aider à faire entendre leur voix, en attendant d'autres travaux plus étendus.[87]

2.10. General Conclusions

2.10.1. The *Vorlagen* of the Manuscripts

In the middle of the nineteenth century there were some convictions that the AGM were translated from Latin *Vorlagen*. Later on, these conjectures were questioned and by the end of the nineteenth century, it

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84 Valentin, "Les évangéliaires arabes," 415-477.

85 The major problem for chosing Mt 28 as a test passage to study the *Vorlage* of the Arabic manuscripts is that the Syriac Curetonian and Sinaitcus have a lacunae here (the Sinaiticus ends on Mt 28: 7). See Kiraz, *Comparative Edition,* vol. 1, 449-454.

86 See Valentin, "Les évangéliaires arabes," 475. For a summary of the eight groups and their *Vorlagen* see the English abstract in ibid., 477.

87 Ibid., 477.

became clear, thanks to the work of Guidi, that behind the Arabic Versions of the Gospels stand the Syriac, Coptic, Latin and chiefly the Greek. Subsequently, scholars like Römer and Goussen made contributions in the study of the Arabic version translated from Latin, and today an entire thesis on this version is being prepared by Roisse. The version translated from the Greek (which is family *a* in this study) seems, relatively speaking, to have been the focus of most researchers, mainly because the Codex Sinai, Ar. 72 (which is included in this family) contained the earliest dated Gospel manuscript until the discovery of the New Finds in St. Catherine's Monastery. Scholars such as Levin, Baumstark, Graf, Blau, Garland and Arbache have done extensive work on this family. They all seem to agree on a Caesarean or pre-Byzantine text-type of the *Vorlage.* A few of them referred to some Syriac traces in this family but no one has pursued this claim further. Scholars such as Macdonald, Bailey and Samir give more attention to Ibn al-'Assāl's version than the others; a version which is believed to be translated from the Coptic version. The versions which have received little attention seem to be those translated from Syriac. Scholars like Peters and Marmardji, who were acquainted with the Syriac language, were more focused on the Arabic Diatessaron than the AGM, mainly because the Syriac Diatessaron, which is believed to go back to the second century, has not survived and one of the possible ways to recover its text is by studying the Arabic (or Armenian) translation which is thought to have been made from it. This review shows that there is an obvious gap which mainly concerns the Arabic versions translated from Syriac; an omission which I address in a preliminary way in this study.

2.10.2. The Dating of the First Translations of the Gospels

Historically, there were some debates over the dating of the earliest translations of the AGM. Generally speaking textual critics, on one hand, have considered the Arabic versions relatively late and therefore they excluded them in most Greek NT Critical Apparatuses (with the exception, to some extent, of the Arabic Diatessaron). On the other hand, Oriental Scholars and Arabicists who were mainly engaged in Christian-Muslim dialogue consider the dating of the Gospels significant. Scholars like Cheikho, Baumstark, Peters, and Shahīd argue for a pre-Islamic existence of the Gospels (or portions of it) and thus, for some, a possible Arab Christian theological influence on Islam. Others like Graf, Vööbus, Blau and Griffith argue for a post-Islamic date, around the ninth century.

The basis of these arguments varies; some approach this debate from a cultural-historical perspective, others from an ecclesiological viewpoint and still others from textual and philological perspectives. Historians seem to agree on the existence of Arab Christianity centuries before Islam, but disagree on the language used in their ecclesiological milieu. Shahīd suggested that a simple liturgy in Arabic could possibly have been available in the fourth century. Others, like Griffith argue that it was only after the reforms instituted by ʻAbd al-Malik (705) that the first Arabic versions of the Bible were made.

Textual critics like Baumstark and Peters, see in the liturgical rubrics, as well as in the old-Syriac traces, a significant sign of an Arabic Gospel which goes back to the fifth century. Vööbus and Graf, on the other hand, were not convinced.

Arabic philologists, like Cheikho argued for pre-Islamic Arabic literature, including the scriptures. Blau, based on a philological analysis of the Gospels, places the text of the AGM towards the end of the first Millennium.

This study will take a different approach when it comes to discussion of the dating of the archetype of the AGM. The starting point will be the available physical witnesses and then a study of the relationship between the earliest witnesses will be presented to possibly trace back the archetype of these manuscripts. Any historical and cultural evidence will fortify the conclusion reached and not vice-versa. Moreover, I will make use of phylogenetic software to assess the result (see Chapter Nine). It is worth noting here that the dating of the manuscripts is not in itself the ultimate goal but one of the natural outcomes of this research.

2.10.3. Classification of the Manuscripts

Guidi, Gregory, and Graf made extensive reference to the existence and locations of various manuscripts of the AGM; these scholars, in addition to Cheikho's early references to the AGM, Samir's concordance on the Sinai and Cairo manuscripts, as well as his essay on Ibn al-ʻAssāl version, and the library catalogues[88] will all be used in this study to develop a detailed classification of the AGM.

88 For the limitations and superficiality of the catalogues, see Samir, "Ibn al-'Assāl's" 456.

2.10.4. Steps towards the Study of the AGM

The purpose of the literature investigation is not only to summarize works done in the past in this field but also to help indirectly in proposing a provisional outline for this study. From the literature above, and most specifically from Graf's work, I am proposing the following five consecutive steps in the study of the AGM.

The first step is to gain access to library catalogues and tabulate the existent manuscripts. The most important feature in this step is not to include a number of manuscripts from many libraries, but to refer to the *entire* number of manuscripts contained in a specific library and then move on to search other libraries. Because Graf had no access to physical manuscripts and had not stated any preliminary remark on whether or not he included all the manuscripts of a specific library collection, I had to consult every catalogue which contains references to AGM to make sure that the *entire* number of manuscripts in a specific library had been consulted (including the bilingual and polyglot manuscripts which are included in Occidental catalogues). In this way, future scholars would be certain that, for instance, in June 2005, the Vatican library had twenty nine AGM.[89] This will not only save others' time but will also lead to a fuller knowledge of the number of the AGM which have survived.

The second step is to give a concise description of the manuscripts tabulated. Generally speaking, Graf gives the number, the date and the contents of the manuscripts whenever these are provided. This is certainly insufficient. The table should at least include: the location of the Manuscript today; the catalogue and library shelf number; the contents and date (or century), the kind of material; lines per page; number and size of folios; the size of the written surface and number of columns. As this information is unfortunately not always provided in the catalogues, access to the physical manuscripts is essential.

Thirdly, test passages from each of the Gospels need to be transcribed. This will help locate all witnesses of a specific translation into

89 This includes of course manuscripts from the Arabic, Coptic, Syriac and Sbath collections. When I visited the Vatican Library in June 2005 to study the manuscripts, Dr. Delio V. Proverbio, the curator of Oriental Manuscripts told me that up to this stage only up to number 776 of Sbath collection were purchased from Aleppo. The rest, which were still in Aleppo at the time I was doing my research and some of which contain AGM, have not yet been purchased and Dr. Proverbio was not sure how long it is going to take to acquire the full collection of Fr. Sbath. The number twenty-nine includes only manuscripts which are written with an Arabic script and contain a portion of, or the full continuous text of, the Gospel(s).

one category, called a "family" in this study. As a result of this a provisional number of families will be suggested. The best way of doing this is to collate the entire manuscript, but since this is impossible for the present study, I have collated two passages from each of the four Gospels whenever this is possible.

Fourthly, a text representative of each family (which in some cases could be the majority text) should be studied in depth to ascertain the *Vorlage* of each family. The *Vorlage* includes not only the language (Greek, Syriac or Coptic) but also, if possible, the text-type of the *Vorlage.* These are two possible ways to do that; either through the test passages which were already collated, or, if they are not sufficient, by selecting other key test passages to reach a conclusion about the text-type.

(5) Fifthly, a comparison and a study of the relationship of each family's representative with the representative of another family. This will help to discover the influence of one family upon the other, the date when a specific family was in circulation and possibly to trace back an archetype, or archetypes of these families. The study of family relationship will be made through tabulating a number of variations and running a phylogenetic programme to ascertain this relationship.

These steps will be the skeleton of this study. To begin with, the following chapter will be mainly concerned with the descriptive table of the AGM.

3. An Abridged List of the Arabic Gospel Manuscripts

3.1. The Problem of Finding and Cataloguing Arabic Christian Literature

The first major step in the study of Arabic Christian literature, particularly the AGM, is *finding* the literature. This literature is found in a variety of catalogues, and intensive efforts are needed to separate the Christian Arabic literature from the rest. Once this work is successfully accomplished, researchers are further restrained by the limitations of the information found in these catalogues.[1]

There are two factors that make finding this literature difficult: Firstly, because this literature is an Arabic literature, it is found among the very many Arabic library catalogues. These catalogues normally have a broad title (for instance, "a Hand-List/Catalogue of the Arabic Manuscripts…"), and contain Arabic manuscripts of various disciplines.[2] Since Arabic Christian Literature is rarely presented in separate catalogues, any thorough investigation of this literature requires the consultation of all these catalogues.

Secondly, bilingual and polyglot manuscripts, which contain Arabic script in one of the columns, are not normally catalogued under "Ar(abic)" but under Greek, Syriac or Coptic collections. As a result of this a number of catalogues from each library must be consulted to learn about the entire Arabic literature of a particular subject. For instance, if one wants to study the AGM in the British Library, one needs to consult at least five different catalogues (excluding the Greek ones).[3]

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1 For the limitation of these catalogues see Samir, "La tradition arabe chrétienne," esp. 28-34.

2 E.g. Qur'ān, tradition, law, general history, biography, medicine, mathematics, philosophy, ethics, grammar, poetry, tales, dictionaries, prayers etc.

3 See 1) *Catalogus codicum manuscriptorum orientalium Qui in Museo Britannico asservatur: Pars secunda, codices arabicos* (London: British Library, 1846); 2) *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservatur: Partis secundae supplementum* (London: British Library, 1871); 3) W. E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum* (London: Gibert and Rivington, Limited, 1905); 4) Charles Rieu, *Supplement to the Catalogue of the Arabic Manuscripts in the British*

In the *Bibliothèque Nationale* in France, codex Suppl. Grec. 911 is a Greek-Arabic manuscript catalogued under the collection "Grec." This manuscript is not mentioned in G. Troupeau's catalogue of the Arabic Christian manuscripts.[4] Thus, Troupeau's catalogue is not complete, and other catalogues need to be consulted if one wishes to review the entire AGM acquired by the *Bibliothèque Nationale*.

The situation is similar with the AGM in the Vatican Library in Rome; Arabic texts are not only found in the Arabic collection but also in the Coptic, Syriac and Sbath.

In summary, finding Arabic Christian literature requires a systematic examination of catalogues containing Arabic literature in general, as well as catalogues which have an inventory of manuscripts in Syriac, Coptic, Greek, Latin, Ethiopian, Georgian and Persian.

The complexity of finding the Arabic Christian literature shows the pressing need for a systematic inventory of this corpus, and the abridged list of the AGM (hereafter: ALAGM) is one attempt in this direction.

3.2. The Make up of ALAGM and Its Limitations

In the ALAGM, there are references to two hundred and ten manuscripts grouped according to their present library location. The main purpose of this list is to gather in a legible and easily accessible table all the manuscripts from which test passages will be extracted and collated in the following chapters. The information found in the list was taken from the catalogues (and corrected when needed), then completed either upon visiting the libraries to transcribe the eight test passages of each manuscript, or upon studying the microfilms of these manuscripts.

Although much effort has been made to create the ALAGM, it is far from complete.[5] Its purpose is certainly not to replace existing catalogues and more descriptive works, which occasionally include more specific codicological and palaeographical information and special features of each manuscript. Furthermore, information about the illuminations, rubrications, chapter divisions and liturgical signs, as well as

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Museum (London: The British Museum, 1894); 5) W. Wright, *Catalogue of Syriac Manuscripts in The British Museum Acquired Since the Year 1838*, vol. 1, (London: British Museum, 1870).

4 Gérard Troupeau, *Catalogue des manuscripts arabes*, vol. 1: *Manuscripts Chrétiens* (Paris: Bibliothèque Nationale, 1972).

5 For the data included in ALAGM see 3.13 below.

colophons which some of these manuscripts contain are all omitted from this list. It must be emphasized once more that the list is not meant to be a *catalogue* of the AGM but rather, in the spirit of the Münster *Kurzgefasste Liste*, an abridged list with concise data on these manuscripts.[6]

The most important function of the list is that it provides the reader with an inventory of two hundred and ten references to the AGM, grouped together in one single table, with a concise description of each manuscript (without, of course, mentioning the value of the bibliographical references for each manuscript). Moreover, the holistic dimension is worth noting; in almost each library consulted, the attempt was to refer to *all* the AGM in that library collection. In this way any further references to the AGM in libraries other than the ones mentioned in the table can be added to this list. So if, at some point in the future, the AGM found in the rest of the libraries and monasteries were included in this list, a full inventory of the surviving AGM will be accomplished. Only then, we will be able to learn more thoroughly about this tradition.

3.3. The Location of the Manuscripts

As far as the location of the manuscripts is concerned, only twenty-one library/monastery collections from nine different countries were examined: Austria, Egypt, England, France, Germany, Holland, Italy, Jerusalem, and Lebanon. These libraries were chosen because they contain a relatively good number of manuscripts, as well as manuscripts of great value. There are AGM in other libraries and monasteries but relatively few and copied in a later stage. In addition, reference is made to one manuscript which belonged to an individual in Turkey, but which seems to be missing today.

ALAGM does not contain all the manuscripts which will be referred to in the body of this study; there are approximately fifty manuscripts (included in family *k*), which will only be mentioned in Chapter Six (see §6.5 below). Although these fifty codices are not really archaic, access to them is very difficult, if not impossible. They are at present in the Coptic Museum and the Coptic Patriarchate in Cairo. They were not included in the table of AGM for two reasons: there was no access

6 See Kurt Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, 2nd edn, (Berlin: Walter der Gruyter, 1994).

to them, either by seeing the physical manuscripts or through microfilms and as a result, it was not possible to extract test passages from them. In addition, they are relatively recent and numerous. They were not included as the intention is that the majority of the information found in the ALAGM, as well as the test passages extracted, is based on primary sources. Graf seems to have a good knowledge of these manuscripts, not only because he referred to them in his *Geschichte der christlichen arabischen Literatur*[7] but mainly because he produced an efficient inventory of the Arabic Christian manuscripts found in Cairo including those from the Gospels. The catalogue was published in the Vatican in 1934.[8] Therefore, I conclude that his grouping of these manuscripts in his *Geschichte* is to a high extent accurate, and the listing in §6.5 below will depend greatly on his work.

3.4. The Contents of the Manuscripts

The data inserted in the "contents" column is worth referring to in this section: When, for instance, the letters "Lk" (Luke) appear, they mean that the manuscript contains the Gospel of Luke and not Matthew, Mark or John. However, this does not exclude additional homilies, lectionaries, or commentaries found at the beginning or the end of the manuscript (thus, "Lk" could mean: the Gospel of Luke only (and not Matthew, Mark and John), plus a homily or a treatise). This is especially true when "4G" (four Gospels) is inserted in the table. It means *at least* Matthew, Mark, Luke and John. This manuscript could also contain portions of the Old Testament, Pauline Epistles, Catholic Epistles, Revelation, sermons, Syriac or Greek texts etc. Frequently, the catalogues lack accurate information about these texts, and since a limited time was available in each of the libraries visited, and as this study is primarily concerned with the Gospels, only reference to the Gospels is given.

3.5. The Dating of the Manuscripts

Some of the authors of the catalogues were reluctant to provide an approximate date of the undated manuscripts. The date proposed is

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7 Graf, *Geschichte*, 156, 161.

8 Georg Graf, *Catalogue de manuscrits arabes chrétiens conservés au Caire*, Studi e testi, vol. 63 (Tome: Biblioteca Apostolica Vaticana, 1934).

therefore based mainly on the palaeography of these manuscripts, while at the same time not neglecting the codicological features. The letter "a" on the left side of a number stands for "about" (*circa*).

3.6. The Material of the Manuscripts

The Arabic Gospel codices were written on parchment and paper. As far as parchment codices are concerned, no differentiation is made between vellum and parchment. All codices which are made from animal skin are referred to as "parchment." Most of them date between the eighth and tenth centuries. Concerning the paper codices, there is no reference to *the kind* of paper used (e.g. oriental or western paper etc.). The earliest paper codices are from the tenth century. Codex Vatican, Ar. 18 is a paper codex copied in 993. Finally, no papyri were found containing the Arabic text of the Gospels.[9]

3.7. The Lines per Page

The number of lines per page is irregular in many manuscripts. In such codices, a reference to the number of lines found in the first folio of the codex, or a bridging number, is given. For example for codex Venice, Gr. 539 (1) the numbers "16-19" are mentioned in the table. This is because fol. 2r. has 19 lines per page, fol. 3r. has 16 lines per page, fol. 6v. has 18 and fol. 8v. has 17 lines per page. This inconsistency is unfortunate, but there was no possibility of going through every folio and counting the number of lines, so a decision had to be made based only on the first few folios.

3.8. The Number of Folios

The number of folios in the AGM is sometimes confusing. In some manuscripts the numbering starts on the folio where the texts begin (even if the text starts on the fourth folio of the codex). In others, the

9 The number of the surviving Arabic papyri today is far higher than 16,000. The earliest seems to date from the seventh century. On these papyri see for example: Geoffrey Khan, *Bills, Letters and Deeds: Arabic Papyri of the 7th to 11th centuries,* in Julian Raby, ed., *The Nasser D. Khalili Collection of Islamic Art,* vol. 4 (Oxford: The Nour Foundation, 1993), 11.

numbering starts with the first folio even when it is blank. In still other manuscripts, the numbering goes from left to right. So when the Arabic text progresses the numerical signs decrease instead of increasing. For the sake of simplicity I referred to the number of folios as they are mentioned in the codices themselves without re-numbering them. The majority of manuscripts are numbered by folios. The letter "p" beside the number stands for "page number."

3.9. The Size of Folio

Sometimes the size of folio changes slightly from one folio to another in a single manuscript. It was not possible to measure each folio, so I had either to rely on the catalogue information or, when there are significant changes throughout the manuscript, to measure and write down the size of the first folio. All the measures are given in millimetres.

3.10. The Size of the Written Surface

The size of the written surface in most manuscripts is approximate because of lack of justification in the text. This is especially true of the bilingual Coptic-Arabic manuscripts. In some cases two different numbers were given (e.g. 162 x 91-100).

3.11. The Bibliographical Reference

The bibliography is presented chronologically with the exception of the first reference of each manuscript. This reference is the catalogue reference from which part, or all, of the information in the table is extracted. There are a few articles which were excluded from this bibliography because they either do not make any particular contribution, or are not directly related, to the theme of this study. Some concordances, for instance Samir's concordance of the Sinai and Cairo manuscripts,[10] are, as far as the *numbering* of the manuscripts is concerned, invaluable resources. These however, were not signalled in the reference column because the table contains the contemporary library shelf mark, and

10 Samir, *Tables de concordance.*

there is no need to return to any of the catalogues to find these numbers.

3.12. The Manuscripts in Italy, France, Lebanon and Mount Sinai

3.12.1. The Manuscripts in Italy

The only two libraries visited in Italy were the Vatican Library and the National Library in Rome. The latter has acquired, in addition to their manuscripts, microfilms of the entire manuscript collection found in *National Libraries* (not private libraries) in Italy. These microfilms were accessible to me, and were included in this research. In this way, the entire collection of manuscripts and *microfilms* of AGM found in the National Library in Rome was included.[11]

3.12.2. The Manuscripts in France

Access was gained to all the physical manuscripts in the *Bibliothèque Nationale de France* (hereafter: BnF), with the exception of two: BnF, Coisl. 239 (Suppl. Ar. 27) and BnF, Suppl. Graec. 911. The first was not available during my visit to Paris and the second had been sent to Barcelona for an exhibition. The former is included in family *k*[12] and the latter in family *c*. The latter is mentioned in ALAGM, and passages were extracted from a microfilm provided by BnF.

3.12.3. The Manuscripts in Lebanon

In addition to the Biblioteque Nationale in Beirut, I consulted Father Samir's library in CEDRAK. The Vienna National Library manuscripts, referred to in ALAGM, as well as codex Venice, Biblioteca Nazionale

11 There are a few AGM in Italy which were not microfilmed by the National Library in Rome. They are scattered mostly in non-national libraries. For example Gubbio, B. Communale, 18; Torino, B. Nationale Or. 10, 3; Rome, B. Angelica copt 4; Florence, B. Mediceae Laurentianae 2,1; 11; 20 and 25. Access to them was not possible while I was in Italy.

12 See Graf, Geschichte, 160.

Marciana, Or. 3 (12) were studied through the microfilms which Samir had purchased for his library.

Some of the monasteries and libraries in Lebanon and Syria contain a few AGM, previously identified by G. Graf. Unfortunately, access to these manuscripts is not always possible. These manuscripts are beyond the scope of this study, but might be investigated in the future.

3.12.4. The Manuscripts in Sinai and Jerusalem

Concerning the manuscripts in Sinai, my sincere gratitude goes to the Holy Council in St. Catherine and especially Father Justin for granting me the permission to see over sixty manuscripts, most of which were not microfilmed for the Library of Congress in 1949-50. Since time at the monastery was limited, one test passage from each of the four Gospels was transcribed (a total of four for some of the manuscripts). CDRoms of some significant manuscripts, which have not been microfilmed in the past, were provided by Father Justin. The Sinai microfilms, as well as the ones of the Greek Patriarchate in Jerusalem, were studied through the copies available in the Department of Theology at the University of Birmingham in Selly Oak.

3.13. The ALAGM

Two points must be made concerning the ALAGM:

1. Contrary to K. Aland's *Kurzgefasste Liste,* the manuscripts in ALAGM are grouped under the libraries where they are held, and chronologically within each library group. In this way access to them becomes easier.
2. I have provided some additional information about the manuscripts which are not found in K. Aland's *Kurzgefasste Liste*. The headings, in the order which they are found in the ALAGM are: Shelf-mark; catalogue number; contents; date/century; material; lines per page; number of folios; size of folio (height first and then width—in millimetres); written surface; number of column; family number; bibliographical reference.

3.13.1. The ALAGM

Abridged List of the Arabic Gospel Manuscripts

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Amsterdam, University Library											
III E 20	Amest. Or. 2793	4G	18th[a]	Paper	14	235	300 x 172	240 x 80-105	1	k	Goeje 310; Graf 163
Beirut, Bibliothèque Orientale											
Or. 430	Beirut 430	4G	1885	Paper	15	186	200 x 130	162 x 95	1	g	Cheikho 157; Cheikho (1896) 201-2; Cheikho (1901) 102; Cheikho (1904) 37-38; Graf 151, 156; Vööbus 289, 294
Or. 432	Beirut 432	4G	1841	Paper	20	340	320 x 220	235 x 133	1	o	Cheikho 158-9; Cheikho (1901) 108-9; Cheikho (1904) 75-76; Cheikho (1914), 27-29; Graf 166
Or. 433	Beirut 433	Jn	1303	Paper	15	102	240 x 170	205 x 125	1	k	Cheikho 159-60; Graf 163; Samir 459-60, 491-506, 527-531, 540-4, 547-8
Or. 434	Beirut 434	4G	1784	Paper	17	350	155 x 100	135 x 70	1	k	Cheikho 160; Graf 163; Samir 459, 507-26, 531-7, 549-50

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Or. 435	Beirut 435	4G	1713	Paper	20	226	145 x 100	103 x 63	1	k	Cheikho 160-1; Graf 163
Or. 436	Beirut 436	4G	1786	Paper	17	304	220 x 160	155 x 105	1	k	Cheikho 161; Graf 162
Or. 441	Beirut 441	4G	1649	Paper	33	260	240 x 160	195 x 105	2	k	Cheikho 163-4
Berlin, Staatsbibliothek											
Df. 42	Berl. Ar. 10176	4G	14th	Paper	14	190	270 x 170	210 x 125	1	k	Ahlwardt 529-30; Graf 161
Do. 162	Berl. Ar. 10175	4G	1264	Paper	18	348	180 x 135	120 x 75	1	n	Ahlwardt 527-9; Lagarde xvii; Guidi 32; Gregory 587; Graf 151
Or. Oct. 1108	Berl. Or. Oct. 1108	4G start Mt 1:7 (lacunae)	1046/7	Paper	15-16	206	130 x 185	153 x 97	1	a	Baumstark (1930) 350-9; Levin 1-67; Peters (1939) 49-51, 60-62; Graf 143; Garland 1-8; Blau (267) 29-30; Metzger 267; Griffith 154-5, 163; , Valentin 418-27
WE. 184	Berl. Ar. 10177	4G	1187/8	Parch-ment	15	239	155 x 117.5	110 x 85	1	j	Ahlwardt 530-1; Graf 169

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Birmingham UK, University Library											
Chr. Arab. 10	Mingana Ar.	4G	17th	Paper	16	211	212 x 155	160 x 110	1	k	Mingana 7; Graf 161 Christ. 3
Chr. Arab. 7	Mingana Ar.	4G	17th	Paper	21	249	242 x 184	171 x 110	1	k	Mingana 7-9; Graf 161 Christ. 4
Chr. Arab. Add. 155	Mingana Ar.	Mt 8:4-10:37	1000ª	Parch-ment	13-14	8	100 x 77	72 x 57	1	j	Mingana 2; Graf 169 Christ. 124
Chr. Arab. Add. 222	Mingana Ar. Christ. 127	Mt 9: 18-35	1400ª	Paper	15	1	213 x 135	162 x 91-100	1	j	Mingana 3
Chr. Arab. Add. 271	Mingana Ar. Christ. 129	4G	16th	Paper	15-16	187	218 x 163	175 x 100-120	1	k	Mingana 3-4; Graf 161

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Cambridge, University Library											
Add. 1045	Cambridge Add. 1045	Lk 15: 11-32	18th[a]	Paper	13	18	250 x 160	175 x 110	1	w	Browne 276; Graf 169
Add. 1860	Cambridge Add. 1860	4G	13th	Paper	11	312	230 x 167	190 x 115	1	l	Browne 12; Graf 169
Add. 1905	Cambridge Add. 1905	Mk 1-4	19th[a]	Paper	17	8	202 x 147	158 x 117	1	v	Browne 276
Add. 3216	Cambridge Add. 3216	4G	17th[a]	Paper	17	166	194 x 138	152 x 90	1	k	Browne 12; Graf 169
Add. 3226	Cambridge Add. 3226	4G	1688	Paper	25	256	160 x 96	130 x 75	1	k	Browne 12

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Add. 3508	Cambridge Add. 3508	4G	1811	Paper	16	186	110 x 79	82 x 53	1	k	Browne 276; Graf 169
Gg. 5. 27	Cambridge Gg. 5. 27	4G	1285	Paper	21	96	265 x 176	215 x 145	1	k	Browne 11; Gregory 583; Graf 169
Gg. 5. 33	Cambridge, Gg. 5. 33	4G	1272	Paper	17	185	235 x 165	185 x 110	1	k	Browne 11-2; Gregory 583; Graf 169
Or. 643 (8)	Cambridge Or. 643 (8)	Jn 5:30-9:3	17th	Paper	15-18	9	200 x 140	145-160 x 105-110	1	k	Browne (2) 18; Graf 169
Italy: Florence, Bibl. Nazionale Centrale											
CL. III, 66	Firenze, Biblioteca Nazionale Centrale 31	Lk 7:37b-10:2	17th	Paper	19-21	10	240 x 175	157 x 91		k	Buonazia 272; Graf 169
Italy: Lucca, Bibl. Statale											
Ms. 803	Lucca Statale Ms. 803	Mt, Mk	18th[a]	Paper	18	?	163 x 107	110 x 58	1	k	

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Italy: Milan, Bibl. Ambrosiana											
C. 47 Inf.	Milano, Ambr. Or. 84	4G	1280	Paper	14	222	245 x 180	?	1	l	Hammer 36; Guidi 20-21, 31; Cheikho (1901) 102-8; Graf 169; Samir 479-83, 507-31; 545-6
E. 95	Milano, Ambr. Or. 92	4G	?	Paper	?	?	?	?	1	j	Hammer 37; Guidi 12, 28, 32; Graf 149, 169
Italy: Rome, Bibl. Casanatense											
Ms. 2023	Rome, Bibliotheque Casanatense Ms. 1	4G	13th[a]	Paper	17	169	235 x 160	223 x 135	1	k	Bonelli 405, Graf 160
Ms. 2039	Rome, B. Casanatense Ms. 3	4G	17th	Paper	15	290	255 x 157	200 x 105	1	k	Bonelli 406; Graf 160
Ms. 2309	Rome, B. Casanatense 2	4G	16th	Paper	15	278	270 x 165	190 x 106	1	k	Bonelli 406; Graf 160
Italy: Rome, Bibl. Nazionale Centrale											
Ms. Or. 14	Rome, Bibl. Vittorio Emm. Ar. 2	Mt	17th[a]	Paper	19-21	35	148 x 108	128 x 90	1	s	Guidi (2) 7; Graf 160

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ms. Or. 84	Rome, Bibl. Vittorio Emm. Ar. 1	4G	1343	Paper	17	246	239 x 160	192 x 112	1	k	Guidi (2) 5-6; Guidi 25, 31; Graf 160, 169
Italy: Venice, Bibl. Nazionale Marciana											
Gr. 539 (1)	Venezia, Bibl. Nazionale Marciana, Gr. 539 (1)	4G	12th	Paper	16-19	280	?	?	2	j	Theupolus 291; Graf 148
Or. 3 (12)	Venezia, Biblioteca Nazionale Marciana, Or. 3 (12)	4G	16th[a]	Paper	21	127	?	?	1	k	
Jerusalem, Orthodox Patriarchate											
Ar. 36	Jerusalem, Orthodox Patr., Ar. 36	4G	14th	Paper	17	171	253 x 167	190 x 115	1	k	Clark 16; Graf 163; Samir 472
Ar. 72	Jerusalem, Orthodox Patr., Ar. 72	4G	14th[a]	Paper	15	215	214 x 151	155 x 110	1	j	Clark 16; Graf 162
Ar. 103	Jerusalem, Orthodox Patr., Ar. 103	4G	12th[a]	Paper	15	219	187 x 135	146 x 100	1	j	Clark 17; Cheikho (1901) 100; Graf 148

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ar. 135	Jerusalem, Orthodox Patr., Ar. 135	4G	1618	Paper	17	173	191 x 142	150 x 95	1	k	Clark 17; 162
Ar. 194	Jerusalem, Orthodox Patr., Ar. 194	4G	1789	Paper	19-20	183	245 x 174	177 x 120	1	k	Clark 17; Graf 163; Samir 473
Ar. 207	Jerusalem, Orthodox Patr., Ar. 207	4G	1793	Paper	18	156	220 x 154	160 x 105	1	k	Clark 17; Graf 162
Ar. 213	Jerusalem, Orthodox Patr., Ar. 213	4G	15th	Paper	17	204	225 x 143	160 x 110	1	k	Clark 17; Graf 170
Ar. 220	Jerusalem, Orthodox Patr., Ar. 220	4G	1322	Paper	15	230	254 x 170	203 x 115	1	k	Clark 17; Graf 163; Samir 473-5
Ar. 235	Jerusalem, Orthodox Patr., Ar. 235	4G	18th	Paper	23	119	294 x 191	205 x 116	1	k	Clark 17
Leiden, University Library											
Cod. 1571	Leiden Or. 2377	4G	1331	Paper	15	210	252 x 180	180 x 120	1	j	Goeje 82; Guidi 11-12, 30; Gregory 586; Peters (1936) 190-211; Peters (1939) 50-54, 60; Peters (1940) 124-37; Graf

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Cod. 214 Scaliger.	Leiden Or. 2371	Mt 1:1-26:64; Mk 2:10-9:43	18th[a]	Paper	13	108	390 x 210	270 x 115	1	k	Goeje 80; Guidi 31; Gregory 586; Graf 160
Cod. 217 Scaliger.	Leiden Or. 2369	4G	18th[a]	Paper	22	262	360 x 215	226 x 135	1	k	Goeje 79; Lagarde xx; Guidi 32; Gregory 586; Graf 160
Cod. 218 Scaliger.	Leiden Or. 2373	Mk	17th[a]	Paper	17	36	290 x 214	210 x 148	1	k	Goeje 80; Gregory 586; Graf 161
Cod. 223 Scaliger.	Leiden Or. 2374	4G	1500	Paper	17	176	270 x 170	193 x 120	1	l	Goeje 80; Lagarde iv; Guidi 21, 25, 31; Gregory 586; Samir 475
Cod. 225 Scaliger.	Leiden Or. 2376	4G	1179	Paper	15	567p	240 x 155	180 x 120	1	j	Goeje 81-82; Lagarde xix; Guidi 11-12, 30; Gregory 586; Peters (1936) 190-211; Peters (1939) 50-54, 60; Graf 148
Cod. 255 Scaliger.	Leiden Or. 2372	Lk, Jn	1582	Paper	11	185	155 x 110	115 x 70	1	k	Goeje 80; Guidi 32; Gregory 583; Graf 161
Cod. 561 Warn.	Leiden Or. 2378	4G	15th	Paper	19-20	151	245 x 170	185 x 110	1	f	Goeje 83; Guidi 25, 32; Gregory 586; Graf 152; Peters (1940) 124-37

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Cod. 619 Warn.	Leiden Or. 2370	4G	1295	Paper	18	152	219 x 152	180 x 115	1	k	Goeje 79; Guidi 31; Gregory 586; Graf 160
Leipzig, University Library											
Cod. Tischend. XII	Leipzig Univ. Or. 1075	4G start Mt 17:13	10th	Parch-ment	27-28	130	?	?	2	r	Gildemeisteri; Cheikho (1896) 199-201; Lagarde xvii; Guidi 13,30; Burkitt 136; Gregory 588; Cheikho (1901) 99; Graf 150; Henninger 213-4; Awad 63
Cod. Tischend. XXXI	Leipzig Univ. Or. 1059 A 15:2	Mt 10:19-11:4; 14:13-	9th	Parch-ment	19	2	220 x 165	?	1	a	Vollers 373-4; Tischendorf 70; Fleischer 585-6; Fleischer (2) 391; Peters (1939) 50; Gregogy 588; Graf 142-3
London, British Library											
Add. 11,856	Brit. Mus. Ar. Christ. 12	4G	1337	Paper	14	205	270 x 200	220 x 135	1	k	Catalogus 11-3; Guidi 31; Gregory 583; Graf 161
Add. 14,467	Brit. Mus. Syr. Wright 97	Mt 7:22-11:1; 11:22-12:10; 16:21-17:13. Jn 8:59-end	10th	Parch-ment	26-37	15	250 x 170	190 x 132	2	r	Wright 66-7; Graf 150

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Add. 17, 224	Brit. Mus. Syr. Wright 95	Mt 5: 10-19;6: 13-24; Mk 12:14, 20, 39-14:13	13th	Paper	17-26	9	272 x 187	210 x 143	2	x	Wright 66
Add. 5995	Brit. Mus. Ar. 795 = Copt. 732	4G	1474	Paper	30	233	392 x 260	328 x 175	2	l	Supplementum 355; Guidi 21, 31; Graf 155; Samir 509-10
Add. 9061	Brit. Mus. Ar. Christ. 13	4G	15th	Paper	17	154	293 x 215	222 x 160	1	m	Catalogus 13-4; Guidi 28-29, 32; Cheikho (1901) 100; Gregory 583; Goussen 15, 30; Graf 168
Arundel 19	Brit. Mus. Ar. Christ. 14	4G	1616	Paper	21	419	158 x 110	120 x 58	1	k	Catalogus 14-6; Guidi 32?; Gregory 583; Graf 161
Arundel 20	Brit. Mus. Ar. Christ. 11	4G	1280	Paper	17	154	260 x 175	185 x 125	1	k	Catalogus 10-1; Guidi 25, 31; Gregory 583; Graf 155
Or. 1001	Brit. Mus. Copt. 735	4G	18th	Paper	25-33	264	244 x 165	205 x 110-130	2	k	Crum 323; Graf 156
Or. 1242(4)	Brit. Mus. Copt. 751	Lk 23: 29-33	13th[a]	Paper	14	1	132 x 97	105 x 60	2	u	Crum 327; Graf 156
Or. 1315	Brit. Mus. Ar. Suppl. 6 = Copt. 734	4G	1208	Paper	22-24	447	340 x 256	240-255 x 170-185	2	k	Rieu 7; Graf 156; Samir 512-3

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Or. 1316	Brit. Mus. Ar. Suppl. 9 = Copt. 737	4G	1663	Paper	31-35	250	300 x 210	270 x 142	2	k	Rieu 9; Graf 156
Or. 1317	Brit. Mus. Ar. Suppl. 10 = Copt. 738	4G	1815	Paper	25-26	410	196 x 116	136 x 70	2	k	Rieu 10; Graf 156
Or. 1326	Brit. Mus. Ar. Suppl. 1	4G	1585/7	Paper	29	326	325 x 233	255 x 158	1	l	Rieu 1-4; Graf 163
Or. 1327	Brit. Mus. Ar. Suppl. 8	4G	1334	Paper	13	242	236 x 174	180 x 110	1	k	Rieu 8-9; Lewis 55; Graf 163; Samir 476, 512-3, 516-8, 544
Or. 2291	Brit. Mus. Ar. Suppl. 5	4G	13th	Paper	21	150	246 x 160	210 x 110-145	2	i	Rieu 6-7; Graf 155
Or. 3382	Brit. Mus. Ar. Suppl. 7	4G	1264/5	Paper	12	417	231.8 x 158.6	91.5 x ?	1	l	Rieu 7-8; Macdonald 375-92; Graf 162; Bailey (1978) 11-26; Samir 477-8, 512-3
Or. 425	Brit. Mus. Copt. 736	4G	1308	Paper	29-32	166	254 x 185	210-225 x 185-190	2	k	Crum 323-4; Graf 156

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Or. 426	Brit. Mus. Copt. 752	Jn	13th	Paper	14-18	146	246 x 168	195 x 114	2	k	Crum 327; Graf 156
Mardin, Unknown Location											
	Mardin, Location Unknown,	4G	15th	Paper	19	280p	?	?	1	k	Cheikho (1901) 107-8; Cheikho (1903) 238; Graf 161?; Samir 478-9; 506, 518-9
Oxford, Bodleian Library											
Arch. Seld. A. 68	Bodl. Ar. Christ. Uri 24	4G	1285	Paper	15	238	251 x 167	180 x 125	1	l	Uri 32; Guidi 21-22, 31; Cheikho (1901) 102-8; Gregory 584; Graf 161, 163; Samir 483
Bodl. 265	Bodl. Ar. Christ. Nicoll 14	4G	1348	Paper	15-16	173	247 x 160	186 x 125	1	k	Nicoll 16-19; Guidi 31; Gregory 584-5; Graf 161
Bodl. 299	Bodl. Ar. Christ. Nicoll 15	4G	1564	Paper	18	175	301 x 215	230 x 152	1	j	Nicoll 19; Guidi 12, 32; Gregory 585; Peters (1939) 50-54; Graf 148
Bodl. 447	Bodl. Ar. Christ. Pusey 1	4G	15[a]	Paper	13	216	161 x 118	135 x 85	1	k	Pusey 441-2; Guidi 32; Graf 161

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Canon. Orient. 115	Bodl. Ar. Christ. Pusey 2	4G	1687	Paper	15	231	150 x 94	115 x 66	1	k	Pusey 443; Guidi 32; Graf 161
Hunt. 118	Bodl. Ar. Christ. Uri 25	4G	1259	Paper	12	330	260 x 176	200 x 113	1	l	Uri 32; Guidi 21-22, 31; Gregory 584; Graf 161, 163; Samir 483-4, 529-31
Hunt. 17	Bodl. Copt. Uri 5	4G	1173	Paper	20	433	346 x 253	256 x 174	2	k	Uri 319; Graf 156
Hunt. 366	Bodl. Ar. Christ. Uri 32	4G	1478	Paper	15-16	187	153 x 118	135 x 88	1	k	Uri 33; Guidi 31; Gregory 584; Graf 161
Laud.Or. 191	Bodl. Ar. Christ. Uri 31	4G	16[a]	Paper	15	160	175 x 130	160 x 111	1	k	Uri 33; Guidi 31; Gregory 584; Graf 161
Marsh. 167	Bodl. Ar. Christ. Uri 22	4G	17th[a]	Paper	10	298	352 x 220	258 x 170	1	k	Uri 32; Guidi 31; Gregory 584; Graf 161
Marsh. 575	Bodl. Ar. Christ. Uri 29	4G	1256	Paper	11-16	215	198 x 130	165 x 110	1	j	Uri 33; Guidi 32; Gregory 584; Graf 148

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Seld. 3202, A. 69	Bodl. Ar. Christ. Uri 23	4G	1326	Paper	11	236	282 x 194	180 x 125	1	k	Uri 32; Guidi 31; Gregory 584; Graf 161
Paris, Bibliothèque Nationale											
Ar. 51	Par. Ar. 51	4G	1413	Paper	14	243	260 x 172	200 x 127	1	k	Troupeau 36-37; Guidi 31; Graf 160
Ar. 53	Par. Ar. 53	4G	1724	Paper	17	220	215 x 160	155 x 95	1	k	Troupeau 37
Ar. 54	Par. Ar. 54	4G	1619	Paper	13	222	150 x 105	110 x 80	1	k	Troupeau 38; Gregory 587; Graf 160
Ar. 56	Par. Ar. 56	4G	17th	Paper	13	248	195 x 150	150 x 95	1	k	Troupeau 39
Ar. 57	Par. Ar. 57	4G	1656	Paper	13	250	210 x 145	150 x 100	1	s	Troupeau 39-40; Gregory 587; Graf 160
Ar. 58	Par. Ar. 58	4G	17th	Paper	15	243	205 x 148	150 x 90	1	o	Troupeau 40; Guidi 32; Gregory 587; Graf 166

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Ar. 60	Par. Ar. 60	Jn	1599	Paper	9-10	95	165 x 105	150 x 85	1	k	Troupeau 41
Ar. 61	Par. Ar. 61	Jn	1665	Paper	9	165	98 x 62	62 x 40	1	k	Troupeau 41; Gregory 587; Graf 160
Ar. 62	Par. Ar. 62	Jn	16th	Paper	10	84	210 x 155	145 x 100	1	k	Troupeau 41-2; Gregory 587; Graf 160
Ar. 144	Par. Ar. 144	4G	1617	Paper	16-17	190	190 x 145	150 x 95	1	k	Slane 32; Gregory 587; Graf 160, 163
Ar. 4522	Par. Ar. 4522	Mt 1-11	1794	Paper	18	16	210 x 160	155 x 105	1	k	Slane 716
Ar. 4900	Par. Ar. 4900	Lk 1:68-4:2	15th	Paper	12-13	8	180 x 135	135 x 95	1	k	Blochet 36
Ar. 6280	Par. Ar. 6280	4G	18th	Paper	17	145	215 x 155	155 x 95	1	k	Blochet 226; Graf 169

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Copt. 14	Par. Copt. 14	4G	14th	Paper	21-26	331	400 x 270	320 x195	2	l	Chabot 353; Graf 156
Copt. 14 A	Par. Copt. 14 A	4G	1593	Paper	21	406	310 x 210	210 x 135	2	l	Chabot 353 ; Graf 156
Copt. 16	Par. Copt. 16	4G	1196	Paper	24-27	372	280 x 200	250 x 147	1	k	Chabot 354; Graf 156
Suppl. Grec. 911	Par. Suppl. Grec.911	Lk	1043	Parch-ment	9-12	315	?	?	2	j	Omont 96; Graf 147 Urban & Monferrer-Sala 80-101; Monferrer-Sala (2) 107-17; Monferrer-Sala (3) 93-143
Syr. 42	Par. Syr. 42	4G	1226	Paper	17-19	339	335 x 240	255 x 120-160	2	k	Zotenberg 14-15; Guidi 30; Graf 152, 160

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Shelf Mark	*Catalogue Number*	*Contentss*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Borg. Ar. 48	Borg. Ar. 48	4G	18th	Paper	42-55	192	128 x 90	105 x 55	1	k	Tisserant 12; Graf 160

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Borg. Ar. 71	Borg. Ar. 71 (K. II. 6)	4G	11th	Parch-ment	15-16	160	200 x 156	130 x 113	1	j	Tisserant 13; Guidi 11-12, 30; Orsatti 153; Peters (1936) 190-211; Peters (1939) 50-54; Graf 144, 148; Vööbus 289-90; Bailey (1982)
Borg. Ar. 95	Borg. Ar. 95 (K. II . 31)	4G	9th	Parch-ment	14	173	223 x 160	170-195 x 125-160	1	a	Tisserant 15; Guidi 6-7, 9-12, 30; Burkitt 136; Levi 138; Tisserant(2) pt.55; Levin 1-67; Padwick 134; Peters (1939) 49-51, 61; Peters (1940) 124-37; Graf 142-3; Vööbus 282-4, 289-293; Garland 1-8; Blau (267) 29-30; Metzger 261-2, 267; Griffith 154-5, 163; Bailey 153; , Valentin 418-27
Borg. Ar. 203	Borg. Ar. 203	4G	19th	Paper	26-27	217	341 x 245	250 x 170	1	k	Tisserant 20
Borg. Ar. 226	Borg. Ar. 226	Jn	1718	Paper	15	46	267 x 197	170 x 115	1	k	Tisserant 21: Graf 160
Borg. Ar. 243	Borg. Ar. 243	4G	13ª	Paper	15	234	244 x 166	185x 120	1	k	Tisserant 22; Graf 160

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Sbath 27	Sbath 27	4G	17th	Paper	19	160	220 x 160	150 x 87	1	k	Sbath 22-3; Graf 161
Sbath 64	Sbath 64	4G	17th	Paper	20	152	220 x 160	160 x 95	1	k	Sbath 46; Graf 161
Sbath 121	Sbath 121	4G	16th	Paper	24	120	290 x 190	203 x 116	1	k	Sbath 66-7; Graf 162
Sbath 651	Sbath 651	4G	1700	Paper	16	358	330 x 225	250 x 140	1	k	Sbath 33; Graf 161
Sbath 776	Sbath 776	4G	19th	Paper	15	210	400 x 150	260 x 115	1	l	Sbath 62; Graf 163; Samir 487
Vat. Ar. 10	Vat. Ar. 10	Mt	1717	Paper	15	52	255 x 178	176 x 106	1	k	Maio 8-9; Guidi 30; Gregory 590; Graf 160
Vat. Ar. 11	Vat. Ar. 11	4G	1710	Paper	15	167	260 x 187	200 x 130	1	k	Maio 9-10; Guidi 32; Gregory 590; Graf 160
Vat. Ar. 12	Vat. Ar. 12	4G	1711	Paper	15	164	273 x 190	203 x 126	1	k	Maio 10-11; Guidi 30; Gregory 590; Graf 160

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Vat. Ar. 13	Vat. Ar. 13 (Lacunae)	Mt, Mk, Lk	8th[a]	Parch-ment/ paper	13-21	178	277 x 175	200-230 x 125-170	1	h	Maio 11-13; Guidi 6-9, 13-14, 30; Burkitt 136; Padwick 134; Peters (1939) 55-59; Peters (1940) 130-1; Graf 147, 150; Vööbus 281-4; 288, 290; Blau (267) 33; Levi 138 Metzger 261; Griffith 132; Bailey (1982) 153; Monferrer-Sala (1) 363-87
Vat. Ar. 15	Vat. Ar. 15	4G	1334/8	Paper	19	135	278 x 201	247 x 142	1	k	Maio 14-34; Guidi 31; Gregory 590; Graf 160
Vat. Ar. 17	Vat. Ar. 17	4G	1009	Paper	10-11	299	216 x 157	157 x 132	1	f	Maio 60; Cheikho (1896) 196-7; Guidi 25-26, 32; Cheikho (1901) 99-100; Gregory 590; Graf 164; Peters (1939) 54-55; Peters (1940) 124-37
Vat. Ar. 18	Vat. Ar. 18	Lk	993	Paper	9-10	93	200 x 175	145 x 145	1	f	Maio 61; Guidi 25, 32; Cheikho (1901) 99-100; Gregory 590; Graf 164; Peters (1939) 54-55; Peters (1940) 124-37

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Vat. Ar. 26	Vat. Ar. 26	Mk	1715	Paper	6	155	207 x 155	193 x 115	1	k	Maio 76; Gregory 590; Graf 160
Vat. Ar. 405	Vat. Ar. 405	Jn	16th	Paper	10	84	210 x 153	150 x 104	1	k	Maio 501-2; Graf 160
Vat. Ar. 467	Vat. Ar. 467	4G	17th	Paper	24	114	315 x 212	238 x 150	2	j	Maio 523; Guidi 11-12, 30; Gregory 591; Vaccari 81-86; Euringer 259-73; Peters (1936) 190-211; Peters (1939) 50-54; Graf 148-9
Vat. Ar. 483	Vat. Ar. 483	Jn	16th	Paper	10	88	208 x 153	152 x 103	1	k	Maio 529-30; Gregory 591; Graf 160
Vat. Ar. 501	Vat. Ar. 501	Jn	16th	Paper	10	86	210 x 153	152 x 100	1	k	Maio 534; Gregory 591; Graf 160
Vat. Ar. 557	Vat. Ar. 557	Jn	16th	Paper	10	88	210 x 153	150 x 120	1	k	Maio 548; Gregory 591; Graf 160
Vat. Ar. 559	Vat. Ar. 559	4G	17th	Paper	16	95	213 x 158	168 x 117	1	k	Maio 548; Gregory 591; Graf 160
Vat. Ar. 589	Vat. Ar. 589	Mt, Mk, Jn	17th	Paper	10	241	102 x 72	72 x 53	1	k	Maio 555; Gregory 591; Graf 160
Vat. Ar. 603	Vat. Ar. 603	4G	14th	Paper	11	189	152 x 115	75 x 108	1	k	Maio 558; Graf 160

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Vat. Ar. 609	Vat. Ar. 609	4G	17th	Paper	49-52	44	171 x 115	144 x 76-80	2	k	Maio 559; Graf 160
Vat. Ar. 610	Vat. Ar. 610	4G	1291	Paper	13	257	264 x 182	193 x 110	1	l	Maio 559; Guidi 21, 24, 31; Gregory 591; Graf 163; Samir 486
Vat. Ar. 611	Vat. Ar. 611	4G	1714	Paper	19	133	305 x 206	214 x 116	1	k	Maio 560; Gregory 591; Graf 160
Vat. Copt. 8	Vat. Copt. 8	4G	13th	Paper	23-24	351	328 x 241	260 x 175	2	k	Hebbelynck 19-23; Guidi 31; Graf 156, 160
Vat. Copt. 9	Vat. Copt. 9	4G	1204/5	Paper	22-24	504	345 x 253	239 x 173	2	k	Hebbelynck 23-34; Guidi 17-18, 23, 31; Burkitt 136-7; Padwick 138-40; Graf 155; Vööbus 289; Bailey (1982) 152
Vat. Copt. 10	Vat. Copt. 10	4G	13ª	Paper	20-21	504	252 x 170	190 x 115	2	l	Hebbelynck 34-6; Guidi 21, 31; Graf 163; Samir 486-7
Vat. Copt. 11	Vat. Copt. 11	Jn	1346	Paper	23	110	269 x 186	195 x 120	2	k	Hebbelynck 36-7; Guidi 31; Graf 160

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Vat. Syr. 269	Vat. Syr. 269	4G	pre-1367	Paper	22-25	308	303 x 212	233 x 165	2	e	Maio 5; Graf 151
Sinai, St. Catherine Monastery											
Ar. 54	Sin. Ar. 54	Mt 21:25-Jn 14:11	10th[a]	Parch-ment	21	94	208 x 163	182 x 130	1	a	Atiya 4; Awad 62; Valentin 418-27
Ar. 68	Sin. Ar. 68	4G	14th	Paper	11	406	148 x 98	116 x 63	1	k	Atiya 4
Ar. 69	Sin. Ar. 69	4G	1065	Parch-ment	15-18	159	185 x 140	140 x 110	1	j	Atiya 4; Graf 148; Lewis 13; Awad 62; Valentin 446-58
Ar. 70	Sin. Ar. 70	4G	9th[a]	Parch-ment	21-23	113	230 x 170	185 x 130	1	d	Atiya 4; Graf 170; Blau (267) 32; Metzger 263; Awad 62; Valentin 442-46
Ar. 71	Sin. Ar. 71	Mt 23:3-Lk 8:1	10th[a]	Parch-ment	16-17	49	220 x 160	155 x 120	1	a	Atiya 4; Graf 170; Awad 61; Valentin 434-42

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Ar. 72	Sin. Ar. 72	4G	897	Parchment	26	119	195 x 135	165 x 105	1	a	Atiya 4; Padwick 135-6; Graf 146, 170; Blau (267) 30; Blau (1962) 105-7; Garland 1-8; Metzger 263; Griffith 132-5, 143, 155-6, 163; Arbache; Awad 62; Valentin 418-27; Monferrer-Sala (1) 363-87
Ar. 74	Sin. Ar. 74	4G	9th	Parchment	15-17	254	160 x 110	135 x 90	1	a	Atiya 4; Graf 142, 143, 170; Metzger 263; Blau 30; Blau (1962) 105-7; Garland 1-8; Griffith 143, 155-6, 163; Awad 62; Valentin 418-27
Ar. 75	Sin. Ar. 75	4G	9th[a]	Parchment	26-29	223	225 x 170	190 x 140	1	c	Atiya 4; Burkitt 136; Padwick 134-5; Graf 144, 146; Blau (267) 30; Blau (1962) 105-7; Griffith 155-6; Awad 62; , Valentin 426-34
Ar. 76	Sin. Ar. 76	4G	13th[a]	Paper	13	315	274 x 203	210 x 135	1	j	Atiya 4; Graf 170; Valentin 458-64
Ar. 77	Sin. Ar. 77	4G	13th[a]	Paper	13	258	210 x 140	145 x 90	1	j	Atiya (2) 154; Graf 170

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Ar. 78	Sin. Ar. 78	4G	13th[a]	Paper	14	319	220 x 140	155 x 95	1	j	Atiya (2) 155-6; Graf 170
Ar. 79	Sin. Ar. 79	4G	1319	Paper	15	327	220 x 135	165 x 95	1	j	Atiya (2) 157-8; Graf 170
Ar. 80	Sin. Ar. 80	4G	1479	Paper	20	194	290 x 205	250 x 150	1	j	Atiya (2) 159-61; Graf 170 Valentin 446-58
Ar. 81	Sin. Ar. 81	4G	1323	Paper	19	183	275 x 180	195 x 110	1	j	Atiya (2) 162-3; Graf 170
Ar. 82	Sin. Ar. 82	4G	1287	Paper	17	245	218 x 140	170 x 100	1	j	Atiya 4; Graf 151 ; Lewis 23-4; Vööbus 281; Valentin 446-58
Ar. 83	Sin. Ar. 83	4G	13th[a]	Paper	13	302	220 x 145	160 x 95	1	j	Atiya (2) 166-7; Graf 170
Ar. 84	Sin. Ar. 84	4G	1262	Paper	17	243	210 x 135	170 x 110	1	j	Atiya 4; Graf 170; Valentin 446-58
Ar. 86	Sin. Ar. 86	4G	14th[a]	Paper	20	192	215 x 140	170 x 100	1	j	Atiya (2) 173; Graf 170
Ar. 87	Sin. Ar. 87	4G	1478	Paper	18	181	210 x 150	160 x 100	1	j	Atiya (2) 174-5; Graf 170

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ar. 88	Sin. Ar. 88	4G	1290	Paper	15	306	205x 145	150 x 96	1	j	Atiya (2) 176-7; Graf 170
Ar. 89	Sin. Ar. 89	4G	1285	Paper	18	194	287 x 215	200 x 150	1	j	Atiya (2) 178-80; Graf 170; Lewis 43-4; Valentin 446-58
Ar. 90	Sin. Ar. 90	4G	1281	Paper	14	316	240 x 145	175 x 95	1	j	Atiya 4; Valentin 446-58
Ar. 91	Sin. Ar. 91	4G start Mt 4:23	1289	Paper	16	262	220 x 140	155 x 95	1	j	Atiya 4-5; Graf 148; Lewis 49; Valentin 446-58
Ar. 92	Sin. Ar. 92	Mt 9:32-Jn 17:14	15th[a]	Paper	16	119	180 x 130	125 x 80	1	j	Atiya 5; Graf 170; Valentin 446-58
Ar. 93	Sin. Ar. 93	4G	13th[a]	Paper	15	235	285 x 205	195 x 135	1	j	Atiya (2) 187; Graf 170
Ar. 94	Sin. Ar. 94	4G	1262	Paper	15-17	287	190 x 120	150 x 85	1	j	Atiya 5; Graf 170; Valentin 446-58

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ar. 95	Sin. Ar. 95	4G	1277	Paper	14	341	182 x 135	150 x 100	1	j	Atiya 5; Graf 170; Lewis 37; Valentin 446-58
Ar. 97	Sin. Ar. 97	4G	1125	Paper	11	395	145 x 100	115 x 85	1	a	Atiya 5; Graf 148; Valentin 418-27
Ar. 98	Sin. Ar. 98	4G	13th[a]	Paper	17	201	195 x 130	150 x 110	1	a	Atiya (2) 197-8; Graf 170
Ar. 99	Sin. Ar. 99	4G	1286	Paper	18	212	305 x 215	210 x 155	1	j	Atiya (2) 199; Graf 148
Ar. 100	Sin. Ar. 100	4G	13th[a]	Paper	15-17	194	260 x 170	195 x 115	1	j	Atiya (2) 200; Graf 170
Ar. 101	Sin. Ar. 101	4G	12th	Paper	10	411	135 x 85	95 x 75	1	k	Atiya 5; Valentin 470-75
Ar. 102	Sin. Ar. 102	4G	13th[a]	Paper	15	217	200 x 135	150 x 105	1	t	Atiya (2) 203-4; Graf 170

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ar. 103	Sin. Ar. 103	4G	1257	Paper	12-15	312	145 x 105	110 x 80	1	j	Atiya 5; Valentin 446-58
Ar. 104	Sin. Ar. 104	4G	1281	Paper	15	295	215 x 145	160 x 90	1	j	Atiya 5; Lewis 41; Graf 148; Valentin 446-58
Ar. 105	Sin. Ar. 105	4G	1312	Paper	16	289	205 x 135	150 x 95	1	j	Atiya (2) 208-9; Graf 170
Ar. 106	Sin. Ar. 106	4G	1056	Paper	17-18	194	185 x 125	140 x 90	1	j	Atiya 5; Graf 148; Lewis 11-2; Awad 62; , Valentin 446-58
Ar. 107	Sin. Ar. 107	4G	1393	Paper	11	313	185 x 105	145 x 105?	1	j	Atiya (2) 211-2
Ar. 108	Sin. Ar. 108	4G	13th[a]	Paper	14-16	247	210 x 135	145 x 95	1	j	Atiya (2) 213; Graf 170
Ar. 109	Sin. Ar. 109	4G	13th[a]	Paper	14	319	204 x 140	150 x 95	1	j	Atiya (2) 214-5; Graf 170

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ar. 110	Sin. Ar. 110	4G	1286	Paper	17	235	220 x 135	155 x 95	1	j	Atiya 5; Graf 170
Ar. 111	Sin. Ar. 111	4G	13th[a]	Paper	13	326	180 x 135	140 x 90	1	j	Atiya (2) 218; Graf 170
Ar. 112	Sin. Ar. 112	4G	1259	Paper	15	169	230 x 155	180 x 110	1	k	Atiya 5; Graf 170; Valentin 464-70
Ar. 113	Sin. Ar. 113	4G	12th[a]	Paper	17	182	255 x 175	190 x 120	1	j	Atiya (2) 220-1; Graf 170
Ar. 114	Sin. Ar. 114	4G	1239	Paper	13	483	170 x 125	120 x 80	1	j	Atiya (2) 222-4; Graf 170; Valentin 446-58
Ar. 115	Sin. Ar. 115	4G	13th[a]	Paper	14	279	173 x 130	120 x 90	1	j	Atiya (2) 225-6
Ar. 146	Sin. Ar. 146	Mt 18:43-28:14	13th[a]	Paper	8	57	210 x 140	130 x 105	1	j	Atiya (2) 277

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ar. 147	Sin. Ar. 147	4G	13th[a]	Paper	15	275	205 x 140	150 x 100	1	k	Atiya (2) 278-9; Graf 170
Ar. 628	Sin. Ar. 628	4G	1336	Paper	20	142	240 x 170	215 x 135	1	k	Atiya 25; Lewis 57-8
Ar. N.F. Pap. 51	Sin. Ar. N.F. Pap. 51	Mk 12:2-16:20	1025	Paper	9	48	179 x 141	140 x 105	1	j	Meimaris 55
Ar. N.F. Pap. 61	Sin. Ar. N.F. Pap. 61	Mk: 2-18-Jn 11:13	12th[a]	Paper	13-14	155	122 x 88	880 x 57	1	k	Meimaris 58
Ar. N.F. Pap. 62	Sin. Ar. N.F. Pap. 62	Mt 1:1-27:5	12/13th	Paper	7	143	183 x 143	123 x 100	1	j	Meimaris 59
Ar. N.F. Parch. 5	Sin. Ar. N.F. Parch. 5	Jn 4:38-8:59	9th[a]	Parch-ment	21-23	8	201-206 x 132-139	160-6 x 100-120	1	p	Meimaris 19
Ar. N.F. Parch. 6	Sin. Ar. N.F. Parch. 6	Mt 1:1-Jn 4:38	8/9th[a]	Parch-ment	20-21	109	199-204 x 136-138	165 x 105	1	c & (for Jn) p	Meimaris 20

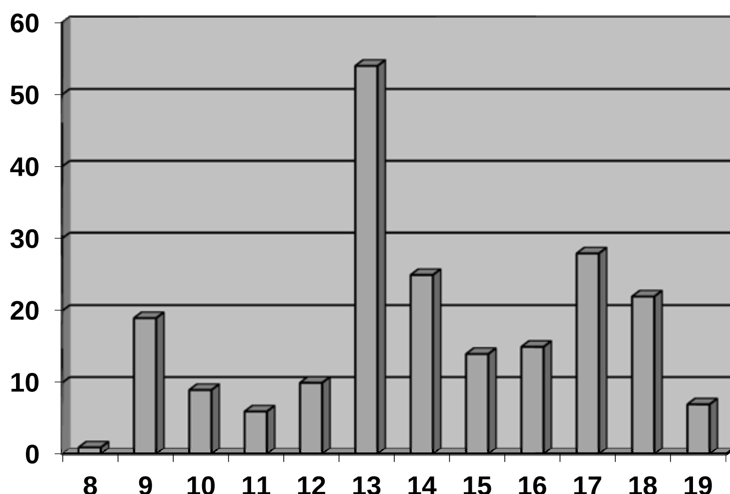
Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ar. N.F. Parch. 7	Sin. Ar. N.F. Parch. 7	4G	901	Parch-ment	26	130	196-198 x 130-138	160 x 105	1	a	Meimaris 20
Ar. N.F. Parch. 8	Sin. Ar. N.F. Parch. 8	Mt:1:1-Jn 17:25a	8th[a]	Parch-ment	24-29	127	170-190 x 124-138	155 -175 x 120	1	b	Meimaris 20
Ar. N.F. Parch. 14	Sin. Ar. N.F. Parch. 14	Mk, Lk, Jn 1.1-20:16	859	Parch-ment	20-21	90	205-215 x 157-163	160 x 115	1	a	Meimaris 24
Ar. N.F. Parch. 15	Sin. Ar. N.F. Parch. 15	Jn	9/10th[a]	Parch-ment	18	40	206-208 x 150-155	180 x 105	1	c	Meimaris 24
Ar. N.F. Parch. 16	Sin. Ar. N.F. Parch. 16	Jn 20:16-end	859	Parch-ment	20-21	5	212 x 156	155 x115	1	a	Meimaris 24; Samir (1986) 441
Ar. N.F. Parch. 24	Sin. Ar. N.F. Parch. 24	Mt 10:9-Mk 5:34	10th[a]	Parch-ment	18	40	203-207 x 149-152	160 x 113	1	b	Meimaris 26
Ar. N.F. Parch. 28	Sin. Ar. N.F. Parch. 28	Jn 17:25b-	8 th[a]	Parch-ment	26-27	16	189-190 x 137-138	170 x 115-120	1	b	Meimaris 27

Shelf Mark	*Catalogue Number*	*Contents*	*Date/ Century*	*Material*	*Lines per page*	*Number of folios*	*Size of folio*	*Written surface*	*N of column*	*Classification*	*Reference*
Ar. N.F. Parch. 36	Sin. Ar. N.F. Parch. 36	Mt 1:1-Lk 7:34	10th[a]	Parchment	18	64	207-209 x 155-157	155 x 113	1	q	Meimaris 29
Ar. N.F. Parch. 44	Sin. Ar. N.F. Parch. 44	Jn 5:34-14:21	9/10th	Parchment	15	16	223-225 x 170-175	165 x 127		b	Meimaris 31
Ar. N.F. Parch. 63	Sin. Ar. N.F. Parch. 63	Jn 8:59-end	9th[a]	Parchment	19-21	10	203 x 137	160-6 x 100-120	1	p	Meimaris 35
Ar. N.F. Parch. 64	Sin. Ar. N.F. Parch. 64	Lk 23:2-Lk 24:53	10th[a]	Parchment	26	4	205 x 158	175 x 107	1	c	Meimaris 35
?	Sin. Harris 9 (Gregory 0137)	Mt. 13: 46-52	9th	Parchment	17-18	1	?	?	2	a	Harris 25-26; Lewis (2) 105-6
Vienna, National Library											
A. F. 97 (545)	Vienna Or. 1544	4G	14th	Paper	16	217	247 x 140	208 x 115	1	k	Flügel 7; Guidi 25, 31; Gregory 585; Graf 159
Mxt. 490	Vienna Or. 1545	Mt, Mk (Fragments)	13[a]	Paper	13	47	197 x 146	138 x 77	1	k	Flügel 7-8; Guidi 31; Gregory 585; Graf 161
Mxt. 514	Vienna Or. 1546	Mt. 23:39-28:8	13th[a]	Paper	17	10	250 x 165	140 x 82	1	k	Flügel 8; Guidi 31; Gregory 585

3.13.2. General Observations about the Manuscripts and Their Description in ALAGM[13]

The earliest surviving dated manuscript of the Gospels in Arabic is Sinai, Ar. N.F. Parch 14 and 16 (859), followed by Sinai, Ar. 72 dated 897. Sinai, Ar. N.F. Parch 8 and 28 were originally one manuscript probably from the second half of the eighth century. This is the earliest surviving codex of the Arabic Gospels. Vatican, Ar. 13 seems to contain the earliest *text* of the Arabic Gospels.

The chart below shows the number of the surviving manuscripts and the date when were copied. The horizontal axis represents "the century" and the vertical represents "the number of the manuscripts" as mentioned in the table above.



It is clear from the chart above that in the ninth century many manuscripts were produced with a relatively high number surviving. This abundance of literature reflects the intense activity of this period.

Another serious endeavour in the copying of the manuscripts seems to have taken place in the thirteenth century and continued to the fourteenth century. The majority of the manuscripts of this period are not fresh translations but copies of earlier ones, some of which have

13 Other manuscripts, which are not part of the *ALAGM*, are not included in this analysis.

undergone light to moderate corrections. The seventeenth and eighteenth centuries represent the third period of extensive effort in copying and transcribing AGM. From the seventeenth century onwards, the printed editions brought the copying labour to an end.

All the ninth century manuscripts referred to in the table above, with the exception of two, are now located in St. Catherine Monastery at Mount Sinai. Vatican, Ar. 13, some part of which could be from the eighth century, was probably produced in the monastery of Mar Sābā in Jerusalem. This manuscript is now housed in the Vatican Library. The codex Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059A) is also another ninth century fragment; it was brought to Leipzig in the second half of the nineteenth century by Tischendorf.

In summary, the collection of St. Catherine is certainly the most important source from which to learn about the tradition and transmission of the AGM.

Most of the parchment manuscripts are *circa ninth* century, although some are from the tenth century, two are from the eleventh (BnF, Suppl. Grec. 911 and Vatican, Borg. Ar. 71), and one is from the twelfth (Berlin, Staatsbibliothek, WE. 184).

(4) The grouping of the manuscripts will be looked at in Chapter Four,[14] however, the following table gives a broad picture of the families and their manuscripts. The first column contains the identifying family letters; the second column shows the number of manuscripts within a family; and the third is the percentage they represent within the total number (for instance, in the case of family *a*, thirteen manuscripts are included in the grouping, and they represent 6.19% of the 210 manuscripts mentioned and described in the *ALAGM*)[15]:

Families	Number of Mss	Percentage
a	13	6.19
b	4	1.90
c	4	1.90
d	1	0.48
e	1	0.48
f	3	1.43
g	1	0.48
h	1	0.48
i	1	0.48
j	52	24.76
k	99	47.10

14 For an explanation of the method of grouping manuscripts see §§ 4.1, 2.

15 The total number of Arabic Gospel manuscripts mentioned in this work exceeds 280 manuscripts. See §11.3 below.

l	14	6.66
m	1	0.48
n	1	0.48
o	2	0.95
p	3	1.43
q-x	9	4.28

Family *k*, known as the Alexandrian Vulgate, seems to have been circulated the most between the sixteenth to the eighteenth centuries. Only four manuscripts from family *k* survive from the twelfth century (as opposed to twelve from family *j*) and about thirty copies (as opposed to thirty-five from family *j*) from the thirteenth and fourteenth centuries. Thus, it seems that family *j* has been more in circulation between the eleventh to the fourteenth centuries than family *k*. In addition, as mentioned earlier, there are now more than fifty manuscripts of family *k* in Cairo that are not included in the table above; most of these manuscripts were copied after the fifteenth century).[16] They are mentioned in Chapter Six (see §6.5 below). Families *d, e, g, h, i, m, n* and most of families *q-x* are represented by only one manuscript.

The majority of family *a*'s witnesses, as well as those of families *b* and *c*, are from the ninth and tenth centuries. The most recent manuscript of family *a* is from the thirteenth century, of family *b* from the ninth century and of family *c* from the tenth century. Families *d* and *e* are represented by one manuscript each from the ninth and fourteenth centuries respectively. Family *f* is witnessed by three manuscripts: one copied in 993, the second in 1009 and the third in the fifteenth century. Family *g* is an individual manuscript from the nineteenth century. Family *h* is another single manuscript from the eighth century. Family *i* is represented by one manuscript from the twelfth/thirteenth centuries. Family *j* seems to have been circulated from the tenth to the thirteenth century. The majority of family *j*'s witnesses come from the twelfth/thirteenth centuries; the earliest witness is from about 1000 A.D. and the latest witness is from the seventeenth century. The majority of al-'Assāl's witnesses (family *l*) are from the thirteenth century; the latest is from the nineteenth century. Family *m* and *n* are two individual manuscripts copied in the fifteenth century and 1265 A.D. respectively. Family *o* is represented by two witnesses, one from the seventeenth and the other from the eighteenth century. Families *p, q, r, s, t, u, v, w, x* are also represented by individual and/or fragmentary manuscripts.

16 For the reason behind their exclusion see §3.3 above.

3.14. Conclusion

In this chapter, after looking briefly at some of the difficulties in finding the Arabic Christian Literature, the ALAGM was introduced and its contents analyzed. The hope is that the ALAGM will inspire others to prepare inventories of AGM held by other libraries and monasteries. A full recovery of the surviving AGM will surely improve our understanding of their history and reception amongst the Arab Christians.

The grouping of the AGM into families will be the focus of the following chapters, but first a general introduction about the methodology of grouping and classifying the manuscripts will be presented.

4. The Grouping of Arabic Gospel Manuscripts of Greek *Vorlagen*

4.1. Preliminary Remarks on the Grouping and *Vorlagen* of the AGM

The main purposes of this chapter and the following ones is twofold: firstly to group the more than two hundred manuscripts into families, and secondly to study the *Vorlage(n)* of each family. The methodology of grouping the manuscripts will be discussed first, and then each family will follow. In general, the study of each manuscript includes: A table which shows the manuscripts included in a family, a brief description of the representative manuscript, a critical apparatus with a concise assessment of the result, and an analysis of the *Vorlage* of each family.

In order to accomplish the second task, each family will be studied separately. A representative of each family will be chosen. A manuscript must satisfy three qualifications to be considered a representative manuscript. Firstly, it must contain the four Gospels with as few lacunae as possible (otherwise I would not be able to compare it with other manuscripts); secondly, its *text* must be one of the oldest witnesses of the archetype, and thirdly, *though less important*, the manuscript itself must be one of the oldest in its family.[1]

The description of the representative manuscript is not intended to provide the reader with comprehensive data but rather with a brief and overall summary of the physical status of the manuscript, its text and script, and its history of transmission. The physical description of the manuscripts (size of folios, number of lines in each page etc.) will not be repeated here as it is given in the ALAGM. The reader is advised to consult this list or the bibliographical references referred to in the table. It is unnecessary to repeat the description given by previous literature of manuscripts under investigation.

1 The third qualification is less important as a more recent manuscript could have an old text form.

An effort has been made to be faithful to the original text in the transcription of test passages and the critical apparatuses (found in appendix one). All grammatical and orthographical mistakes were left without corrections as they might tell us much about the relationship between the manuscripts. Numbers, liturgical signs, rubrics and non-biblical phrases added in the margins are not included in the text of the critical apparatuses. In general, the collated base represents the majority text. In cases where a word is illegible, the system of Gibson and Mingana has been followed by using square brackets with dots […]. For Gibson and Mingana, this means that what is missing is one word, a few words, a whole paragraph or even a page. Samir has warned against this system, since it leaves the reader without guidance.[2] For this reason, as far as possible a dot is given for each missing letter and a short hyphen for each word missing. If there are three dots in the square brackets […] the reader may assume that about three letters are missing in the text and if two hyphens [--] are shown that two words are missing.

As far as the *Vorlage* of each family is concerned, particular attention is given to the Greek and Syriac *Vorlagen*. The Latin and Coptic are only consulted when there are indications in the text that a particular Arabic text/version has been influenced by either of them. A case study for each of the families will be presented based mainly on the representative manuscripts, and a general conclusion about the *Vorlage* will be proposed.

Before presenting the methodology of grouping the manuscripts into families, it is worth defining the meaning of "family" as it is used here. A "family" is: (1) "an independent translation." The statement creates a serious problem; it is almost impossible to prove that a specific version was produced independently without consultation of other Arabic versions. It must be assumed that it is not unlikely that a translator would have consulted other Arabic translations whilst producing his own (on this see §9.2 below). For this reason this definition should be complemented with the following: A family is also (2) a systematic revision of a particular Arabic version. This includes (a) a full syntactical revision of the entire text, by making it very different from the Arabic original and (b) a systematic correction of the whole manuscript against a *Vorlage* different than the *Vorlage* used in the first place.

2 S.K. Samir, "The Earliest Arab Apology for Christianity," in Samir Khalil Samir and Jorgen S. Nielsen, eds., *Christian Arabic Apologetics during the Abbasid Period (750-1258)*, Studies in the History of Religions, vol. 63 (Leiden: Brill, 1993), 58.

(3) A mixture of Arabic versions. However, manuscripts which show occasional alteration are not treated as a subgroup.

When we encounter a version which shows a clear dependency on another Arabic version, but has at the same time been only moderately edited or stylistically improved,(i.e. not *systematically)* it will be treated as a group within the family and will take a small superscript letter to differentiate it from the others (e.g. j^{A}, j^{B} and j^{C}).

A family might be represented by only one manuscript. The presupposition here is that other witnesses/manuscripts of this family have either been lost or are still unknown to us.

Finally, whenever the expression "family *a*, *b*, or *c* etc." is mentioned, it refers to the grouping of manuscripts (e.g. family *a*, *b* etc.) in *this study*. For instance, if I say that a specific manuscript was misplaced by Graf and should be placed in family *b*, I mean in family *b* as found in this study.

4.2. Methodology of Grouping the Manuscripts

To be able to group these manuscripts into families, two passages from each of the Gospels were selected as test passages. The verbal agreement between test passages of different manuscripts will determine to which family/version/translation each manuscript belongs. Here is an example: In the three columns of the following table, we can see how, based on verbal agreement, Sinai, Ar. 101 and Oxford, Bodleian Library, Hunt. 17 are two witnesses of the same translation and Sinai, Ar. 70 contains a different version than Sinai, Ar. 101 and Hunt. 17. The test passage is Matthew 7:15-20.

Sinai, Ar. 70	Sinai, Ar. 101	Oxford, Bodleian Library, Hunt. 17
احتفظوا من الانبيا الكذابه [...] تاتيكم بلباس الخرفان وهم من داخل ذياب ضارية من اثمارهم تعرفونهم. هل يلقط من الشوك عنبا او من الحسك تينا. كذلك كل شجره طيبه اثمارا طيبه تخرج وكل شجره سو اثمارا سو تخرج لا تستطيع شجره طيبه تخرج اثمارا سو ولا شجره سو تخرج اثمارا طيبه كل شجره	احذروا من الانبيا الكذبة الذين يأتويكم بلباس الحملان وداخلهم ذياب خاطفه ومن ثمارهم فاعرفوهم هل يجمع من الشوك عنبا او من العوسج تينا هكذى كل شجره صالحه تَخرج تمره جيده والشجره الرديه تخرج تمره شريره لا تقدر شجره صالحه تخرج ثمره شريره ولا شجره رديه تخرج تمره جيدة وكل شجرة لا تثمر ثمره جيده	احذروا من الانبيا الكذبة الذين ياتونكم بلباس الحملان وداخلهم ذياب خاطفه ومن ثمارهم تعرفونهم هل يجمع من الشوك عنب او من العوسج تين هكذى كل شجرة صالحة تَخرج ثمرة جيّدة والشجرة الرديّة تخرج ثمرة شريرة لا تقدر شجرة صالحة تخرج ثمرة شريرة ولا شجرة ردية تخرج ثمرة صالحه وكل شجرة لا تثمر

Sinai, Ar. 70	Sinai, Ar. 101	Oxford, Bodleian Library, Hunt. 17
لا تخرج اثمارا طيبه تقطع وتلقا في النار اذن من اثمارهم تعرفونهم	تقطع وتلقا في النار فمن ثمارهم تعرفوهم	ثمرة جيدة تقطع وتلقي في النار فمن ثمارهم اذن تعرفونهم

The passages were not chosen totally at random. Passages from the beginning and the end of each Gospels were avoided because, generally speaking, the chance of a manuscript losing its first and last folios is higher than other parts of the codex. The texts which have been selected as test passages have different genres, and for some, significant textual variations. Matthew 7:15-20 is a teaching passage from the Sermon on the Mount; Matthew 16:1-4 has been chosen for its textual variations; Mark 6:14-20 is a simple narrative as opposed to a teaching passage from Matthew 7:15-20; Mark 13:5-11 is an apocalyptic test passage; Luke 8:9-15 is an interpretation of a parable; Luke 15:11-20 is the parable of the prodigal son; John 6:30-35 is a liturgical Eucharistic passage; and John 18:19-27 is a passage from the Passion Narrative, which also has some textual variations.

This method of selecting test passages has its limitations; a full collation of a specific manuscript is required to reach an accurate result concerning the relationship between manuscripts. Colwell puts it as follows: "If our newly-found manuscript is to be compared with previously known manuscripts, it should, ideally, be compared completely with all other manuscripts. How, otherwise, can complete accuracy be obtained?"[3] This is certainly true, and eight test passages will not allow us to discover, as Geer puts it, "block mixture within a Manuscript."[4] However, it is practically impossible in a single work to collate the entire text of more than two hundred manuscripts. Keeping the limitation of this methodology in mind, each manuscript was reviewed with the awareness that a block mixture of texts might be present among its folios, as is the case with the Greek manuscripts. If this is found in a particular manuscript, I shall refer to it briefly.

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3 Ernest C. Colwell, *Studies in Methodology in Textual Criticism of the New Testament* (Leiden: E. J. Brill, 1969), 26.

4 See Geer's critique against what is called "the Claremont Profile Method" in, Thomas C. Geer, "Analyzing and Categorizing New Testament Greek Manuscripts: Colwell Revisited," *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart D. Ehrman and Michael W. Holmes (Grand Rapids: Eerdmans, 1995), 253-266.

4.3. Family A: Translated from Greek Showing Little or No Syriac Influence

4.3.1. A Table of the Manuscripts of Family A

The bibliographical reference in the ALAGM shows that scholars in the past have given considerable attention to the study of the manuscripts within this family. Guidi transcribed Matthew 1:18-2:12 and 26:1-3 of codex Vatican, Borg. Ar. 95 and concluded that this manuscript was copied in the eighth century and translated from a Greek *Vorlage*.[5] Levin refers to two manuscripts within this family: Vatican, Borg. Ar. 95 and Berlin, Staatsbibliothek, Or. Oct. 1108. Graf dated Vatican, Borg. Ar. 95 in the ninth century and added to this family, in addition to Berlin, Staatsbibliothek, Or. Oct. 1108, Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059A), Sinai, Ar. 74 and Sinai, Ar. 72.[6] Furthermore, Valentin added Sinai, Ar. 54 and 97.[7] The total known witnesses of this family is seven. Sinai, Ar. 72 was thought to be the earliest of the Arabic Gospels, dating from 897 A.D.

The test passages will demonstrate that twelve AGM (if we consider Gregory 0136 and 0137 as one manuscript, as well as Sinai, Ar. N.F. Parch 14 and 16 – otherwise fourteen) belong to the same family (without of course referring to lectionaries). The following table gives the manuscript shelf mark, the number assigned to each manuscript in this work, the passages which were collated[8] and the date of each manuscript.

Sigla	Ms Number	Passages collated	Date
a^1	Sinai, Ar. 74	TP	9th
a^2	Sinai, Ar. N.F. Parch 14 & 16[9]	TP excl. Mt 7:15-20 and 16:1-4	859

5 Guidi, *Traduzioni*, 11-12.

6 Graf, *Geschichte*, 142-146.

7 Valentin, "Les évangéliaires arabes," 418-419. Moreover, Valentin adds Sinai, Ar. 116, a lectionary dated in 995 A.D.

8 The letters TP stand for the eight test passages selected for comparing the manuscripts. Mt, Mk, Lk, Jn stand for Matthew, Mark, Luke, and John respectively.

9 During my visit to St. Catherine monastery I discovered that the Sinai, Ar. N.F. Parch 16 (5 folios – with a colophon dated 859 A.D.) is the continuation of Sinai, Ar. N.F. Parch 14 (90 folios), and both originally belonged to one codex. Father Justin asked if I could leave a note for scholars who might be interested in this text in the future. This codex is the earliest dated Arabic manuscript of the Gospels and by join-

Sigla	Ms Number	Passages collated	Date
a^3	Vatican, Borg. Ar. 95	TP excl. Mk 6:14-20; Jn 18:19-27	8th/9th
a^4	Sinai, Ar. 72	TP	897
a^5	Sinai, Ar. N.F. Parch 7	TP excl. Mk 13: 5-11; Lk 15:11-20; Jn 18:19-27	901
a^6	Sinai, Ar. 71	Mk 6:14-20; Mk 13: 5-11	10 thª
a^7	Sinai, Ar. 54	TP excl. Mt 7:15-20; Mt 16: 1-4; Jn 18:19-27	10 thª
a^8	Berlin, Staatsbibliothek, Or. Oct. 1108	TP	1046/7
a^9	Sinai, Ar. 97	TP	1125
a^{10}	Sinai, Ar. 98	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6: 30-35	13 thª
a^{11}	Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059A)	Mt 10: 19 – 11: 4; 14: 13-15: 2	9th
a^{12}	Gregory 0137[10]	Mt. 13:46-48; 49-52a	9th

4.3.2. A Description of the Representative Manuscript

A philological and textual analysis of a few segments of Codex Sinai, Ar. 74 shows that the text of this manuscript preserves one of the earliest witnesses of this family.[11] Codices Sinai, Ar. N.F. Parch 14 & 16 and Vatican, Borg. Ar. 95 also have old features but unfortunately incomplete codices.[12] This complete manuscript, copied in the ninth century, was selected as the representative manuscript.

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ing back these two manuscripts to one another, we will then have the dated text of Mk, Lk and Jn, and not only a few verses of John's Gospel.

10 Gregory 0136 is another fragment from the same manuscript now in St. Petersburg. It was discarded here because the Arabic Gospel manuscripts of the National Library in St. Petersburg were not included in this research (on the inclusion and exclusion of manuscripts see §3.3 above).

11 See the arguments in §§4.3.4.1, 2.

12 Baumstark argued that the text of Vatican, Borg. Ar. 95 goes back to the fifth century. His argument is based solely on the liturgical signs, a study which is beyond the

It is beyond the scope of this study to give a detailed description of each manuscript in this family. For this reason only the representative manuscript will be described.

This parchment codex contains the four Gospels on 254 folios. The text is written in a large and thick ink in old Kufic and divided according to the Greek liturgical calendar. Generally speaking, the manuscript is legible, but the quality deteriorates by the end of John's Gospel. On various occasions, at the end of a line, the scribe cuts the word into two parts and places the second part of the word on the following line, which is not permissible in modern Arabic.[13] On other occasions, superposition is found at the end of some lines where a few letters were added above the word for justification.[14] The titles, headings, liturgical marks and decorations within the text are made in a red ink. The manuscript, which does not contain a colophon, seems to be the work of one scribe. Some corrections and additions were made later in a different hand, for various purposes, for example clarification of an ambiguous phrase;[15] correcting a scribal mistake[16] and (c) adding liturgical marks.[17]

I agree with Atiya who suggests that the manuscript was copied in the ninth century. The manuscript is certainly a copy of an earlier Arabic codex,[18] and it is likely that its text goes back to the eighth century.

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scope of this work. It is worth noting here that there are no indications in the body of the text which show that this version goes back to such an era.

13 See for example the word خرفان in Mat. 7:15 (fol. 14r); the word كواحد in Mk. 6:15 (fol. 80r); the word تضربوا in Mark 13: 9 (fol. 98v); the word متعادين in Luke 23:12 (fol. 183r) and the expression لا تدخلنا of the Lord Prayer (fol. 145).

14 See for instance, the word هروديه in Mk. 6:17 (fol. 80r).

15 One example could be Lk 1:18 on folio 110r. the text reads:

وقال زخريا للملاك باي شي اعلم هذا وانا شيخ كبير ومرتي عاقر قد دخلت في ايامها

The two adjectives كبير (old) and عاقر (bareness) were added later in a different hand for clarification. See also on fol. 245r. the addition of وهو يحنا (and he is John) in John 18:16, and the addition of هذا in Mark 13:10 يكرز هذا الانجيل. Why was there a need to make an emphasis on this Gospel? Was there another "message" which was claimed to be "Injīl" in this period that the scribe found it crucial to make this emphasis? Or was he trying to identify Jesus' words with the present (this) Injīl?

16 See on folio 11v the addition of حيث يكون in the margin.

17 Most of these signs are added in the margin. See for example on fol. 252r where there is a conventional sign with a shape of a cross, (just before the beginning of John 20:11) and in the margin, there is a gloss which says هذا راس الاحد الثامن من يحنا (this is the beginning of the eighth Sunday from John). See also folios 253r and v etc.

18 There is plenty of evidence in the text which suggest this. From the eight test passages collated see: Mt 7:17 والشجره الشجره الشريره (twice the occurrence of الشجره). A missing phrase in Matthew 16:2-3 based on an overlap because of two similar words (محماره); Lk 8: 12 والذي والذي على الطريق هم الذين..., (twice the occurrence of الذي). Lk 8: 15 فاما

Before giving some general remarks about the various witnesses of family *a* (see §4.3.5 below), I shall first give a few remarks on the critical apparatuses found in appendix one, and second examine two ninth century fragments which contain the text of family *a.*

4.3.3. A Critical Apparatus of the Eight Test Passages

The eight test passages and their apparatuses are found in appendix one. There are two manuscripts which should be added to family *a,* but are not referred to in the critical apparatus. Their absence is due to their fragmentary nature; they do not contain passages from the eight test passages selected (see §4.2 above). Particular attention will be given to these two fragments since both are from the ninth century.

4.3.4. The Collation of Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059A) and Sinai, Harris 9

Manuscripts Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059A) and Sinai, Harris 9 (otherwise known as Gregory-Aland 0137) are fragmentary leaves and do not contain any of the eight test passages collated above. For this reason they are treated separately.

4.3.4.1. Collation of Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059A) against Sinai, Ar. 74 and Vatican, Borg. Ar. 95.

The Leipzig fragment contains Mt 10:19-11:4 and 14:13-15:2 in two folios. Mt. 14:31-35a reads:[19]:

31 ومكانه يسوع مد يده فاخذه وقال له يا قليل الامانه في ماذا شككت،
32 فلما صعد الى السفينه هدت الريح،
33 وان الذين كانوا في السفينه اتوا فسجدوا له وقالوا حقا انت ابن الله ◊
34 سبت حدا عشر فلما عبروا جوا الى ارض جنسارط
35 فعرفوهم رجال

Sinai, Ar. 74 reads: Folio 23r.

الذي الارض الصالحه (omission of في). Lk 15:11 وانه قال انسان كان ابنين (the omission of له); Jn 18: 23 وان وان يسوع قال له ان كنت بيسر... (the double occurrence of وان). And also see the omission of Jn 21: 17 based on an overlap from the first ثالثه to the second.

19 The Text is from Henricus Orthobius Fleischer, *Catalogus codicum manuscriptorum orientalium Bibliothecae Regiae Dresdensis: Scripsit et indicibus instruxit* (Lipsiae: Typis et Impensis Fr. Chr. Guil. Vogel., 1831), 584.

31 ومكانه مد يسوع يده فاخذه وقال له يا قليل الامانه فيماذا شككت
32 فلما صعد الى السفينه هدت الريح
33 وان الذين كانوا في السفينه اتوا فسجدوا له وقالوا حقا انت بن الله
34 فلما عبروا جوا الى ارض جنسارط
35 فعرفوه رجال....

Five variations occur in these verses:

1. Leipzig reads يسوع مد and Sinai مد يسوع. Leipzig reflects more accurately the Greek *Vorlage* even by rendering the word-order of the original, which in Arabic is cumbersome. The scribe of the Sinai Manuscript transposes يسوع مد to present better Arabic. Certainly Leipzig preserves an older text here;
2. Leipzig codex adds the liturgical mark;
3. Sinai reads فيماذا and the Leipzig codex في ماذا. Here, however, the Sinai seems to have preserved an older text than Leipzig;
4. Leipzig reads ابن and Sinai, still more archaic, reads بن;
5. Leipzig reads فعرفوهم (they recognized them) and Sinai reads فعرفوه (they recognized him). The expression فعرفوهم is the difficult reading and lacks textual support.

The few verses above show that both the Leipzig and Sinai codices have been edited and that neither of them reflect the original text of the archetype. When these two passages are collated against the text of Vatican, Borg. Ar. 95, this claim beomes more certain.

Vatican, Borg. Ar. 95 reads on folio 26v.

31 ومكانه يسوع مد يده واخذه وقال له يا قليل الامانه فيماذا شككت
32 فلما صعد الى السفينه هدت الريح
33 وان الذين كانوا في السفينه اتوا فسجدوا له وقالوا حقا انك بن الله
34 فلما عبروا جوا الى ارض جنسارط
35 فعرفوهم رجال...

Codex Vatican, Borg. Ar. 95, (which according to Guidi is from the eighth century and according to Graf from the ninth century) contains the earliest witness and is the closest to the archetype. We read: يسوع مد (as in Leipzig); فيماذا (as in Sinai); بن (as in Sinai); فعرفوهم (as in Leipzig). However, at the end of verse 33 the scribe seems to have exchanged انت for انك, either deliberately to smooth the flow of the sentence, or accidentally because of the close resemblance between انت and انك.

4.3.4.2. Collation of Sinai, Harris 9 against Sinai, Ar. 74 and Vatican, Borg. Ar. 95

Codex Sinai, Harris 9 (identified today as Gregory 0137) is a bilingual, Greek-Arabic, fragmentary parchment leaf of the ninth century which preserves the text of Mt 13:46-52. Another three folios of the same manuscript are today in the national Library in St. Petersburg (shelf mark Gr. 281 and identified as Gregory 0136).[20]

The text of Harris 9 reads:[21]

Verso (col. 2) Mt. 13:49-52	Recto (col. 2) Mt. 13:46-48
هكذا	كثير الثمن
يكون في انقضاء	[ذ]هب فباع
هذا العالم	شي له......
تخرج الملا	اشتراها......
يكة فيفرزون	[ا]يضا يشبه...
الاشرار من بين	السموات.....
الصديقين	كة.........
ويلقوهم	كل[22]........
في قامين	في البحر....
نار	ناس جمعت..
هناك يكون	امتلات......
البكا وصرير	صعدوا......
الاسنان	على الشط..
وقال لهم يسوع	جلسوا.....
فهمتم هذا كله	فاختاروا.....
فقالوا	في انيه.....
له نعم يا [رب]	والاشرار برا طرحوا
وهو قال لهم	

The text of Sinai, Ar. 74 reads as follows: (the words in bold are the ones which Lewis was not able to read in the Harris Codex):

46 [وانه وجد لولوه] كثيره الثمن فذهب وباع **كل** شي له واشتراها ◊
47 ايضا يشبه **ملك** السموات شبكه **القيت** في البحر فجمعت **من كل** الاجناس
48 **فلما** امتلات اصعدوها على الشط وجلسوا فاختاروا **الخيار** في الانيه، والاشرار طرحوا برا

20 See Aland, *Kurzgefasste Liste,* 32.

21 The text is from the appendix of Agnes Smith Lewis, *Catalogue of the Syriac MSS*, Studia Sinaitica, vol. 1 (London: C. J. Clay and Sons, 1894), 105.

22 It is most probably ال (of القيت) instead of كل.

49 هكذا يكون في انقضا العالم تخرج الملايكة، فيفرزون الاشرار من بين الصديقين
50 فيلقوهم في قامين نار هناك يكون البكا وصرير الاسنان
51 فقال لهم يسوع فهمتم هذا كله فقالوا له نعم يا رب
52 وان يسوع قال لهم...

Four variations occur between the Harris 9 and Sinai, Ar. 74 codices:

1. Sinai, Ar. 74 reads on verse 47 فجمعت من كل الاجناس and Harris 9 most probably [من كل الاج]ناس جمعت. The transposition of جمعت in Codex Harris 9 follows the Greek accurately; καὶ ἐκ παντὸς γένους συναγᾶ γούσῃ
2. The expression الانيه in verse 48 lacks a definite article in codex Harris 9, which is also the case in the Greek ἄγγη
3. Sinai, Ar. 74 reads طرحوا برا and Harris 9 transposes and reads برا طرحوا as in the Greek ἔξω ἔβαλον
4. Harris 9 adds هذا in verse 49. The Greek column in Harris 9 reads τοῦ αἰῶνος· τούτου[23] as opposed to the majority Greek witnesses which omit τούτου
5. In verse 52, Sinai, Ar. 74 reads وان يسوع قال لهم and Harris 9 وهو قال لهم. The Greek parallel in Harris 9 reads ὁ δὲ εἶπεν αὐτοῖς. Sinai, Ar. 74 follows the Greek manuscripts C N S 1241 *pc* which adds ὁ Ἰησοῦς.

Sinai, Ar. 74 and Harris 9 are two manuscripts which contain the same Arabic version. The variation units show that the Greek text-type behind the Arabic texts varies. This is obvious from the addition of هذا (τούτου) and from the reading وهو قال لهم (ὁ δὲ εἶπεν αὐτοῖς). Another remark is that the text of Harris 9 seems to be more faithful to the Greek especially with respect to the order of words. It is worth comparing these two texts with Vatican, Borg. Ar. 95 especially since Vatican, Borg. Ar. 95 sometimes preserves an older text than Sinai, Ar. 74.

Vatican, Borg Ar. 95 reads on folio 24v as follows:

[وانه وجد لولوه] كثيره الثمن فذهب وباع كل شي له واشتراها ◊ ايضا يشبه ملك السموات شبكه القيت في البحر فجمعت من كل الاجناس فلما امتلت اصعدوها على الشط وجلسوا واختاروا الاخيار في الاينه، والاشرار طرحوا برا هذا كذى يكون في انقضا العالم تخرج الملايكة فيفرزون الاشرار من بين الصديقين فيلقوهم في قامين النار هناك يكون البكا وصرير لاسنان فقال لهم يسوع فهمتم هذا كله فقالوا له نعم يا رب وان يسوع قال لهم...

What we can see is that Vatican, Borg Ar. 95 agrees constantly with Sinai, Ar. 74 against Harris, 9. This could show that either the archetype of Vatican, Borg. Ar. 95 and Sinai, Ar. 74 have been corrected at a very

23 The Greek text is from: J. Rendel Harris, *Biblical Fragments from Mount Sinai* (London: C. J. Clay and Sons, 1890), 25-26.

early stage against a Greek *Vorlage* (in which the expression τούτου is omitted, and it reads λέγει αὐτοῖς ὁ Ἰησοῦς), or still more likely, that the Arabic text in the second column of Harris, 9 has been amended to follow the Greek of the first column. If the first claim is true then it is possible to argue that the archetype of family *a* is certainly pre-ninth century since Harris' codex dates from the early ninth century. If the second is true then one can easily argue that the scribe of Harris 9 has not made a fresh translation but used a pre-ninth century Arabic Codex which was in circulation at the time, and corrected it against his Greek manuscript. In either case we are dealing with an Arabic version that goes back to the eighth century if not earlier. This claim is reinforced by the fact that in the ninth century there was a need to revise and improve the Arabic style of these manuscripts. Sinai, Ar. 72, which was copied in 897, and is a copy of earlier manuscripts of the same text, is a clear example of this.

4.3.5. General Remarks about the Various Witnesses of Family A

The test passages and the apparatus of family *a* show that:

1. The text of Sinai, Ar. 71 is the farthest from the original *Vorlage*. Most of the variations are stylistic for the purpose of improving and smoothing the Arabic original. The scribe does not seem to correct his manuscript against any Greek, Latin or Syriac *Vorlagen.*
2. Codex Sinai, Ar. 72 is another, still earlier, attempt to revise and improve the Arabic style of Family *a*, but on a smaller scale.
3. Codex Harris 9 is a bilingual manuscript and the Arabic text seems to have been corrected against the Greek text parallel to it.
4. Sinai, Ar. 74, Sinai, Ar. N.F. Parch 14 and 16, Vatican, Borg Ar. 95 and Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059A) seem to have undergone fewer corrections than the others, and are probably closer to the archetype.
5. All this evidence suggests that the archetype of this family goes back to the seventh or eighth century at the latest. The above evidence shows that by the ninth century:
   a. Family *a* was already widely in circulation and extensively copied;
   b. The Arabic style needed revision and correction;
   c. The Arabic text reflects at least two different Greek text-types.

4.3.6. The *Vorlage* of Family A

4.3.6.1. A Greek *Vorlage*

Scholars who have worked on one or more witnesses of family *a* agree that the *Vorlage* of this family is a *Greek* version. Levin was the first to argue that this version has the characteristics of the Caesarean text-type including features in common with the Syro-Palestinian Lectionary as well as Tatian's Diatessaron; Arbache and Garland both agree with Levin's conclusion. All three scholars worked extensively on the Gospel of Mark.

In this section another attempt will be made to study the *Vorlage* of this manuscript based on the unit-variations in *Text und Textwert*, and the Gospel of Luke will be taken as a case study (see appendix two, §13.1.1). The result is as follows:

1. Seven out of fifty-four have variations which cannot be clearly determined through the Arabic translation, mainly because the Greek variants are synonymous (1, 9, 15, 16, 25, 33, 39). (7/54);
2. Twenty-seven are only Byzantine readings (3, 5, 6, 7, 8, 12, 14, 17, 18, 19, 21, 22, 24, 26-31, 36, 41, 46, 48-50, 52, 53). 57.45% (27/47);
3. Thirty-six are Byzantine readings and possibly other readings (3, 5, 6, 7, 8, 12, 14, 17, 18, 19, 21, 22, 24, 26-32, 36-38, 40, 41, 43, 44-46, 48-54) (36/47) 76.59%;
4. Ten variations are not Byzantine readings (2, 4, 10, 11, 13, 20, 23, 34, 42, 47): 21.28% (10/47). The table below presents these variations (abbreviated as "v.") with a particular emphasis on the uncial Greek manuscripts[24]:

v.2	v.4	v.10	v.11	v.13	v.20	v.23	v.34	v.42	v.47
						P45			
						P75	P75		
01C1		01	01			01	01	02	
						02*			
03			03			03	03	03	
								04	
			05				05	05	
			019		019	019	019	019	
								022	
032			032						

24 The abbreviations used throughout this study are either from NA[27] or IGNTP depending on the source to which the Arabic readings are compared.

v.2	v.4	v.10	v.11	v.13	v.20	v.23	v.34	v.42	v.47
					033		033		
038					038			038	
040			040						
							044		
						0211		0211	
	10 27C 64 67 71 76 85 86								51 66C 79

5. Seven out of ten unit-variations agree with the Greek Sinaiticus 01 (2, 10, 11, 23, 34, 35, 42) and five out ten with the Vaticanus 03 (2, 11, 23, 34, 35, 42) against the Byzantine.
6. Fifteen out of forty-seven differ from Manuscript 038 (this manuscript is, according to Streeter, a primary authority of what is called the "Caesarean" text-type).[25] The unit-variation numbers are: 4, 10, 14, 23, 26, 27, 30, 34, 36, 37, 45, 47, 49, 52. (31.91%).

4.3.6.2. Possible Peshitta (or Pre-Peshitta) Influence

It is worth asking whether the Peshitta has had any influence on this version. A wider textual analysis of various families of the Arabic Gospels indicates that the Peshitta may have played an important role in the development of the Arabic Gospel texts especially at an early stage. There is no doubt that the language behind this version is Greek, but to what extent do the available witnesses reflect the archetype accurately? Has this version already been contaminated by the Syriac Peshitta in the ninth century?

One of the best ways to answer this question is to take Matthew as a case-study and try to find unit-variations in the Arabic version which are found in the Peshitta version only, and/or the Vetus Syra, but not the Greek. The result is tabulated in appendix two, §13.1.2.

The outcome of the case-study shows that traces of the Peshitta version are not totally absent, however their presence is minimal. What

25 See Bruce M. Metzger, "The Caesarean Text of the Gospels," *Journal of Biblical Literature*, 64, no. 4 (1945), 463.

seems obvious is that there has been no deliberate and systematic correction of the text against the Peshitta. To a certain extent the text has preserved its original purity.

4.3.7. Conclusion

This Arabic version of the Gospels was probably in circulation among the Greek-Arabic (Melkite)[26] community in the eighth century at the latest. In the ninth century, this version was already widely in use and had been corrected against other Greek manuscripts. One clear example is Codex Harris 09.

Sinai, Ar. N.F. Parch 14 and 16, which were originally one codex, were copied in 859[27] and thus represent the earliest surviving dated Gospel manuscript. This codex with the other twelve codices of this family are all copied from earlier codices, unavailable to us today. The Arabic follows the Greek accurately, but a few manuscripts (e.g. Sinai, Ar. 71 and 72) have been stylistically amended to present a more smothered Arabic text. This syntactical editing seems to have begun in the ninth century. Traces of the Syriac Diatessaron, possibly the Vetus Syra, and the Peshitta are present but only minimally. The Greek text-type of this version is pre-Byzantine and the Arabic text differs less than 30% from the Byzantine witness.

4.4. Family B: Translated From Greek Showing Occasional Syriac Influence Especially in the Gospel of Matthew

4.4.1. General Introduction

In many ways, family *b* deserves a full study on its own. The manuscripts of this family are from the newly-discovered Sinai collection of St.

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26 The dating system used in the colophon shows that this version was circulated among the Melkite community. See the following footnote. On the various dating system used in Arabic manuscripts, see, François Déroche, *Manuel de codicologie des manuscrits en écriture Arabe* (France: Biblioteque nationale de France, 2000), 347.

27 The date in the colophon reads as follows (on folio 3r).

في سنه من سنين الدهر سنه سته الاف وثلثه مايه وثمانيه وستين * ومن سنين الروم سنه ثمان مايه وتسعه [وخمسين]...

Catherine's Monastary.[28] Textually, it is indisputably the most important Arabic Gospel text known to have survived. A full edition of this family will follow the submission of the present book. Before I give a description of the manuscript, reflect on its paleographical features, and discuss the dating and the *Vorlage* of its archetype, I shall present a table of the manuscripts of this family:

4.4.2. Table of Manuscripts of Family B

Sigla	Ms Number	Passages collated	Date
b^1	Sinai, Ar. N.F. Parch 8, 28	TP	8^{th}/9^{th}
b^2	Sinai, Ar. N.F. Parch 24	Mt 14:8-16; Mt 16:1-4	10^{th}ª
b^3	Sinai, Ar. N.F. Parch 44	John 6:30-35; John 7:18-31	9^{th}/10^{th}

The earliest and most complete codex of family *b* is Sinai, Ar. N.F. Parch 8, 28 (originally one codex). It is selected here as the collated base and representative text.

4.4.3. A description of Sinai, Ar. N.F. Parch 8 and 28[29]

The only reference to Sinai, Ar. N.F. Parch 8 and 28 is found in Meimaris's Greek-Arabic catalogue of the Arabic manuscripts, published in 1985.[30] This is a catalogue of the Arabic manuscripts of the newly-discovered Sinai Collection. The information given in the catalogue is minimal and a new description should be given before any attempt is made to study the two manuscripts textually.

MSS Sinai, Ar. N.F. Parch 8 and 28 were originally one codex, and Meimaris seems not to have detected this. Sinai, Ar. N.F. Parch 8 ends with John 17:25a and Sinai, Ar. N.F. Parch 28 starts with John 17:25b, so

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28 On the newly-discovered collection of St. Catherine's see, Yiannis Meimaris, *Katālūg al-Makṭūṭāt al-ʻarabiyyah al-muktashfah ḥadīthan bi-Dayr Sānt Kātrīn al-Muqaddas bi-Ṭūr Sīnā,* the National Hellenic Research Foundation (Centre for Greek and Roman Antiquity: Athènes: 1985), 1-14.

29 I have originally published an article on this Ms. See H. Kachouh, "Sinai Ar. N.F. Parchment 8 and 28: Its Contribution to Textual Criticism of the Gospel of Luke". *Novum Testamentum* 50 (2008): 28-57. I have re-used most of the article in this section.

30 Meimaris, *Katālūg al-Maktūṭāt al-ʻarabiyyah.*

that the text is continous. Moreover, linguistically, as well as on codicological and palaeographic ground, there is no doubt that these two manuscripts were originally one codex.[31] Therefore they will be referred to as "Codex Sinaiticus Arabicus" (CSA).[32]

CSA is a palimpsested parchment codex, originally with 144 folios in 18 quires of which 143 folios survived (the first folio is missing). Each gathering is made of eight leaves. It is undoubtedly one of the earliest surviving Arabic Gospel manuscripts. It was possibly copied in the second half of the eight century or early ninth century. Layers of Greek, Latin, and Arabic were detected in some of its folios, and this makes this codex unique. Some of the Greek and Latin palimpsested texts might go back to the fourth and fifth century.

The make-up of CSA is also unique; many of the folios of this codex are made up from small pieces of parchment (some with four or five pieces for each folio) and sewing these pieces into a folio would have required hard work and perseverance. The size of folio varies throughout the manuscript. It ranges between 170-190 cm long and 124-138 cm wide. The written surface ranges between 155- 175 cm and 115-120 cm, with 24 to 29 lines per page. All that has survived of the binding is a detached and worn-out spine. The parchment is extremely thin and fragile, especially when it is compared with ninth century Arabic Gospel parchment codices. Generally speaking, the leaves are in good enough condition to enable us to read the Arabic script and some of the palimpsested texts. Some of the folios, especially at the beginning and the end of the codex are worn out on the external edges. In a few places the original writing (mainly Greek) was not scraped and washed off and so can be read easily.

4.4.3.1. The Content of CSA

CSA contains the following:

(1) Sinai, Ar. N.F. Parch 8:

1. An apology—the first folio of which is missing (folios 1r-7r)
2. Matthew (folios 7r-44r)
3. Mark (folios 44r-65r)
4. Luke (folios 65r-102v)
5. John 1:1-17:25a (folios 103r-127v)

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31 Upon my visit to St. Catherine Monastery, I was also able to ascertain that Sinai, Ar. N.F. Parch 14 and 16 originally belonged to one codex.

32 Not to be confused with Codex Arabicus (Sinai Arabic 514). See A.S. Atiya, "Codex Arabicus," 75-85.

(2) Sinai, Ar. N.F. Parch 28 continues with the following:

6. John 17:25b-21:25 (folios 1r-7r)
7. A sermon في ميلاد سيدنا يسوع المسيح (*In natalem Christi diem*) by Saint John Chrysostom (folios 7r-14r)[33]
8. A canon of the Apostles: هذا من قوانين السلحين (folios 14r-14v)
9. A sermon for the monks: موعظه للرهبان (folios 14v-16v)

4.4.3.2. Palaeographic Features of CSA

The script is known as *Kūfic*. It is copied using thick black ink. The text seems to have been copied by one scribe. When a palaeographic comparison is made between this manuscript and other extant Arabic Gospel manuscripts, it becomes obvious that CSA has the least diacritical marks of them all.

The *alif* (ا) has no turning of the hand to the right (the turning of the hand to the right is common for manuscripts of Makkah and al-Madīnah), but lengthening of the strokes to below the line.

The *Dāl*, *Dhāl* and *Kāf* have an upward stroke bend to the right of the top of the letter.

The letters *Ṣād* and *Ḍād,* as well as the *kāf*, are elongated horizontally.

The ending *Fā'*, *Tā'* and *Bā'* do not have an upward stroke at the end of the horizontal stroke.

The *Nun* looks similar to the modern *Rā'* without a final upward stroke.

The tail of the final *Ḳāf* resembles the *Rā'* in being elongated at the beginning of the tail, vertically instead of horizontally.

The base stroke of the initial *'ayn* is elongated backward to the right.

The tail of the final *Lām* is similar to the modern *Rā'* with a small curve turning to the left.

Occasionally the tail of the final *Yā'* extends horizontally to the right and goes under the word.

There is little, if any, space between the words and, as a result, words can be divided across lines. A pause in sense is sometimes indicated by two forward slashes(//).

All these palaeographic features indicate the archaic nature of this manuscript. Moreover, the defective writing of the *Alif* (for instance *Baraka* instead of *Bāraka*; *Kidas* instead of *kidās)* is a seventh and eighth

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33 See M. Geerard, *Clavis Patrum Graecorum*, vol. 2 (Brepols: Turnhout, 1974) 558-559.

century feature and adds weight to the early dating of this manuscript.[34]

4.4.3.3. The Rubrics of CSA

Rubrics are present at the beginning of each Gospel (as well as of Chrysostom's homily, the canon of the Apostles, and the sermon for the monks). Moreover, there is one rubric in Matt 1:18 which reads قرايه ثانيه تقرا في القدس عشيه الميلاد (a second reading to be read in the mass on Christmas night). This is the only liturgical calendar division in the manuscript. The last rubric is found on folio 10r. It has been struck out by the copyist. It might have come from a different source and have not been erased properly. It reads باسم الاب والابن وروح القدس [.......] نبدا بعون المسيح ربنا نكتب كلام [ملتقط؟] من الانجيل المقدس فانت يا رب كون لي ابتدا وتمام ومعين على عمل طاعتك وفعال مسرتك. Only the letter ت in ابتدا, طاعتك and مسرتك has the two dots, as well as the letter ب in ابتدا. All the rest are left without diacritical marks. The dating of this rubric does not seem to be much earlier than the Arabic text; it might even have been written by the same hand.

4.4.4. The Eight Test Passages of Family B

The test passages and their apparatus in appendix one, §12.2.1 show that manuscripts b^2 and b^3 contain some variants which indicate that their texts have been edited stylistically, and corrected grammatically.[35] This linguistic editing is sporadic and inconsistent.
Manuscript b^1 seems to preserve the purest text. Since it is a copy of an earlier exemplar some omissions, mainly due to homoioteleuton, are present in its text.[36]

Moreover, the test passages from Matthew reveal the existence of a genetic relation in the Gospel of Matthew between family *b* and family *d* which is translated from the Syriac Peshitta (see §5.1.1 below). For this reason it is worth collating the two test passages of Matthew of family *b* and *d*. Family *d* (d^1) will be the collated base, and will be collated against b^1 (for the first test passage) and b^1 and b^2 for the second). The collation is found in appendix one, §12.2.3.

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34 See F. Déroche, "Manuscripts of the Qur'ān" *Encyclopaedia of the Qur'ān,* vol. 3 (Leiden: Brill, 2003), 257.

35 See for instance Mt 16:1, 4; John 6:30 and also in the additional texts Mt 14:9, 10, 13, 16; John 7:18, 19, 20, 21 etc.

36 See for instance John 7:22.

The collation of the first test passage shows that the text of *d*[1] and *b*[1] share one ancestry. The second passage is ambiguous; there are some deviations in the text which suggest that the two passages (of the second test passage) might not share one origin. It seems there is a block mixture of texts which can not be examined properly by using only two test passages. A sporadic comparative reading of a number of passages from Mark, Luke and John of *b*[1] and *d*[1] suggest that such mixture is only found in Matthew. This claim can only be validated when a full collation of *b*[1] and *d*[1] is presented, and that is a task far beyond the scope of this study. It is sufficient at this stage simply to note the relationship between *b*[1] and *d*[1] in the Gospel of Matthew (or segments in Matthew). Furthermore, this relationship, which does not seem to be present in the case for Mark, Luke and John, suggests that Matthew might need to be studied separately, but also comparatively. The exemplar of *b*[1] (or *d*[1]) might have been two independent sources (e.g. Matthew as one source and Mark, Luke and John as the second). This might also indicate that Matthew was in circulation independently, possibly translated at different period of time, by a different community using a *Vorlage* which language is different than the *Vorlage* of the other Gospels. For these reasons, as I indicated earlier, Matthew should be studied separately. Moreover, the linguistic features of Matthew should be compared with those of Mark, Luke and John to ascertain whether or not a relationship exists between them. It is possible that they are from totally different sources united only by being transcribed on a single codex.

Finally, it is worth mentioning that the Gospel of Matthew in family *b* seems to have been influenced by a Syriac version. I have examined a number of passages including Matthew 1:18-2:23 and 28:1-20. The result can be found in appendix two, §13.2.2.

4.4.5. The *Vorlage* of the Gospel of Luke in Sinai, Ar. N.F. Parch. 8 and 28

Coptic or Syriac is less likely to be the *Vorlage* of this manuscript. Many of the textual and linguistic variants contained in these versions are not reflected in the text of Sinai, Ar. N.F. Parch. 8 and 28. The two possible *Vorlagen* of this Arabic version are Greek or an Old Latin version. Three hypotheses present themselves: First, the version is translated from an Old Latin text and thus becomes automatically less important for Greek textual scholars. The second hypothesis is that the manuscript is translated from an Old Greek *Vorlage,* which the latter shares traditionally

with the *Vorlage* of the Old Latin versions, and if so makes it of great value for both Greek and Latin textual scholars. The third hypothesis is that this text has been translated from Greek and then corrected at some point later against an Old Latin text.

None of the hypotheses suggested above should be rejected in total. The first hypothesis, a Latin origin, seems to be least likely, though not impossible. The following argument aims to show the improbability of a Latin origin. This will be done by giving a few linguistic examples and then presenting textual evidence in favour of a Greek *Vorlage*.

4.4.5.1. Linguistically

The pool of linguistic variety found in the old Latin texts, and which reflects not only textual Greek variants but also different linguistic renderings of a specific Greek word, makes the argument of a *Vorlage* based solely on linguistic features almost impossible. The first example below reflects some of this reality.

1. In Luke 1: 3a the Greek reads εδοξε καμοι. Friberg points out that here the verb is "used with the dative of person and an infinitive to express one's will or pleasure *it seems best or good, decide* (LU 1.3)".[37] The Arabic scribe seems to be familiar with this construction and translated εδοξε καμοι with سررت انا ايضا (I was also pleased). The Vulgate as well as the Old Latin witnesses (except Lvt b f l q) read *visum* (perfect tense of *video*) and has the meaning of "to see, view, behold, survey etc" and also "to please, like".[38] The Old Latin MSS b f l q read here *placuit* from *placeo* and means "to pleased or satisfied with one's self"[39] The Arabic reading follows either the Greek or MSS b f l q.
2. Luke 1:3b the Arabic text reads ان الحقهم من فوق (*lit.* to follow them from above). This ambiguous reading renders literally the Greek ἄνωθεν (adv. from above – Latin *de-super*). This rendering is not found in the extended Latin tradition. The majority of Latin manuscripts read *a principio* (at the beginning) and MS c reads *ab initio* (from the beginning). This reading seems to follow the Greek and not Latin

37 T. Friberg, F. Barbara and N.F. Miller, *Analytical Lexicon of the Greek New Testament* (Grand Rapids: Baker Books, 2000), s.v. δοκεω.

38 C. Lewis, and C. Short, *A Latin Dictionary Founded on Andrews' Edition of Freund's Latin Dictionary: Revised, Enlarged, and in Great Part Rewritten,* (Oxford: Clarendon Press, 1880), s.v. *video.*

39 *Ibid.*, s.v. *placeo.*

3. Luke 1:3c The Arabic text translates Θεοφιλε with حبيب الله (Θεοφιλε – the lover of God). This translation is hardly justified if the scribe is translating from any language other than Greek. The Latin as well as the Syriac transliterate this noun since it is considered a proper noun. Latin has *Theophile/Theofile/Theopile* and the Syriac ܬܐܘܦܝܠܐ. This might show that the scribe was translating from Greek and not Latin. However, it could also be possible that the scribe translating from Latin was familiar with the Greek language and decided to give the full Greek meaning of Θεοφιλε in Arabic.
4. Luke 10:25a the Arabic reads عند ذلك قام نوميق ليجربه. The noun نوميق (*noumīk*) is a *transliteration* of the Greek νομικος and is found in Greek only. The Latin has *Legis peritus*. It is most probable that the scribe is translating from Greek. Otherwise we would expect معلم الشريعه or متخصص في الشريعه.
5. Luke 11:45-6: Here once again the noun نوميق is found and is repeated twice in plural. In Luke 11:45 we read اجاب واحد من النوميقيين (*al-Noumīkiīn*) and in Luke 11:46 فقال ولكم ايه النوميقيين (*al-Noumīkiīn*). In both locations the Greek reads των νομικων and τοις νομικοις respectively. The Latin, however, has *Legis peritis*.
6. Luke 12:6 The Greek reads εξωμολογησεν from εξωμολογεω and means "agree, consent," and also "praise, thank". The Latin has *spopondit/sponpondit* from *spondeo* and means "to promise solemnly, to bind, engage, to enter into an agreement" or "to warrant, give assurance of".[40] The Arabic reads ويشكروه (and thank him) and renders the Greek and not Latin *Vorlage.*
7. In Luke 21:30a the Arabic MS translates προβαλωσιν with تخرج الورق (sprout leaves). The Latin however, prefers *fructus* instead of *folia* and translates with minor variations as *producunt iam ex se fructum*. If the Arabic scribe is translating from Latin we expect him to use ثمره/ثمر (fruit(s)) instead of ورق (leaves). This certainly supports the hypothesis of a Greek *Vorlage.* However, there is only one Old Latin MS which reads *folia* instead of *fructum* is MS r[1]. The fact that MS r[1] read *folia* makes the probability of a Greek *Vorlage* less certain. The following variant of the same verse might push the argument a little bit further.
8. In Luke 21:30b the Arabic text reads فاعلموا ان الحصاد قريب. The expression الحصاد (harvest) has no textual support. The Greek has Θερος (summer) and the Latin *aestas* (summer). The expression الحصاد in Greek is (Θερισμος) and has the same root as summer

40 *Ibid.*, s.v. *spondeo.*

(Θϵρος). Moreover, the first and last letters are similar, and replacing one word with another word (with similar initials and endings) is common in the transcription of manuscripts.[41] The Latin however, reads *aestas* (summer). "Harvest" in Latin is *messis*. The two words do not share a common root (as is the case with Greek) and are far from being similar. A mistake of this kind in unlikely if the scribe was translating from Latin. It is more likely that the Greek is the *Vorlage* of this verse.

9. Luke 22:17 and 22:19: In verse 17 Jesus "took the cup" and in verse 19 "took the bread". The Greek has two different verbs for "take". In verse 17 and 19 the verbs δϵχομαι and λαμβανω are used respectively. This distinction is faithfully preserved in the Arabic text as opposed to the Latin witnesses. The Arabic has in verse 17 قبل كاس (δϵξομαι) (a very unusual usage with the noun كاس) and in verse 19 اخذ (λαμβανω). This distinction shows that Greek and not Latin is the *Vorlage* of this reading. The majority of Old Latin MSS, as well as the Vulgate, have in both places *accepto*. MS d has in both places *accipiens*, MS c has in verse 17 *accepit* and in verse 19 *accepto*, and finally MS e has *accepit* in verse 17 and omits the reading in verse 19.

The few examples mentioned above favour a Greek as opposed to a Latin *Vorlage.* However, these examples do not eliminate the possibility that the Arabic text once translated from Greek, has been subject to emendation made against the Latin. This can hardly be proven and requires a more thorough textual and linguistic examination of the text, and in general the result is far from satisfactory. The following discussion is an attempt to show that *textually*, and not only linguistically, it is unlikely that this manuscript has been translated from Latin.

4.4.5.2. Textually

The *textual* argumentation, on whether or not the Arabic text is translated from Latin, all depends to what extent the extant Latin texts reflect the holistic Latin tradition. If the extant Latin texts reflect very little of the variants found in this tradition, a textual comparison of the Arabic and Latin texts become less important and any hypothesis less conclusive. Since the presupposition is that the extant Latin texts reflect part and not the whole Latin tradition, no conclusive decision will be taken here.

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41 Cf. A. Dain, *Les Manuscrits*, 3rd edn. (Paris: Société d'édition, 'Les Belles-Lettres', 1975), 42-43.

The critical apparatus below shows that about seventy variants, out of two hundred and thirty, have no textual support in the extant Latin texts. Seven readings seem to follow only the Latin texts.[42]

In addition, since the apparatus below overlooks variants which *agree* with Byzantine text, another exercise is worth undertaking: finding variants which *agree* with the Byzantine text-type but *disagree* with Old Latin witnesses. For instance, in Luke 23:25 the Arabic reads السجس والقتل (στασιν και φονον) and agrees with the Byzantine text-type. However, the extant Latin manuscripts transpose and read *homicidium et seditionem*. Here the Arabic disagrees with the Latin and is not referred to in the apparatus below—simply because the Arabic agrees with the Byzantine text-type (against the Latin). Another example could be Luke 9:1 The Arabic reads فدعا يسوع الاثنا عشر (Συγκαλεσαμενος δε τους δωδεκα) and agrees with the Byzantine text (as well as P[75] A B D etc.) against the Latin extant texts (except MS "d").

In summary, although the apparatus below shows a close agreement with Old Latin MSS, about 30% of the readings disagree completely with the extant Latin MSS. Moreover, further investigation might show some textual disagreement might be present between some Arabic readings (supported by the Byzantine text-type, or Byzantine and Alexandrian text-types against the Western text-types—and thus not mentioned in the Apparatus below) and Old Latin witnesses.

If the first hypothesis is less likely to be the case, than the inclination is to support the second or third hypothesis, which suggests an Arabic text translated from Greek with or without being corrected against an Old Latin text. The common factor between the last two hypotheses is that Greek is the original *Vorlage* of this version. Anything beyond that is mere speculation. It is almost impossible to know with some certainty whether this manuscript has been corrected against the Latin or not. Take, for instance, Luke 1:28. The Angel said to Mary سلام لك يا ممتله النعمه الرب معك. This is one of the most confusing verses in this manuscript. If the scribe is translating from Greek we would expect المنعم عليها (passive participle; Greek κεχαριτωμένη) instead of يا ممتله النعمه (full of grace) a reading found in no Greek witnesses but rather in the Latin tradition; *gratia plena* (and also the Peshitta ܡܠܝܬ ܛܝܒܘܬܐ). The Old Syriac is defective here). And if the scribe is translating from Latin (or Syriac) we expect يا ممتله النعمه but also *benedicta tu in mulieribus* (ευλογῆμενη συ εν γυναιξιν). The last addition is omitted in the Arabic manu-

42 However, other variants in some of the same verses, where these seven readings are found, show disagreement with the Latin tradition. Moreover, there is no single Latin manuscript which shows a consistent agreement with the Arabic text.

script and disagrees with the Latin tradition (as well as the Syriac Peshitta). The omission is only attested by S B L W Ψ 1 131 565 579 700 1215 1241 1582 Sj (4 mss.) Cs Cb (mss.) Ar Gg (I). If this manuscript is translated from or corrected against the Latin we expect this important addition, "blessed art thou among women", to be present. And if this manuscript is translated from Greek we expect المنعم عليها (κεχαριτωμένη) instead of الممتله النعمه (*gratia plena*), unless the scribe was influenced by external textual or liturgical factors. To suggest that this manuscript is only translated from Greek, we find ourselves trapped with some variants hard to justify, and to say that this manuscript is corrected against a Latin witness, would not solve the problem that there are many important variants found in the Latin tradition omitted in this manuscript.

4.4.6. A Textual Study in the Gospel of Luke

The aim of the collation in §13.2.1 is not just the variant in question. I have provided on many occasions the textual context of the variant to help the reader to better evaluate the variant and the Arabic translation. The Byzantine reading[43] is presented first, then a square bracket followed by the Greek reconstructed variant based on the Arabic text, then the Arabic reading between brackets, and finally the Greek manuscripts and the early versions which support the reading in question. The patristic quotations are only mentioned when none of the extant Greek manuscripts and early versions supports an Arabic variant in question. This seems to be the case with only one variant (see variant twenty-one below).

4.4.6.1. The Variants

The variants selected §13.2.1 are far from being exhaustive. The intention was to select variants which disagree with the Byzantine text-type and which are less likely to have coincidentally converged with Greek, Latin, Syriac, Coptic etc. readings. This is a difficult task and requires a careful examination of each variant, as well as a wider knowledge of the translation techniques which were used for making Arabic versions. When a variant is ambiguous or doubtful (on whether or not it is a *textual* variant), the preference in general was to include the variant

43 As it is found in M.A. Robinson and W.G. Pierpont (eds.), *The New Testament in the Original Greek: Byzantine Textform, 2005* (Southborough: Chilton Book, 2005).

rather than exclude it. And by doing so the reader is provided with an opportunity to make his own judgment.

Arabic as a Semitic language shares many of these techniques with the Syriac language, so that our knowledge of the translation techniques used in the Syriac versions can help us better understand Arabic translation techniques.[44]

The list below gives guidelines to help us put little emphasis on variants which seem to be merely of translation convenience and not necessarily a reflection of a textual variant. These include:

1. Inclusion or omission of a definite article
2. Inclusion of possessive pronouns (e.g. تلاميذه instead of التلاميذ), especially inherent possession (e.g. يده ; رجليه)
3. Word order, especially reversal of paired items and subject-verb transposition
4. Inclusion, omission and variation in the use of conjunctions (esp. και and δϵ)
5. Inclusion of the name يسوع (Ιησους)
6. Replacing a pronoun in the *Vorlage* with a proper noun in the translation
7. Addition of الرب (Κυριος) to the proper noun يسوع (Ιησους)
8. The addition of objective pronouns, especially the following construction: preposition + attached pronoun added to the verb قال (λϵγω)
9. Variations in the number of the noun (esp. السماء/السموات)

4.4.7. An Assessment of the Critical Apparatus

CSA seems to be a mixture of Alexandrian and Western text-types.[45] The apparatus in §13.2.1 consists of 230 variants, 36 of which are not witnessed by the extant Greek manuscripts. This does not mean however, that none of them reflect a *textual* Greek variation. Some of the readings are witnessed by more than one version, and might show a Greek *Vorlage* which has not survived to our day. For instance, the variant in Luke 7:1a is attested by the Old Latin MSS a aur b c ff^{2} l q, and also the Syriac Harclean version. Luke 7:1b is attested by Old Latin MSS

44 On the Syriac translation technique see, P.J. Williams, *Early Syriac Translation Technique and the Texttual Criticism of the Greek Gospels*, (Texts and Studies: Contributions to Biblical and Patristic Literature, Piscataway: Gorgias Press, 2004).

45 For a critique on the use of text-types, see D.C. Parker, *An Introduction to the New Testament Manuscripts and their Texts*, (Cambridge: Cambridge University Press, 2008), 171-174.

Lvt a b c ff^{2} l r^{1}, and also the Syriac Sinaiticus, the Peshitta and Georgian versions. Luke 9:26b is supported by the Syriac Curetonian and the Peshitta, and also Sahidic, Bohairic and the Ethiopian versions. However, one should not eliminate the possibility that some of them have diverged from the Greek *Vorlage* because of internal linguistic demands and have coincided with readings found in other biblical versions.

4.4.7.1. CSA Versus Greek Manuscripts

The table below shows the agreements between CSA and a specific Greek manuscript. The first column has the MS number; the second column gives the number of times a specific Greek manuscript agrees with the Arabic. The number in brackets is the percentage based on the total number of unit-variants of the Apparatus (230 unit-variants); the third column gives the percentage based only on variants which have at least one Greek witness supporting the variant in question (230 – 35 = 195); and the last column gives the average of the figures in column two and three.

S	98/230 (42.60%)	98/194 (50.51%)	46.56%
D	97/230 (42.17%)	97/194 (50.00%)	46.09%
B	78/230 (33.91%)	78/194 (40.21%)	37.06%
P^{75}	51/165 (30.91%)[46]	51/143 (35.66%)	33.29%
P^{45}	14/50 (28.00%)	14/43 (32.56%)	30.28%
C	25/105 (23.80%)	25/91 (27.47%)	25.64%
118 (a representative of f^{1})	47/230 (20.43%)	47/194 (24.23%)	22.33%
Θ	29/230 (12.61%)	29/194 (14.95%)	13.78%
13 (a representative of f^{13})	27/230 (11.74%)	27/194 (13.92%)	12.83%
A	7/230 (03.04%)	7/194 (03.60%)	03.32%
S	98/230 (42.60%)	98/194 (50.51%)	46.56%
D	97/230 (42.17%)	97/194 (50.00%)	46.09%
B	78/230 (33.91%)	78/194 (40.21%)	37.06%
P^{75}	51/165 (30.91%)	51/143 (35.66%)	33.29%
P^{45}	14/50 (28.00%)	14/43 (32.56%)	30.28%
C	25/105 (23.80%)	25/91 (27.47%)	25.64%
118 (a representative of f^{1})	47/230 (20.43%)	47/194 (24.23%)	22.33%

46 p^{75} has only 165 variants because it is fragmentary. This is also true for P^{75} and C.

Θ	29/230 (12.61%)	29/194 (14.95%)	13.78%
13 (a representative of f^{13})	27/230 (11.74%)	27/194 (13.92%)	12.83%
A	7/230 (03.04%)	7/194 (03.60%)	03.32%

The table above clearly supports the hypothesis that CSA's *Vorlage* is a mixture of Alexandrian and Western text-types. The Caesarean is unlikely to be the text-type of the *Vorlage.* Another important statistic is that 50/230 (21.74%) (or 50/195 (25.64%)) are the number of variants which agree with Codex Bezae against Codex Sinaiticus.

4.4.7.2. CSA Versus Latin Manuscripts

As far as the Latin MSS are concerned:
1. 158/230 (68.70%) readings agree with one or more Old Latin MS/MSS (and some Greek MSS etc.)
2. 64/230 (27.83%) readings agree with one or more Vulgate MS/MSS (plus Greek, Old Latin MSS etc.)
3. 7/230 (3.04%) readings agree only with one or more Old Latin MS/MSS
4. 2/230 (0.87%) readings agree with the Vulgate (plus Greek, etc.) but not the Old Latin MSS.
From the apparatus above, it seems obvious that there is a common tradition behind the Old Latin and CSA. The chart below shows to which Latin manuscript CSA is closer. (Fragmentary Old Latin MSS were discarded).

MS	Number of Readings Agreeing with CSA	Defective Readings	Percentage	Percentage incl. Defective Readings
D	95/158	0	60.13%	
l	77/158	0	48.73%	
A	75/158	0	47.47%	
ff²	71/158	7	44.94%	48.73%
E	71/158	5	44.94%	48.10%
r¹	71/158	0	44.94%	
C	70/158	0	44.30%	
B	62/158	16	39.24%	49.37%
aur	53/158	0	33/54%	
g¹	51/158	0	32.28%	

Q	40/158	6	25.32%	29.11%
F	36/158	0	22.78%	

The table above shows that MS d has the highest percentage of readings which agree with CSA. The Old Latin d is the Latin text of Codex Bezae (about 400 A.D.),[47] and the Greek text of this codex also agrees closely with CSA.

Old Latin MS a of the 4th century, which is considered to represent the early form of the European Latin text, has one of the highest percentages (47.47%) as opposed to MS q (considered to have an Italian text) which has one of the lowest percentages (25.32%).

MS e (which is, after k, the most important witness to the African Latin text) has a relatively high percentage of agreements with CSA. If we include the defective readings as a possible supportive to CSA (five variants) then MS e will have a higher percentage than a.

4.4.7.3. CSA Versus Other Early Versions

Firstly, as far as the Coptic manuscripts are concerned, 101/230 readings agree with one or more Bohairic MSS; 91/230 readings agree with one or more Sahidic MSS. In general both the Sahidic and the Bohairic versions agree with the Alexandrian text type. Nevertheless, it is generally agreed that the Sahidic has many Western readings especially in the Gospels and Acts.

Secondly, as far as the Syriac MSS are concerned, 75/230 readings agree with the Sinaiticus; 64/230 with the one or more Peshitta MSS; 56/230 with the Curetonian; 50/230 with Syriac Jerusalem Lectionaries; and three readings agree with the Syriac only.

Thirdly, 61/230 readings agree with one or more Ethiopian MS/MSS, and 3/230 agree with the Ethiopian versions only.

Fourthly, 48/230 readings agree with the Arabic Diatessaron and two readings agree with the Arabic Diatessaron only; 39/230 readings agree with the Persian Diatessaron and one reading agrees with the Persian Diatessaron Only.

47 See D.C. Parker, *Codex Bezae: An Early Christian Manuscript and its Text* (Cambridge University Press, 1992) 27-30.

4.4.8. The Text-Type of The *Vorlage* of The Gospel of Luke in CSA

CSA has an unusual mixture of Alexandrian and Western text-types. On the one hand there are variants showing clear affinities with the Sinaiticus, Vaticanus, P[75], P[45] (and also with the Sahidic (partially Alexandrian) and Bohairic Coptic versions), and on the other hand with Codex Bezae, Old Latin version, and the Syriac Sinaiticus text. Some of the readings are extremely archaic; they are supported by a few of the earliest Greek manuscripts, and reflect the archaic nature of the *Vorlage*. CSA agrees with a relatively high number of Old Latin readings, but also Old Syriac readings and reflects a Greek *Vorlage* which underlines both Latin and Syriac traditions. Textually speaking, CSA stands as unique among the extant Arabic Gospel manuscripts. It witnesses to the richness of the Greek biblical text which was in circulation before the eighth century.

4.4.9. Conclusion

The collection known as the "New Finds" at St. Catherine Monastery has preserved an exceptional Gospel text that makes a significant contribution to Biblical scholarship. Family *b* deserves primary attention and thorough investigation. §13.2.1 highlights its textual significance, and the test passages collated in §12.2.3 reveal a genetic relationship (in Matthew only) between family *b* and family *d.* Many questions about its location, date, text, *Vorlage* and relationship to other manuscript still await an answer. The hope is that a full monograph of this manuscript will be undertaken for the benefit of biblical textual scholars as well as orientalists and Arabicists. The study of this family shows that the Arabic Gospel manuscripts have much to contribute to the history of the transmission of the text, as well as to enhancing our knowledge of the biblical tradition.

There are still important areas in family *b* which need further investigation. A Greek reconstruction of the Arabic text (of the Four Gospels) is first needed to help non-Arabicists to benefit most from this codex, and to make their own contribution. An extensive textual examination of the Four Gospels of family *b* is certainly essential, and will follow this study in the near future. A clear relationship between the Arabic text and old Latin versions still needs to be established.

On a linguistic level, Arabicists might find this text crucial and a publication of the Four Gospels is certainly worth undertaking. A closer palaeographic examination might help us date the witnesses of

family *b* with more accuracy. It remains extremely difficult to be confident whether CSA was copied in the early eighth century, middle eighth century or early ninth century. The second half of the eighth century seems to be most likely. The question which remains unanswered is when the Archetype of CSA was first produced. Is it in the fifth, sixth or seventh century? This question may never receive a satisfactory answer. All that we know is that the text of CSA was in circulation in the eighth century.

The geographical location of this manuscript is still a mystery. Generally speaking the ninth century Arabic Gospel manuscripts have emerged in South Palestine and Syria. Is this true for CSA? Should we consider other possibilities? Which church did this manuscript belong to? What kind of relationship exists between CSA and other Arabic Gospel manuscripts of the ninth century? All these questions await an answer. Now we turn to Family C.

4.5. Family C: Translated from Greek showing Occasional Syriac Influence

4.5.1. Introduction to Family C

Codex Sinai, Ar. 75, the chief representative of family *c*, has been the subject of some previous investigation. F.C. Burkitt considers Sinai, Ar. 75 to be "very similar to" codex Vatican, Borg. Ar. 95,[48] and includes it among manuscripts translated from Greek.[49]

Constance E. Padwick, in her article on "Al-Ghazali and the Arabic Versions of the Gospels" gives a short description of the manuscript (supplied to her by Yassa Effendi Abd Masih of the Coptic Museum) and agrees with Burkitt in terms of its *Vorlage*.[50]

Graf believes that this codex is an offshoot (*Ableger*) of Vatican, Borg. Ar. 95 (see §4.3.1 above), and mentions it among manuscripts of Greek origin. Moreover, Graf points out that the Gospel of Matthew has been much more stylistically revised than John. He asserts, fur

48 In this work Codex Vatican, Borg. 95 has the sigla a^3 (see §4.3.1 above).

49 Burkitt, "Arabic Versions," 136.

50 Padwick, "Al-Ghazali," 134-5.

thermore, that in Matthew chapter one proper nouns, originally translated from Greek, have been substituted by Syriac names.[51]

S. Griffith, who follows Graf in his postulation, places Sinai, Ar. 75 in its socio-literary context; he argues that

> Sinai Arabic Ms 75 thus represents the culmination of the attempt on the part of a group of Palestinian Christians to achieve an Arabic version of the Gospel in the early Islamic period which could pass for Literary Arabic.[52]

Valentin, in his examination of Matthew 28, questioned the dependency of Sinai, Ar. 75 upon Sinai, Ar. 74 (and its group). Linguistically, he points out that its text has the characteristics of Middle Arabic, which had also previously been noted by J. Blau.[53] As for the *Vorlage*, he argues that "notre manuscrit parait mélanger des éléments pris du texte grec et d'autres qui proviennent d'une version syriaque."[54] Valentin seems to be the only scholar (among those mentioned above), to have a copy of Sinai, Ar. 75. We shall see below that, although my conclusions about the *Vorlage* of this manuscript were reached long before I came across Valentin's article, we both share similar convictions about its *Vorlage*.

As for the relationship between Sinai, Ar. 75 and family *a*, this shall be discussed in Chapter Nine. Since the text varies considerably and the relationship between this manuscript and *family a* is less conclusive I decided to place it in a separate group/family.

The above mentioned scholars did not know that the text of Sinai, Ar. 75 has survived in other manuscripts as well. This text is found in four manuscripts (incl. Sinai, Ar. 75). In addition, I was able to discover portions of the same text in some manuscripts with mixture versions. The Gospels of Mark and Luke, in the bilingual Syriac-Arabic Codex Leipzig 1075, are one good example to be mentioned here (§8.1.3.1 below). Their text is very close to the text of Sinai, Ar. 75 and has been corrected against the Peshitta found in the first column.

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51 Graf, *Geschichte*, 146. J. Blau reached the same verdict, see J. Blau, „Über einige christlich-arabische Manuskripte," 105, 107, and Also Blau, *A Grammar*, vol. 267, 30.

52 Griffith, "The Gospel in Arabic," 155.

53 On the characteristics of the Middle Arabic see: Blau, *A Grammar*, vol. 267, 50-56.

54 Valentin, "Les évangéliaires arabes," 427-434.

4.5.2. Table of Manuscripts of Family C

Below is a list of manuscripts which contain the text of family *c*:

Sigla	Ms Number	Passages Collated	Date
c^1	Sinai, Ar. 75	TP	9thª
c^2	Sinai, Ar. N.F. Parch 6 [5, 63]	Mt, Mk, Lk	9th (possibly late 8th century)
c^3	Sinai, Ar. N.F. Parch 15	John	9th/10th
c^4	Sinai, Ar. N.F. Parch 64 [36]	Lk 23:12-23; 24:44-53	10thª

Witnesses of this version do not seem to have survived beyond the tenth century. Codex Sinai, Ar. N.F. Parch 6 was originally one codex with Sinai, Ar. N.F. Parch 5 and 63.[55] The shape of the script in manuscript c^2 indicates the archaic nature of this codex. Among many important palaeographic features, the head of the letter ع is always written with two oblique strokes, with no joining horizontal stroke. This is one of the features found in Arabic manuscripts from the seventh and eighth centuries. Manuscript c^2 does not seem to be earlier than the first half of the ninth century, but the scribe might have been imitating an eighth century model. Manuscript c^3 contains the Gospel of John only, and manuscript c^4 contains two fragments from Luke. None of these manuscripts are later than the tenth century.

A concise description of c^1 will be presented below, then the test passages followed by an examination of the *Vorlage*.

55 Manuscript c^2 starts with Matthew 1:1 and ends on John 4:38. Sinai, Ar. N.F. Parch 5 continuous in John 4:38 and ends with John 8:59. Sinai, Ar. N.F Parch 63 stars on John 8:59 and ends on John 21:25. The text of the Gospel of John belongs to a different version than family *c*. For this reason, and also since manuscript c^2 is, today, a separate set of folios and has an independent shelf-mark, it will be studied separately. The text of John will be examined in a different chapter (see §8.1.1).

4.5.3. A Description of Codex C¹

Manuscript c^1 has been selected as the representative text since it contains the entire text of the four Gospels.[56] Some of its folios are torn on the edges. The manuscript is written with old and clear Kufic. It has no colophon. Constance E. Padwick dated it to the tenth century (based on the judgements of Robertson Smith and Professor Karabacek).[57] S. Atiya and Valentin dated it to the ninth century, and Graf between the ninth and the tenth centuries. None of the scholars mentioned above, except S. Atiya, seemed to have had access to the physical manuscript; all of them were working from photographs or microfilms. When I compared the palaeographic and codicological features of this codex with other dated and undated manuscripts from the ninth century, during my visit to St. Catherine's, I came to agree with Atiya's claim. In any case, it is important to point out here that the manuscript has obvious omissions and corrections in the text which indicate that it is a copy of an earlier examplar. More importantly, manuscript c^2 is most likely to be copied in the first half of the ninth century and contains the same text of c^1. It is likely that its textual tradition goes back to at least the second half of the eighth century.

On folio 222v there is a note, written in a much later hand, which gives the date 392 Hijrah (1014); this is probably when the codex became "a religious endowment" (*wakf*) of the Sinai Monastery by طمور المسمى [عبدالله], the Bishop of that Monastery. On folio 223r there is another note which says that the moon and the sun eclipsed on the 14th and 28th of Rajab in the year 380 Hijrah (1001/2), respectively.

4.5.4. A Critical Apparatus of the Eight Test Passages

In addition to the eight test passages collated in appendix one, §12.3.1, I have collated Lk 23:12-23 as manuscript c^4 is fragmentary and does not contain any of the eight test passages (see appendix one, §12.3.2).

Unfortunately, since c^4 is fragmentary, c^3 contains the Gospel of John only, and c^2 lacks John, it is not possible to compare the test passages of c^4, c^3 and c^2 with each other. All that can be done is to collate each manuscript individually against c^1 (and in the case of Lk 23:12-23,

56 In addition the manuscript contains a few treatises and testimonies. For a description of these treatises and testimonies see Padwick, "Al-Ghazali," 135.

57 Padwick, "Al-Ghazali," 134-5.

collate c^1 against c^2 and c^4). More on the variants found in the test passages shall be discussed in §4.5.5.1 below.

4.5.5. The *Vorlage* of Family C

Our study of the *Vorlage* will be divided into two main sections. The first section will summarize the textual variants which can be ascertained from the test passages, and the second section will independently examine the textual features of family *c* with other portions of the Gospels.

4.5.5.1. *Vorlage* Based on the Test Passages

The main purpose of the test passages found in appendix one, §§12.3.1, 2 is to identify manuscripts from the same family; manuscripts c^1, c^2, c^3, c^4 clearly belong to one family. In addition, we can learn from these passages the following:

1. Concerning manuscripts c^1 and c^2 (test passages of Mt, Mk, Lk), one can clearly find readings supported by a Greek *Vorlage* (against the Peshitta) and others by the Syriac Peshitta against the Greek. Moreover, sometimes c^2 agrees with the Greek against c^1 (which the latter agrees with the Peshitta) and in other places (which is more common) c^2 agrees with the Peshitta against c^1 (which the latter agrees with the Greek). This shows that contamination (probably Syriac contamination) has taken place at an early stage in this version, and in some readings, independently.
2. Manuscripts c^1 and c^3 (two test passages of John) contain some minor linguistic variants but no textual variants. Both manuscripts seem to follow the Greek (in verse 23 the omission of يسوع; 26a and 27 read الصفا instead of سمعان/شمعون; in verse 26b في البستان معه instead of معه في البستان). However, in John 18:20 and 23 the scribe adds وقال له for the verb اجاب, a reading not attested by the Greek manuscripts. This addition is a scribal habit, occurs elsewhere in the Gospels and is not a textual variant.
3. As for the relationship between manuscripts c^1, c^2 and c^4 below are some linguistic and textual remarks:
   a. In Luke 23:13 there is an important variant: Manuscript c^1 reads واراكنه الامه والجموع (ἄρχοντας τοῦ λαοῦ καὶ τὸν λαὸν (or τοὺς λαούς)). The Greek manuscripts 16 348 1216 and Old Latin (e a b f ff² 1 r¹) as well as Lvg (1ms.) Dta Dtp Cs (mss.) read ἄρχοντας τοῦ

λαοῦ, and all the other manuscripts read ἄρχοντας καὶ τὸν λαὸν. This variant is also present in the Peshitta manuscripts. Some manuscripts read ܘܠܐܪ̈ܟܘܢܐ ܘܠܥܡܐ and others ܕܥܡܐ ܘܠܐܪ̈ܟܘܢܐ. In c^1 we have a conflation of readings—the scribe has incorporated both readings in his text.

Manuscript c^4 reads والكتبه والجمع. The variant الكتبه is only supported by one Georgian manuscript (Gg II), and is most probably coincidental. It is possible that the scribe of b^4 has replaced the cumbersome expression اراكنه الامه (*lectio difficilior*) with a more simple expression (الكتبه).

Manuscript c^2 retains واراكنه الامه but replaces الجموع with وجميع الناس, a reading found in the Old Syriac (Sinaiticus and Curetonian) ܘܠܥܡܐ ܟܠܗ as well as Codex Bezae and Lvt (c d).

b. In Luke 23:14 the addition of تزعمون in c^1 and c^2 follows, with minor variants, the Curetonian ܕܐܡܪܬܘܢ ܥܠ. Manuscript c^4 reads وذكرتم and agrees with the Syriac Sinaiticus (ܘܐܡܪܬܘܢ).

c. In Luke 23:15 manuscripts c^1 c^2 and c^4 read اذ ارسلتكم اليه (ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν) and follow A D W Ψ f^1 MT Lat sy^h.

d. In Luke 23:17 manuscripts c^1 c^2 and c^4 add اسير with 27 66^c 71 229^c 348 1194 1216 1220 1355 1458 1510 1579 2613 *l*524 *l*1761 Lvt (c q) Lvg (2 mss.) Ss Sh Cb (2 mss.) Gg II.

e. In Luke 23:18a manuscript c^2 reads جميع الناس with the Syriac (ܟܠܗ ܥܡܐ/ܟܢܫܐ ܟܠܗ), manuscript c^4 الجميع with the Greek (παμπληθει) and c^1 read الجموع with possibly the Syriac.

f. In Luke 23:18b manuscripts c^1 c^2 and c^4 read بربا with the Greek.

g. In Luke 23:23 manuscript c^2 adds يصيحوا with no textual support. The addition is stylistic.

h. In Luke 24:45 manuscripts c^1 and c^2 (c^4 lacunae) read فتح لهم <u>عقولهم</u> with the Greek (διήνοιξεν <u>αὐτῶν τὸν νοῦν</u>). The Syriac read ܦܬܚ ܕܥܝܢܝ̈ܗܘܢ (فتح عيونهم).

i. In Luke 24:51 manuscript c^1 read تنحا منهم and follow the Greek literally διέστη ἀπ’ αὐτῶν. Manuscript c^2 replaces منهم with the more idiomatic preposition عنهم. Manuscript c^4 replaces تنحا with a less archaic verb غاب.

Both Greek and Syriac readings (as well as a fusion of both) are also present in the two passages of Luke examined above. Some of the readings above suggest that manuscripts c^2 and c^4 have stylistically improved the text of c^1.

4.5.5.2. *Vorlage* of the Synoptic Gospels Versus the Gospel of John

4.5.5.2.1. Preliminary Remarks on the Linguistic features of the Synoptic Gospels versus the Gospel of John

A *linguistic* comparison of the Synoptic Gospels with the Gospel of John shows, with some degree of certainty, a close relation between them (in the text of Sinai, Ar. 75). The vocabulary, the orthography, and the scribal style used in both the Synoptics and John are very similar. This is even more obvious when one compares the same narratives from one of the Synoptic Gospels on the one hand, with the Gospel of John on the other. For example if one takes the narrative of Jesus entering Jerusalem (Mark 11:1-10 and John 12:12-16), similar language is used in both narratives (e.g. السلام (the peace) an unusual translation of ὡσαννά (syr. ܐܘܫܥܢܐ) on folio 42r line ten (for Mark), and for John, folio 93r line four (though it must be noted that in Mark the scribe adds to السلام the expression في المجد and, on one other occasion والمجد, this might indicate that John has preserved a purer text than Mark); عفوا (for ὀνάριον, where in Syriac it reads ܚܡܪܐ (حمار); and also ركب (for καθίζω)).

However, one remarkable linguistic variant between the Synoptic Gospels and the Gospel of John is the translation of Φαρισαῖος (syr ܦܪ̈ܝܫܐ). In the Synoptic Gospel it is always translated with الفريسين, and in John as الاحبار (learned men).[58] The use of الاحبار for the Pharisees is found in other families and is not unique to this manuscript (see for instance Vatican, Ar. 13; Sinai, Ar. N.F. Parch 8; Beirut, B.O., Or. 432 and family *d*). The reason behind such a variant in family *c* is at this stage unknown, and it will remain an open question.

The *linguistic* examination is an important step prior to the *textual* examination. It shows, with the exception of Φαρισαῖος, that there is a very close linguistic connection between the Synoptic Gospels and the Gospel of John, and thus one cannot clearly argue for two independent sources joined together in codex c^1 (Sinai, Ar. 75). However, this cannot be conclusive, especially when we see that codex c^2 (Sinai, Ar. N.F. Parch 6 [5, 63]), has the same text in the Synoptic Gospels as Sinai, Ar. 75, *but differ in the Gospel of John*. Moreover, codex c^3 (Sinai, Ar. N.F. Parch 15), which belongs to this family, contains the Gospel of John *only*. This seem to be a clear indication that, although there is a clear linguistic connection between both (the Synoptic Gospels and the Gospel of John), the Gospel of John has circulated independently. This cir-

58 In Islamic context: "a non-Muslim religious authority."

culation seems to have happened prior to Sinai, Ar. 75, and the study of the *Vorlage* seems to point to the same direction.

4.5.5.2.2. The *Vorlage* of the Gospel of John

The best way to proceed in the study of the *Vorlage* of family *c*, is to start with the Gospel of John. A textual examination of the entire Gospel of John shows that its text follows the Greek of the Byzantine text-type closely. There are almost no traces of a clear Peshitta influence on the text. Some variants in the Gospel of John reflect pre-Byzantine readings. The variants are listed in appendix two, §13.3.1.

4.5.5.2.3. The *Vorlage* of the Synoptic Gospels

There seem to be a clear Peshitta contamination of the text of the Synoptic Gospels. Valentin refers to a few variants in Matthew 28 some of which agree with the Byzantine while others agree with the Peshitta. The test passages show that this phenomenon (Byzantine-Peshitta mixture readings) is also found in Mark and Luke. This becomes even more obvious when a full examination of the Gospel of Mark is undertaken. This textual examination can be found in appendix two, §13.3.2 (with a focus on Mark chapters 2-10).

The conclusion which has been reached so far is that the text of family *c* was originally translated from the Greek of Byzantine-text type (with some pre-Byzantine readings). The Synoptic Gospels contain Peshitta contamination. This contamination should not be perceived as a systematic revision of the Arabic text against the Peshitta at one point in time, but rather a process of assimilation in its textual history.

Since more than one witness of this family has survived, it is worth examining the textual features of this family, not only with Greek and Syriac but also with the various Arabic witnesses against the Greek and Syriac. This exercise has already been carried out on a small scale with the test passages discussed above. Here I will focus on two specific passages. The first is from the genealogy of Matthew 1 (focus on verses 3-4) and the second is from Mark 1:1-45. In the first exercise below I have listed the proper nouns extracted from three manuscripts (Sinai, Ar. 74 (a^1 translated from Greek); 2. Sinai, Ar. 75 (c^1); 3. Sinai, Ar. N.F. Parch 6 (c^2)) with the Greek and Peshitta equivalents.[59] In the second

59 For a similar exercise but without b^2, which is crucially important here, see Valentin, "Les évangéliaires arabes," 428.

exercise I have concentrated on *c*[1] and *c*[2] only and compared them with the Greek and Syriac *Vorlagen*.

A. Exercise One:

	Greek	*a*[1]	*c*[1]	*c*[2]	Syriac
Verse 3	Ἰούδας	يهوذا	يهود	يهودا	ܝܗܘܕܐ
	Φάρες	فارس	فارص	فارض	ܦܪܨ
	Ζάρα	زارا	زارا	زارح	ܙܪܚ
	Θαμάρ	ثامر	ثامر	تامر	ܬܡܪ
	Ἑσρώμ	اسروم	حصروم	حصرون	ܚܨܪܘܢ
	Ἀράμ	ارام	ارام	ارام	ܐܪܡ
Verse 4	Ἀμιναδάβ	اميناذب	عمينذاب	عميناذاب	ܥܡܝܢܕܒ
	Ναασσῶν	ناسون	نحشون	نحسون	ܢܚܫܘܢ
	Σαλμών	سلمون	سلمون	سلمون	ܣܠܡܘܢ
Verse 5	Βοὸζ	بوز	باغز	باغز	ܒܥܙ
	Ῥαχάβ	omit	راحب	راحب	ܪܚܒ
	Ὠβὴδ	يوبيذ	عبيذ	عوبيد	ܥܘܒܝܕ
	Ῥούθ	روث	راعوث	روث	ܪܥܘܬ

The exercise above shows the following:

1. Manuscript *a*[1] (of family *a*) closely follows the Greek.
2. The scribe of manuscript *c*[1] seems to have attempted to bring the proper nouns closer to the Syriac while, intentionally or unintentionally, retaining some Greek elements in them (for instance the letter م at the end of حصروم; the ending of زارا).
3. The scribe of manuscript *c*[2] has also attempted to bring the proper nouns closer to the Syriac *but seems to have done that independently* (for instance, *c*[2] reads يهودا while *c*[1] يهود; *c*[2] reads فارض while *c*[2] reads فارص (see also زارا/زارح؛ حصرون/حصروم؛ نحشون/نحسون؛ عبيد/عوبيد). Interestingly, the scribe of *c*[2] has retained Greek elements which *c*[1] has carefully eliminated and, removed Greek elements which *c*[1] did not. On the one hand, *c*[2] retained روث (from Greek) while *c*[1] reads راعوث (conformed to the Syriac). On the other hand, *c*[1] read زارا and حصروم (from Greek) while *c*[2] carefully eliminated any Greek elements and conformed his text to the Syriac (زارح and حصرون). In summary, *c*[1] and *c*[2] seem to have been influenced *independently* by Syriac sources, and attempted, not necessarily in a meticulous way, to bring their text closer to the Syriac version. This Syriac contamination is also perceived in other portions of the Synoptic Gospel in family *c*. The second exercise will focus on chapter one of Mark.

B. Exercise Two:
This exercise, which can be found in appendix two, §13.3.3, is divided into two sections. In section one (§13.3.3.1) I have collated the Arabic text (in both c^1 and c^2) against the Byzantine text-type and recorded all the readings which differ from the Byzantine text. In the second section (§13.3.3.2) I have collated the Arabic text against the Syriac Peshitta.[60]

This exercise confirms the conclusion reached in Exercise One. Once again, we are confronted with Peshitta readings, some of which are found in c^1 and c^2, and others entered each of the two texts independently.

4.5.6. General Conclusion with Respect to Family C

Family *c* contains the four Gospels in Arabic. Originally it was translated from the Greek prior to the ninth century. The text-type seems to be Byzantine. Occasionally, the text follows pre-Byzantine readings. The omission of Mark 11:26 and John 7:53-8:11 are two obvious examples of its pre-Byzantine features.

At an early stage (pre-Sinai, Ar. 75) the Gospel of John seems to have circulated independently. Its linguistic features are very similar to the ones in the Synoptic Gospels; though at least one important variant (e.g. الاحبار) is worth noting.

The Synoptic Gospels have, also at an early stage, been influenced by the Peshitta. This Peshitta contamination should not be seen *as a systematic revision of the Arabic text against the Peshitta at one point in time, but is rather a process of assimilation in the history of the Arabic text.* The Gospel of John shows no traces of Peshitta influence. This also supports the fact that it has circulated independently. Linguistically, the manuscript is well written. Divergence, mainly because of internal syntactical demands, happens more often than, for example, in family *a*. The addition of expressions for clarification is not uncommon in this version (in both the Synoptics and John). The text certainly flows better than the text of family *a.* Features of classical Arabic are clearly seen throughout the text. However, the interrogative pronoun τίς is still translated with لايش or لاي شي (dialectic form) instead of لماذا (classical form).

Below is a summary of the features of each witness of family *c*:

60 There are a few stylistic additions in the text which were not recorded and they seem not to agree with the Greek or Syriac extant manuscripts.

Generally speaking, manuscript c^1 seems to contain a closer text to the archetype than manuscripts c^2, c^3, c^4 (but when it comes to specific readings, each should be weighed independently).

Manuscript c^2 shows signs of linguistic correction to bring the text even closer idiomatically to the Arabic than c^1. Textually, c^2 seems to have assimilated more than a few Syriac readings not present in c^1. Nevertheless, on a few occasions, some variants in c^2 agree with the Greek against c^1 (which the latter agrees with the Peshitta).

Manuscript c^3, which contains the Gospel of John, seems to follow the same Greek *Vorlage* as c^1, but with minor linguistic variations.

Since manuscript c^4 is fragmentary, little can be said about its linguistic and textual features. The two passages collated from Luke show close affinities with c^1 though c^4 seems to have slightly improved the text linguistically.

This is another intriguing family. Its textual and linguistic complexity invites scholars to give more attention to the history of the Arabic Gospel tradition and the date when the manuscripts were first translated. Based on linguistic and textual features, there is little doubt that a textual history and transmission of family *c* was in place by the late eighth century. At this stage, we can claim that the Gospel of John had already been copied independently and Syriac readings had already been allowed to contaminate, on more than one occasion, the text of the Synoptic Gospels. The question which remains unanswered is when this family was first translated into Arabic. Was it in the seventh century, in the early or middle eighth century? This is a question which shall remain open for now. We move to examining family *d*.

5. The Grouping of Arabic Gospel Manuscripts of Syriac *Vorlagen*

5.1. AGM of Syriac *Vorlagen* Showing no Greek Influence

5.1.1. Family D of Peshitta Origin

Family *d* is represented by one manuscript only: Sinai, Ar. 70 (hereafter: *d*[1]). There is no evidence that the text of this codex has ever been studied in detail. Graf, in his survey of the Arabic manuscripts of the Gospels, includes this codex with manuscripts „mit Evv-Texten Unbekannter Herkunft.“ Recently, Valentin examined Matthew 28 and came to a conclusion that the *Vorlage* of this manuscript is “soit la peshitto syriaque elle-même, soit, […] une version syriaque proche de la peshitto canonique mais conservant des variantes éparses remontant à la vetus syra.” He was able to discover “une variante de la vetus syra” from Matthew 4:7. It reads لربك والاهك and agrees with the Syriac Curetonian version (ܠܡܪܝܟ ܘܐܠܗܟ).[1]

5.1.1.1. Description of D[1]

Manuscript *d*[1] is an undated parchment codex. The shape of the characters, as well as other evidence, makes it fairly certain that it was copied in the early ninth century. The script is simple *Kūfī* and written with thick black ink. Folios 108-113 were written on paper *circa* the thirteenth century. The second scribe tried to imitate the handwriting of the original scribe. He introduced, however, the الشده and التنوين. Vowels at the beginning of each Gospel were added later with a different ink and color. The manuscript is divided according to the Jerusalem ecclesiological calendar.

The shape of the script reflects an old version; perhaps the most important feature of this script is the placing of one dot under the letter ق, a feature common among manuscripts of the eighth century. The

1 Valentin, “Les évangéliaires arabes,” 445.

codex is from early ninth century but might reflect an archetype from as early as the eighth century. There are a few corrections in the margin and some omissions in the texts, which show that *d*[1] is a copy of a much earlier exemplar.[2]

Linguistically, the Arabic terminology used in this version approaches the Syriac closely, and the language is Middle Arabic. For example, the scribe used the colloquial لايش for the word لماذا (see for instance, Mt 6:28; Mk 2:8; Jn 18:22-23). However, لماذا is also used (Jn 10:20 لماذا تسمعون and Mt 9:4). In some places the dual and the feminine plural are used, features which are uncommon in Middle Arabic.

5.1.1.2. The Test Passages of Manuscript D[1]

The test passages in appendix one, §12.4 show that the text of this manuscript is dissimilar to any other text examined in this study, with two exceptions: The text of Matthew in Sinai, Ar. N.F. Parch 8 (see §4.44 above), and Matthew in Sinai, Ar. N.F. Parch 36 (see §8.1.2 below). I shall return to the relationship between the texts of various families in Chapter Nine. These test passages show how closely *d*[1] follows the Syriac; not only in the word order, but also in the choice of words. (See below).

5.1.1.3. The *Vorlage* of D[1]

I have thoroughly examined ten chapters from the Gospel of Luke (chapter 10-19) to ascertain how closely the Arabic text follows the Peshitta. Chapters 10-19 were selected because the Vetus Syra (the Sinaiticus and the Curetonian) are not defective in these chapters, and therefore a comparison of the Arabic text with the Vetus Syra and the Peshitta is possible.[3] Whenever the Arabic text differs from the Peshitta, it is noted in appendix two, §13.4.

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2 For example in Lk 23:44 (fol. 86r) the phrase وصارت ظلمه على جميع الارض [...] تسع ساعات is added in the margin. It is a homoioteleuton omission which follows the phrase ست ساعات. See also the addition in the margins of folios 8v, 76r and 99v.

3 Valentin has examined the Gospel of Matthew randomly and found one reading which follows the Curetonian against the Peshitta (Mt.4:7) (see Valentin, "Les évangéliaires arabes," 445). The Curetonian is defective in the Gospel of Mark (except a few versions from chapter 16). As for the Gospel of John only the following verses survived in both the Curetonian and the Sinaiticus version (John 1:25-1:42; 3:5-4:37; 5:6-5:25; 5:48-8:19; 14:10-14:29). It seems convenient to have selected the ten consecutive chapters of Luke.

This case study demonstrates how closely the Arabic text follows the Syriac Peshitta. Only in rare cases does the Arabic text divert from the majority Peshitta manuscripts. This diversion is most often based on internal stylistic demands. In four places the Arabic follows a variant found in one or a handful of Peshitta manuscripts.[4] In only one place (Lk 13:23) does the Arabic text follow the Curetonian against the Peshitta manuscripts collated in Pusey's *Tetraeuangelium Sanctum.*

One can safely conclude that the ten chapters examined above (Luke 10-19) follow strictly the Peshitta version. This version seems to have not been influenced by any other *Vorlage(n)* (e.g. Greek, Coptic, Latin). It was originally translated from the Peshitta, possibly in the second half of the eighth century at the latest, and has preserved in codex d^1 its textual and linguistic purity.

5.1.2. Family E of Peshitta Origin

Family *e*, possibly an *ad hoc* translation, is represented by one bilingual Syriac-Arabic codex: Vatican, Syr. 269. This codex contains the four Gospels with some lacunae in the text. It starts with some Syriac lectionaries (folios 1-14r) and Matthew 1:1 starts on folio 14v. The Gospel of John ends on folio 318r. The Arabic text is written by one scribe with a thick black ink. The style of the Arabic script is similar to the *naskhi*, while preserving some *Kūfic* features (e.g. the ك is elongated horizontally; shortening the tail of the final م). The chapter titles in the Syriac text, as well as the dots above the letters, are red in color. The Arabic text does not contain liturgical signs or chapter divisions. The Syriac stands on the right hand side which might show that the Arabic is a translation of it and not vice versa.

On folio 319r there are some Syriac and Arabic marginalia written in several hands; some of these are not legible. However, the reference is to a priest called يعقوب الحاج يوحنا who was in charge of selling olives, and this seems to have taken place on the 23rd of May 1679 (Greek Year) (في تاريخ ثالث والعشرين بشهر نيسان سنه الف وستمايه وتسع وسبعين سنه يونانيه والسبح دايما لله...). This date is equivalent to 1367 A.D.[5] On paleographic grounds

4 Verse 26 of Mark 11 is omitted in this manuscript (see fol. 49v) and follows the Syriac Sinaiticus as well as one Peshitta manuscript (Codex Crawfordianus I of the sixth century). A full examination of the four Gospels might show some additional readings which agree with a few early Peshitta manuscripts.

5 The Greek (or sometimes called the Alexandrian or Dioclean) era starts on the 29th of August 284. Cf. Déroche, *Manuel*, 347. Mai gives the date 1368 A.D.

the codex seems to be written a considerable time before this date, probably in the eleventh or twelfth century.[6]

According to Mai, the Syriac text contains the Peshitta version and the Arabic text is a translation of it.[7] Graf follows Mai and includes it among manuscripts translated from the Peshitta.[8] Other scholars, like Lagarde, Guidi and Vööbus made no reference to this manuscript.

It is worth mentioning before examining the *Vorlage* of this version, that the eight test passages are found in appendix one, §12.5. They do not contain a critical apparatus as this family is represented by a single manuscript.

5.1.2.1. The *Vorlage* of E[1]

When sections from the Syriac text are compared with Pusey's *Tetraeuangelium Sanctum*, it becomes clear that the Syriac on the right-hand side of the codex is of the Peshitta version. A comparison between the Arabic and the Syriac texts shows the full dependency of the Arabic text upon the Syriac in parallel. The main question which presents itself is whether or not the Arabic is a fresh translation from the Syriac Peshitta in parallel. Could the Arabic text of Vatican, Syr. 269 be a reworked edition of a more archaic Arabic version, originally translated from Greek? Has the scribe, who prepared this edition, used an Arabic text in circulation at his time, corrected it against the Peshitta version and improved it linguistically? The external evidence, which is mainly concerned with a comparison of this version with other families, will be discussed in Chapter Nine, however an internal examination will be conducted here. The methodology is mainly to compare, the Arabic text of as many passages as possible, with the Peshitta in parallel. The aim is to ascertain textual variants in the Arabic text which differ from the Syriac in parallel and agree with the Greek (or other versions). These readings, if they exist, might reflect the original Arabic version used by the scribe, and which were, presumably, unwittingly overlooked by the scribe who prepared this version.

The first fifteen chapters of Matthew were taken as a case study for that purpose and revealed that the Arabic translation follows the Syriac literally; there are only two additions in the Arabic text which are not found in the Syriac. The first is a scribal addition of a doxological ex-

6 Compare, for instance, the script of this codex with Sinai, Ar. 106 copied in 1056 A.D.

7 Angelo Mai, *Scriptorum nova collectio e Vaticanis codicibus edita*, vol. 6, (Romae: Typis Vaticanis, 1831), 5.

8 Graf, *Geschichte*, 151.

pression سبحانه found in Matthew 4:4 after the word الله (folio 20v). The second is the addition of the word كلمه in فانتم الان اسمعوا كلام مثل الزارع in Matthew 13:18. Other than these two additions, the Arabic follows the parallel Syriac text closely and faithfully.

A few other variants in the Arabic text seem to deviate from the Syriac version. These are listed and assessed in appendix two, §13.5. They are unlikely to be *textual* but more likely *stylistic* variants.

5.1.2.2. Conclusion

The textual analysis of the first fifteen chapters of the Gospel of Matthew shows little, if any, Greek influence on the text. This leads us to conclude that either this text has been a fresh translation from the Syriac Peshitta, without being influenced by any Arabic-Greek archaic version, or that the scribe meticulously corrected his Arabic text against the Peshitta version which was at his disposal.

Concerning the first supposition (a fresh translation of the Syriac), this version could be an *ad hoc* translation with little circulation. At least one variant (transposition of ليكرز ويعلم in Mt 11:1—see appendix two, §13.5 no.6), might suggest that the archetype might have been translated from a Syriac Peshitta slightly different from what the parallel text of codex Vatican, Syr. 269 contains. Certainly, a thorough textual analysis of the four Gospels needs to be undertaken to better evaluate this claim.

Concerning the second supposition (e.g. the scribe used an Arabic text and corrected it against the Peshitta, without necessarily making a fresh translation), the internal textual examination of this codex, surprisingly, points to exactly the opposite; not a single variant in the first fifteen chapters indicates that the scribe might have used an already existing Arabic text of Greek origin. In Chapter Nine, an external investigation will be undertaken; a linguistic comparison of this text with the texts of other Arabic versions will be examined and the results assessed. We shall turn now to examining family *f*.

5.1.3. Family F of Peshitta Origin

Family *f*, which survived in three codices, is translated from the Syriac Peshitta in the early tenth century at the latest.[9] According to the colophons of codices Vatican, Ar. 17 and 18, this version was in circulation in about the tenth century in Egypt and in Constantinople. Codex Vatican, Ar. 17 was copied by a Muslim Arab called حمدان علي. This might indicate the context in which it was used. The language of this version closely approaches the language of the Qur'ān. Many of the verses rhyme elegantly. In various places the translator seems to paraphrase instead of translate literally. As for the proper nouns, the scribe has adopted the Qur'ānic renderings for these nouns. For instance, Ἰησοῦς (ܝܫܘܥ) is translated as عيسى instead of the يسوع/ايسوع/ايشوع. The name Ἰωάννης (ܝܘܚܢܢ) becomes يحي instead of يوحنا/يحنا/يوحنان. The linguistic features of this manuscript are significant and require an in-depth examination. Curt Peters, for instance, noticed the unusual use of الخضر for the prophet Elijah (Luke 9:30, 33) instead of ايليا, and the use of شعيب for "Isaiah" instead of اشعيا.[10] Since this family was the subject of a PhD Thesis, and a full study of this version is due to be published,[11] I shall only list the witnesses represented in this version and the test passages with a critical apparatus.

9 This version is rightly believed to be translated from Syriac. See for instance, Curt Peters, „Von arabischen Evangelientexten," 124-128 and Graf, *Geschichte*, 164. However, the following websites
http://www.ibiblio.org/expo/vatican.exhibit/exhibit/h-orient_to_rome/Easter_lang.html and
http://www.loc.gov/wiseguide/aug03/timbuktu.html and
http://www.africa.upenn.edu/Vatican_GIFS/About_1159.html
(accessed October 2006) point out that codex Vatican, Ar. 18 is translated from a Coptic original which is incorrect. The test passages below clearly show a Syriac *Vorlage* behind this version. The following are a few variants which agree with the Syriac against the Coptic Bohairic version: Mt 16:3 قالوا; Mt 16:4 omission of ثم اجاب وقال لهم; Mk 6:14 عرف; Mk 6:15 وقال لهم; Mk 6:15 omits الاولين; Mk 6:16 addition of اقام من الاموات; Mk 16:20 وطاب وحلى له; Mark 13:5 قال; Mk 13:9 transposes الملوك..السلاطين; Lk 8:10 singular of سر; Lk 8:10 omits يسمعون; Lk 8:12 adds الكلمه; Luke 8:12 reads عدوهم; Lk 8:14 add الكلمه; Lk 8:14 omits الساعين/الذاهبين; Luke 15:11 وقال عيسى; Lk 15:11 omits لابيه; Lk 15:12 بيتك; Lk 15:17 القريه; Lk 15:20 omits فاه; Jn 18:19 قال له عيسى; Jn 18:22 omits عيسى; Jn 18:23 قال له; Jn 18:24 adds عيسى; Jn 18:26 شمعون; Jn 18:27 شمعون.

10 Curt Peters, „Von arabischen Evangelientexten," 128-130.

11 Josephine Ibrahim Nasir, "Taqdim Makhṭūṭ Injīl Lūqā wa Taḥqīqihi wa Fahrasatihi: Al-qarn al-Thālith al-Hijrī / al-Tāsi' Mīlādī," (PhD thesis, St. Joseph University, Beirut, 1997). I am truly grateful to Father S.K. Samir for providing me with this information and for access to his library.

5.1.3.1. A List with the Witnesses of Family F

Although *f*[1] was copied later than the other two manuscripts, it was selected as the collated base and the represented text. This is not only because the whole text of *f*[1] is available to me, but also because *f*[2] has a lacuna in the text and as a result of that seven out of eight test passages were transcribed and collated.[12] Manuscript *f*[3] which was copied in 993 A.D. contains the Gospel of Luke only.

Sigla	Ms Number	Contents	Date
f[1]	Leiden, University Library, Cod. 561 Warn	TP	15th
f[2]	Vatican, Ar. 17	TP (except Mark 13:5-10)	1009
f[3]	Vatican, Ar. 18	Luke 8:9-15; 15:11-20	993

5.1.3.2. The Test Passages of Family F

The collation of the test passages (see appendix one, §12.6) shows that manuscripts *f*[1,2,3] share one exemplar. Relatively speaking, the number of variants found in this family is minimal. As for the test passages of Luke, it is clear that *f*[2] and *f*[3] are closer to each other than to *f*[1]. In John 6:35, *f*[2] has an unusual reading and then the text is corrected in the margin.[13]

5.1.3.3. Conclusion

This version, which is represented by three manuscripts, is translated from the Syriac Peshitta. The earliest witness is dated from 993 A.D. Its language is sophisticated and its terminology moves closely toward the Qurʾān's. The archetype of this version must have emerged in an Islamic milieu translated by possibly a Christian Arab whose aim was to communicate a Gospel, the linguistic features of which are familiar to the Muslim ear. It is not possible to determine how early this version is; any date between the eighth and early tenth century is a possibility.

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12 I have not had the time to examine *f*[2] thoroughly, but one example could be found on folios 225 and 226. Folio 225v of *f*[2] ends with Mark 10:32 and folio 226r starts with Mark 13:10.

13 *f*[2] reads لا يُماء بعضكم بعضا فما منكم احد يستطيع and in the margin by another hand اني لخبيز الحياة من ياتني ليس من الساغبين ومن كان بي من المؤمنين فليس الى الابد من الظاميين.

This version is another independent translation; it seems that other Arabic versions had no influence on it, and vice versa. This text might contain some important variants which agree with the old Syriac versions of the Gospels. Linguistically, a full examination of the use of terms, especially those loaded with theological connotation, is worth undertaking. The publication of this work (see §5.1.3 above) will soon make its own contribution to this invaluable version.

5.1.4. Family G of Peshitta Origin

5.1.4.1. A Description of the Representative Manuscript

Codex Beirut, B.O., Or. 430 (hereafter *g*[5]) is the sole manuscript which has survived of this family. The information given in the ALAGM is concise but sufficient to give us an idea about the codicological features of this manuscript. As far as the script is concerned, it is a *naskhi* copied with a nineteenth century hand using black ink. The chapter and verse divisions follow, with some variants, the modern division.[14] The verse numbers are written in violet. The manuscript seems to be written by one hand. By the end of the Gospel of John the script becomes smaller and the words much closer to each other so as to save space. Some simple but nice decorations are found at the beginning of each Gospel. The text throughout the manuscript is placed in a square box. There are a few corrections in the manuscript which appear to be by the same hand.[15] The manuscript has three colophons each on a separate page (fol. 182r, 183r and 183v). The colophons reveal valuable information and are worth particular attention.

14 These are based on Stephen Langton and Hugo do Sancto Caro made between 1227 and 1248 A. D. (for the chapters) and Robert Estienne in his 1551 edition (for the verses). However, the verse numbers in B.O., Or. 430 sometimes differ from the modern practice. All the verse numbers mentioned in this chapter are based on the modern standard and not on the codex B.O., Or. 430.

15 The corrections are: (1) Matthew 15:1 the expression الكتبه is added in the margin by probably the same hand. (2) Luke 22 verse 23 (21 in the text) is added in the margin (folio 133v.); (3) Luke 24:2 the word فالقين is added in the margin (fol. 138r.); (4) John 15:26 روح الحق is added in the margin at the end of folio 173r.; (5) John 20:20 (19 in the text) the scribe adds وجنبه in the margin to correct رجليه in the text (fol. 180r.).

5.1.4.1.1. Colophon One (folio 182r)[16]

The first colophon indicates that the Bishop of Baʻalbak (north of Lebanon) has made an effort (سعى) in this Gospel. This Gospel was copied on Monday twenty-second of March year 1500 of Alexander (1189 A.D.) and it was copied from a manuscript dated Tuesday the twelfth of Tut 976 of the church (984 A.D.),[17] which is seven hundred of Diocletian (984 A.D.).

The first colophon reveals the existence of two manuscripts of this version: one copied in 1189 A.D. (hereafter: g^3), and a second dated 984 A.D. (hereafter g^2).

5.1.4.1.2. Colophon Two (folio 183r)[18]

The second colophon gives, in addition to the same dates found in colophon one, the *Hijrah* equivalence. Moreover, this colophon reveals the existence of a third manuscript (*sigla* g^1) which was the exemplar from which the scribe of manuscript g^2 (984 A.D.) copied his manuscript. His gives the name of the scribe who copied manuscript g^1. His name is اندراوس قسطنطين known as ابو عيسى. Unfortunately g^1 is undated.

In short, the second colophon reveals the existence of manuscript g^1 which could date back to the ninth century or the first half of the tenth century.

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16 The colophon in Arabic reads:
المجد لله دائما سعى في هذا الانجيل المبارك الحقير [مسماون] رئيس الكهنه مطران بعلبك الرب الاله يغفر للكاتب والقارئ ولمن قال امين وكان مطران على ايام [ابهاتنا الكهنه] وهم الخوري يوسف والقس ابراهيم والقس يوسف والقس موسى
كان الانجاز من هذا السفر الشريف المقدس يوم الاربعه الثاني والعشرون من شهر اذار سنه 1500 للاسكندر نقل من نسخه تاريخها نهار الثلاث اثنتي عشر خلت مرقوت (من توت) سنه 976 للبيعه وهي سنه 700 لفلبطيانوس

17 The date of the church could be the same as the date of the incarnation. To obtain the A.D. date one needs to add 8 or 9 years (976 + 8 = 984). The date 984 corresponds with the date 700 of Diocletian. See, Graf, 151 and Samir, "The Earliest Arab Apology" 63.

18 The second colophon gives similar information it says:
كمل نسخ الاربعه اناجيل المباركه المقدسه بعون الله وتسبيحه وتمجيده وتسديده يوم الاربعا الثاني والعشرين من شهر اذار سنه الف وخمسمايه للاسكندر بن فيلفوس المتاقدوني الموافق للثالث من شهر صفر سنه خمس وثمانون وخمسمايه نقل من نسخه تاريخها يوم الثلثه لاثني عشر خلت من توت سنه سته وسبعين وتسع مايه للبيعه وهي سنه سبعمايه لذقليطيانوس الموافق العشر ليال خلون من تسع الاف سنه وسبعين وثلثمايه للهجره نقل من نسخه بخط اندراوس قسطنطين وهو ابو عيسى رضى الله عنه ورحمه من تطرقه ودعا بالرحمه والمغفره لاسحيا الحقير وللعالم التحرير امين.

5.1.4.1.3. Colophon Three (folio 183v)[19]

The third colophon reveals the existence of a fourth manuscript (hereafter *g*[4]) which was copied on the first of February 7146 of Adam (1636 A.D.). This manuscript could be the exemplar from which the scribe of *g*[5] has copied his manuscript.

What we know so far is the following:

1. Manuscript *g*[1] was copied by اندراوس قسطنطين (known as ابو عيسى) possibly between 850 and 950 A.D. at the latest. This manuscript is missing.
2. Manuscript *g*[2] was copied in 984 A.D. This manuscript is also missing.
3. Manuscript *g*[3] was copied in 1189 A.D. and was in the possession of Gabriel Mokhalla'. Cheikho had access to it in the late nineteenth early twentieth century (see below). Its location is unknown today.
4. Manuscript *g*[4] was copied in 1636 A.D.; its location is unknown.
5. Manuscript *g*[5] (codex Beirut, B.O., Or. 430) was copied in about 1885 according to Cheikho and is today in the *Bibliothèque Orientale* in Beirut, Lebanon.
6. In addition to the five manuscripts mentioned above, I was able to find evidence of another manuscript of this version through a comparative study of the variants found in the Apparatus of Ibn al-'Assāl's version and the text of *g*[5].[20] This codex (hereafter *g*[6]), used by Ibn al-'Assāl in about 1200 A.D., seems to have no colophon and contained the Gospel of Mark, Luke and John only. Ibn al-'Assāl did not know the date of his copy nor the translator, however he mentioned it with the manuscript translated from Syriac.

Among the six manuscripts mentioned above, only Beirut, B.O., Or. 430 (*g*[5]) survived. Future research might show the existence of other witnesses of this version in libraries and monasteries in the Middle East. This version was certainly in circulation in about the ninth century in Egypt as well as Lebanon and possibly Syria and Palestine. As we will see below the version is translated from the Syriac Peshitta.

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19 The third colophon reads:
كانت تتمت هذا الانجيل الشريف نهار الاربعا في اول شباط شهر اب المبارك في سنه سبع الاف ومايه وستة واربعون
لابينا ادم عليه السلام على يد احقر العباد وازلها فرح باسم مطران يحنا ببيت حزير ابن الحاج عطاالله المرحوم ومن كتب
هولا الاسطر يدعى له بالمغفره ويكون له نضير ذلك

20 See §§7.1.5.3, 4 below.

5.1.4.2. A Review of Previous works

Cheikho's catalogue of the manuscripts of *La bibliothèque orientale* has minimal information. As far as codex g^5 is concerned, he gives a concise codicological description of the manuscript and mentions that this codex was copied in Alexandria in about 1885 A.D. (information not found in the colophon) from a manuscript belonged to Gabriel Mokhalla'. Moreover, he transcribes a section from the colophon and points out that this manuscript is archaic and elegant.[21] Finally, he notes that the proper nouns and the doxology in Matthew 6:13 are closer to the Syriac than any other language.[22]

Apart of the colophon, little is known about either the manuscript which, according to Cheikho, was in the possession of Gabriel Mokhalla', or the exemplar from which the scribe of g^5 copied his manuscript. It is probable that this manuscript contains the same text as g^5. Later we shall see that it was copied in 1189 A.D. The question which needs investigation is whether or not Cheikho had access to Mokhalla''s codex.

5.1.4.2.1. Did Cheikho have access to codex g³ (of Gabriel Mokhalla')?

In previous works, Cheikho made reference to the version of Mokhalla' and from these references it is clear that Cheikho had access to the text of this manuscript. In an article published in 1901, he refers to an Arabic version translated from Coptic dated in year 1500 (1189 A.D.) and

21 I believe Cheikho is right to suggest that the text is archaic and elegant (see Louis Cheikho, *Catalogue raisonné des manuscrits de la Bibliothèque orientale: Philosophie et écriture sainte*, 4: *Mélanges de L'Université Saint-Joseph Beyrouth*, 10, fasc. 5 (Beirut: Impremerie Catholique, 1925). The language and terms used in this version are not similar to what one might find in, for instance, Families *a, b, c*. The Arabic language is not what Blau would call "middle Arabic" and which was found in and around Palestine. The archaic feature of this codex is perceived in words like قسط (نعمه وقسطا) for حق in John 1:14; اصبغ and يصطبغون (see for instance John 1:26, though John 3:23 and 24 have يعمد); التوريه in John 1:45 (see also 1:45, 7:19, 8:17) and السنن in John 7:23 and 49, 10:34, 18:31, instead of الناموس; Another expression is الختن found in John 2:9 instead of العريس; in John 10:41 we read لا جريحه واحد اجترح instead of لم يصنع معجره/ايه واحده; John 5:26 has قنومه instead of ذاته; John 11:13 رقاد السنه instead of رقاد النوم; John 11:24 and 25 البعث instead of القيامه (and also 20:9 الانبعاث), but John 21:3 has قام من بين الاموات; John 15:5 الجبله instead of الكرمه. Some of these terms are used by the Qur'ān. For بعث See Sūrah 16:38 and 17:49. Moreover, Jonah in Matthew 16:4 is called يونس (instead of يونان) as in the Qur'ān. See for instance Sūrah 4:163 and 6:86 etc.

22 Graf as well included codex B.O., Or. 430 among manuscripts translated from Syriac. (cf. Graf, *Geschichte*, 151).

belonging to Mokhalla' in Alexandria. Cheikho also transcribed the colophon of the codex.[23]

The information in the colophon (that the manuscript was copied from a manuscript dated "Tuesday the 12th of Tut 976 of the church, which is seven hundred of Diocletian (984 A.D)…" and that the 984 A.D. version is a copy of an earlier manuscript copied by اندراوس قسطنطين known as ابو عيسى) is found in the second colophon of *g*5, and it is obvious that *g*5 is either a direct copy of it, as mentioned by Cheikho, or more likely a copy of a manuscript (copied in 1636 A.D. – see the colophon above) the latter of which is a copy of Mokhalla''s codex.

Three years later, in 1904, Cheikho refers to this manuscript with almost the same information as he did in 1901 but this time he asserts that this manuscript is translated from Syriac and not Coptic. Moreover, he pointed out that Mokhalla' had shown him the codex which is dated 1189 A.D. Unfortunately, this codex seems to be missing today, but its text has survived in *g*5.

Both the colophons of Codex *g*5 (Beirut, B.O., Or. 430) and *g*3 (Mokhalla') tell of the existence of manuscript *g*2 dated 976 of the church. It is worth investigating whether or not Cheikho had access to this invaluable codex as well.

5.1.4.2.2. Did Cheikho have access to codex g2 (dated 976 of the church)?

In 1896 Cheikho transcribed various passages from a number of early Arabic manuscripts and published them in *Elementa Grammaticae Arabicae*. Among these passages, he transcribed the parable of the ten virgins in Matthew 25:1-14 introduced by the following sentence: *Ex Versione Alexandrina facta an. Martyrum 766 [C. 976] Ms. Univ. Beryt. p. 83-84*.

Later we will see that there are two major errors in this sentence, by which Graf and Vööbus were misled in the nineteen fifties.

Cheikho's introductory statement shows that this version was translated from Coptic (Alexandrina) and copied in 976 A.D. Cheikho also suggests that it is among the collection of the "Univ. Beryt" which is today the *Bibliothèque Orientale*.

Graf in his *Geschichte* mentions that this codex is missing from the *Bibliothèque Orientale*. I conclude that Cheikho did not have access to

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23 See, Cheikho, "Nisakh 'arabiyyah," 102. According to Cheikho the colophon reads the following:
نقل من نسخه تاريخها يوم الثلثه (كذا) لاثني عشر خلت من توت سنه ست وسبعين وتسع مائه للبيعه وهي سنه سبعمائه لذاقليطيانوس الموافق لعشر ليال خلون من ربيع الاول سنه سبعين وثلثمائه للهجره نقل من نسخه بخط اندراوس قسطنطين وهو ابو عيسى رضي الله عنه.

this manuscript because nowhere in Cheikho's catalogue of the Arabic manuscripts of the *Bibliothèque Orientale* is there a direct reference to this manuscript nor does he mention that this manuscript was ever in his possession, or that it was later lost which would be reasonable if it were in his library collection.

Furthermore, nowhere in Cheikho's articles on the early AGM is there a description or a direct reference to this manuscript, although he provides descriptions and direct references for most/all other manuscripts he deals with.

However, in the catalogue as well as in some other articles there is an *indirect* reference to this manuscript. In 1901 he refers to Mokhalla' codex with an emphasis on the colophon which says that the manuscript is a copy of an earlier manuscript dated in 976.[24] In 1904 the same information is given but, he indicates that the manuscript is translated from Syriac and not Coptic.[25] In 1925 he deals with it in a similar manner but with more emphasis on the archaic nature of this manuscript.[26]

In Cheikho's article in 1901 there is an intriguing footnote which might carry the argument further. While giving a description of Mokhalla''s codex, he mentions that he earlier transcribed the parable of the ten virgins which was published in the *Elementa Grammatica* from *this version*. This surprising footnote suggests that Cheikho might have used the codex of Mokhalla' to transcribe the passage of the ten virgins, which was copied from a manuscript dated in 976.

If this is the case, the puzzle is partially solved, however it is still not clear why Cheikho refers to this manuscript as if it belonged to "Univ. Beryt" (which is the *Bibliothèque Orientale*), when it was actually in Alexandria and belonged to Mokhalla'. Did Cheikho purchase it for his library? Most probably not. Nowhere does Cheikho mention that Mokhalla''s manuscript was purchased or given to the *Bibliothèque Orientale*, moreover this manuscript is not mentioned in his thorough catalogue of the library manuscript in 1925.

Codex g^5 may provide the answer. As mentioned earlier, this codex is from the nineteenth century and is among the *Bibliothèque Orientale's* collection. The colophon shows that this codex was copied from a manuscript dated 1189 A.D. and that the latter was copied from a manuscript dated 976 of the church. It is most probable that Cheikho transcribed the text of Matthew 25:1-14 from g^5, which was available to

24 See Cheikho, "Nisakh 'arabiyyah," 102.

25 Louis Cheikho, "Al-makhṭūṭāt al-'arabiyyah fī Khazānat Kulliyyatina al-Sharqiyyah," *Al-Mashriq*, 7 (1904): 37.

26 Cheikho, *Catalogue raisonné*, 157.

him, and then ascribed it to manuscript g^2 (dated in 976) in 1896 in *Elementa* and then to g^3 (Mokhalla''s codex) in 1901. Cheikho's concern seems to be the contents and not the physical manuscript. Since all the manuscripts contain the same version *Cheikho was not hesitant to ascribe the transcribed passage of g^5 (Beirut, B.O. Or. 430) to any of them.*

What strengthens this conclusion is that both the text transcribed by Cheikho and the page numbers are identical to the text of g^5. Fortunately, Cheikho mentions the page numbers where the parable of the ten virgins is written (pp. 83-84), and this is exactly where this incident is mentioned in manuscript g^5.

In the light of this, we can better interpret (as well as correct) the introductory sentence of Cheikho which reads *Ex Versione Alexandrina facta an. Martyrum 766 [C. 976] Ms. Univ. Beryt. p. 83-84.*

1. '*Ex Versione Alexandrina*': Until 1904, Cheikho believed that this version was translated from Coptic, however he later changed his mind. Graf and Vööbus were misled by this phrase and took the word "Alexandrina" to mean the "Alexandrian Vulgate" (family *k*), and both argued that the earliest witness of the "Alexandrian Vulgate" goes back to 766 of the Martyrs (Graf and Vööbus give the A.D. equivalence: 1048 A.D. See the argument below).[27] The corrected reading should be *Ex Versione Syriaca* instead of *Ex Versione Alexandrina*:
2. *facta an. Martyrum 766 [C. 976]*: It is clear that the date *976* comes from codex g^3 and g^5, but in both g^3 and g^5's colophons the date of the Martyr is 700 and not 766. It is most probably a typing error. Certainly Graf and Vööbus did not have access to the manuscript and were not able to check the dating as found in the colophon. They took the date 766 and converted it to 1048 A.D. thinking that Cheikho wrongly converted it to 976 A.D.[28] However, the exact date is 700 of the Martyr which is equal to 984 A.D. The date 976 is also found in the colophon but is the date of the church, and to obtain the *anno domini* year one must add 8 years: 976 + 8 = 984 A.D. This figure is equal to 700 of the Martyr. In this way we get the exact date of the manuscript. What should have been written is *facta an. Martyrum 700 [C. 984]* and neither *facta an. Martyrum 766 [C. 976],* nor as Graf and Vööbus thought *facta an. Martyrum 766 [C. 1048].*
3. *Ms. Univ. Beryt. p. 83-84*: This reference refers to codex g^5 of the nineteenth century pages 83-84. Cheikho should have made it clear

27 Graf, *Geschicht,* 156 first paragraph; Vööbus, *Early Versions,* 289, 294 (incl. footnote 2).

28 See Graf, *Geschicht,* on page 156 where he quotes Cheikho "ex Versione Alexandrina facta an. Mart. 766" and corrects the date to "[1048]. Ms. Univ. Beryt."

that the text transcribed is from a nineteenth century manuscript, the text of which goes back to the tenth century. In this way he would have avoided more than a century of confusion.

This evidence seems to leave no room for doubt that Cheikho was transcribing from g^5 of the nineteenth century which goes back to 984 A.D. He certainly had access to g^3 (Mokhalla''s codex of 1189 A.D.) and might have compared passages from both g^5 and g^3. What is certain is that Cheikho did not have access to manuscript g^2 (copied in 984 A.D.). All that he knows about it comes from the colophons of g^5 (Beirut, B.O., Or. 430) and g^3 (Mokhalla''s codex).

No access to codex g^1 (copied by قسطنطين اندراوس), is mentioned by any scholar, and no passages have been extracted from it. This is also true for manuscript g^4. Only the colophon of manuscript g^3 was transcribed by Cheikho. Manuscript g^5 contains the entire text of the Gospels while in manuscript g^6, only words and phrases from the critical apparatus of Ibn al-ʻAssāl survived.

5.1.4.3. The *Vorlage* of g^5

5.1.4.3.1. Textual Evidence

Textually, the eight test passages transcribed in appendix one, §12.7.1 follow the Syriac Peshitta closely. Graf has already pointed to its Syriac Peshitta origin.[29] Ibn al-ʻAssāl made use of a Gospel manuscript whose text was similar to codex Beirut, B.O., Or. 430 in the late twelfth/early thirteenth century. He pointed out that the text is translated from the Syriac. Moreover, a close reading of the four Gospels in g^5 confirms with a high degree of certainty that this manuscript consistently agrees with the Peshitta as its *Vorlage*. In appendix two, §13.6.1 I detected sixty-nine variants from the Gospel of John which agree with the Peshitta against the Greek Majority text.[30] Eleven readings follow neither the Peshitta nor the Greek Majority text. Most of these readings are either stylistic or scribal errors (see appendix two, §13.6.2). Three out of eleven might reflect a pre-Peshitta readings (see appendix two, §13.6.2.2, no.1,2,11).

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29 Graf, *Geschicht*, 151.

30 In addition to these readings there are a significan number of variants which agree with the Peshitta against the Byzantine text-type but were not all referred to in the Appendix. For instance, the frequent addition of ܝܫܘܥ when it is absent in Greek; exchanging αποκρινομαι for λεγω; the addition of the pronoun μου or ημων to κυριος etc.

5.1.4.3.2. Linguistic Evidence

Linguistically, Cheikho has already noticed that proper nouns like ايشوع and اليشبع are closer to the Syriac than other languages. The following is a list of ten expressions I have extracted from the Gospel of John:
1. ܦܝܠܝܦܘܣ becomes فيلفوس (for instance John 1:46; 6:5; 12:21 and 22)
2. ܚܬܢܐ (bridegroom) becomes الختن (John 2:9)
3. ܫܝܠܘܚܐ (Siloam) becomes شيلوحا (John 9:7 and 11)
4. ܩܢܘܡܗ becomes قنومه (John 5:26)
5. ܫܡܥܘܢ becomes شمعون (John 1:40, 41, 42 etc.)
6. ܦܪܩܠܝܛܐ becomes فارقليطا (John 14:16, 26) or بارقليط (John 15:26; 16:7)
7. ܡܠܟܘ becomes مالخ (John 18:10)
8. ܦܝܠܛܘܣ becomes فيلاطس (John 18:29, 31, 33)
9. ܒܪ ܐܒܐ becomes ابن ابا (ابن ابا) (John 18:41)
10. ܩܠܝܘܦܐ becomes قليوفا (John 19:25)

5.1.4.3.3. The Pericope Adulterae in John 7:53-8:11

My analysis of the Gospel of John shows that the text of *g*[5] follows the Peshitta version closely. Only three variants might reflect a pre-Peshitta reading (John 4:10, 5:11 and 21:25); eight variants seem more likely to be scribal errors.[31]

The last intriguing textual variant is the inclusion of John 7:53-8:11 (*Pericope Adulterae*) in *g*[5]. This passage cannot be authentic and must have been added later. There are two reasons for this:

1. The *Pericope Adulterae* is apparently absent from the Sinaiticus, Curetonian and the Peshitta versions collated by Pusey in his *Tetraeuangelium Sanctum*.[32] It is found, however, in codex A of the Palestinian Syriac Lectionaries.[33] Since there is little, if any, doubt that family g is translated from the Syriac Peshitta, the hypothesis which presents itself is that the passage of the adulterous woman was not originally in the Arabic text, but inserted later from another source.

31 Some omissions which are obviously scribal mistakes are not included here (see the previous footnote). On the other hand, the scribe seems to have a tendency sometimes to added phrases like بعد هذه الخطوب (see for example John 6:1, 7:1, 19:38 and 21:1) and also الاقاويل (as in John 6:59, 9:6, 11:11, 13:21, 16:33, 17:1, 18:1, 21:19). These do not reflect a textual variant.

32 See Kiraz, *Comparative Edition* and Pusey and Gwilliam, *Tetraevangelium, ad loc.*

33 Verse two is missing from the pericope. See Lewis and Gibson, *the Palestinian Syriac Lectionary*, 242-3.

2. I was able to find three expressions in this passage which have never been used in the Gospel of John:
   a. In John 8:2 the Pharisees are called المعتزله. Nowhere in the Gospel of John does this expression occur. The Pharisees are always called الاحبار;
   b. In John 8:5 the νόμος is translated by ناموس. There are fourteen occurrences of the νόμος in the Gospel of John (excl. John 8:5) and in none of them did the scribe translate it by ناموس, it is either توراه/توريه or سنن/سنه;
   c. In John 8:7 and 11, Jesus is called السيد ايشوع. This combination is not found in the Gospel of John. Even السيد seems to be, in most places, replaced by الرب or المعلم.

The fact that the style and vocabulary differ clearly from the rest of the Gospel of John, leaves no doubt of its later insertion in the text.

The question which presents itself is whether or not g^5 has borrowed his text from another Arabic version available to him. I shall turn to this now.

5.1.4.3.4. Possible g^5 Source Material

When the pericope of John 7:53-811 is compared with the same pericope found in other AGM and versions, one finds evidence that *Pericope Adulterae* in g^5 was borrowed from an Arabic manuscript, the text of which belongs to the Alexandrian Vulgate (Family *k*). I have placed both narratives (of John 7:53-8:11 from g^5 and k^1) in parallel in appendix one, §12.7.2.

This exercise shows that both texts (from g^5 and k^1) are almost identical. The variants, in addition to the fact that g^5 always reads ايشوع and k^1 يسوع (for the name of Jesus) are:

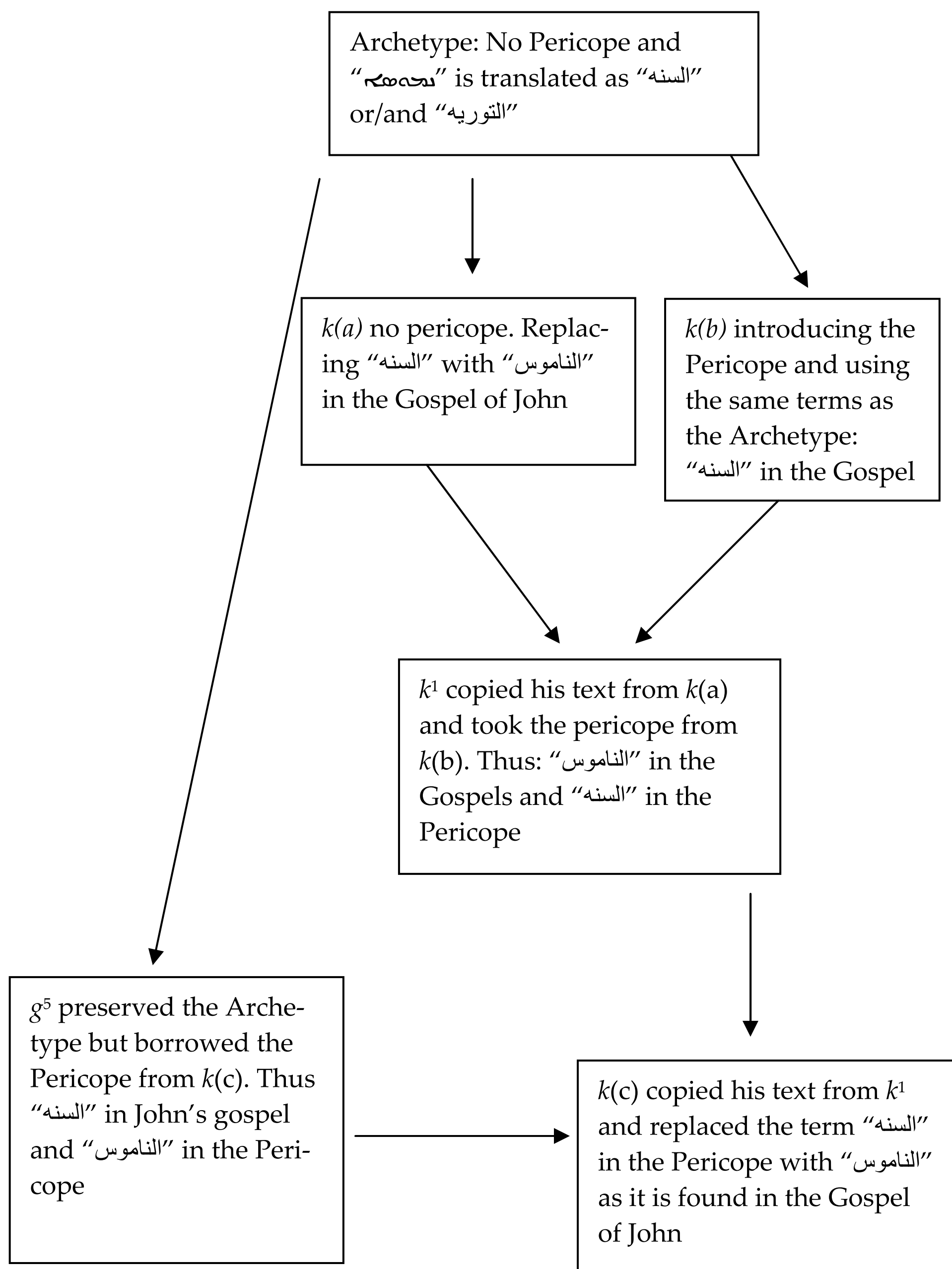
1. In version one, g^5 has واما ايشوع and k^1 has ومضي يسوع. (the addition of ومضى has no textual support).
2. In version two, g^5 omits ايضا with no textual support.
3. In version three, k^1 has فقدموا and g^5 more correctly فقدم; moreover, g^5 has المعتزله (for the Pharisees) and k^1 has الفريسيين; lastly, k^1 has زنا and g^5 corrected it to زنى.
4. In verse five:
   a. g^5 omits the conjunction و;
   b. g^5 reads ناموس (*Nāmūs*) but surprisingly k^1 reads السنه (al-Sunah);
   c. g^5 omits هذه;
   d. k^1 reads انت ما تقول and g^5 reads فماذا تقول انت which is more linguistically correct.

5. In verse six:
    a. k^1 omits the conjunction ف;
    b. g^5 omits ليجربوه with no textual support. It is most probably a scribal error.
6. In verse nine, g^5 adds التعبير and متفهمي التبكيت (with no textual support)
7. In version eleven, g^5 omits the conjunction و.

The variants are mainly stylistic.[34] The Arabic text of g^5 reads more smoothly and more elegantly than family k^1. One of the most intriguing variants is found in verse four, g^5 reads ناموس for νόμος—an exception in g^5. Usually either توراه/توريه or سنه/سنن is used. The intriguing thing is that سنه (and not ناموس) is found in verse four of k^1 where elsewhere it reads ناموس. Why is it that family k^1 reads here السنه (a reading normally found in g^5 *except here!*) where in other places k^1 reads ناموس (a reading found in no where in g^5 *except here!*)?

This amalgamation is fascinating; it appears that the narrative of John 7:51-8:11 did not originally belong to family *g* but was borrowed from a different source similar to that of *k.* The narrative in k^1 has a peculiar variant (e.g. السنه) which is found elsewhere in the text of g^5 *but not in this narrative*, and vice versa—the narrative of g^5 has a peculiar variant (ناموس) which is found elsewhere in the text of k^1 *but not in this narrative*. It might be possible that *g* and *k* originally shared a single archetype which did not contain the woman caught in adultery. The text of John in this archetype always reads السنه or التوراه for νόμος(ܢܡܘܣܐ). Later through the transmission of the text of *k*, the expression السنه was replaced by الناموس. Afterward, the pericope was inserted in *k* from a source which has preserved السنه. Family *g* has preserved the expression of السنه as it is found in the archetype. Moreover, the text of *g*, like the archetype, did not have the periscope originally. Later, the pericope was introduced to the text of *g* from a source which has replaced the expression السنه with الناموس. The chart below tries to explain this amalgamation graphically:

34 For a study on the Greek *Vorlage* of this pericope in g^5 and k^1 see appendix two, §13.6.3.


Archetype: No Pericope and "ܢܡܘܣܐ" is translated as "السنه" or/and "التوريه"
k(a) no pericope. Replacing "السنه" with "الناموس" in the Gospel of John
k(b) introducing the Pericope and using the same terms as the Archetype: "السنه" in the Gospel
k1 copied his text from k(a) and took the pericope from k(b). Thus: "الناموس" in the Gospels and "السنه" in the Pericope
g5 preserved the Archetype but borrowed the Pericope from k(c). Thus "السنه" in John's gospel and "الناموس" in the Pericope
k(c) copied his text from k1 and replaced the term "السنه" in the Pericope with "الناموس" as it is found in the Gospel of John

In conclusion, family *g* is represented by six manuscripts. Only one manuscript of this version, g^5 (Codex Beirut, B.O., Or. 430), seems to have survived. This version is written in elegant language and preserves archaic renderings. Although the surviving codex is from the nineteenth century, there is strong evidence that it was in circulation by at least the first half of the tenth century. Its archetype, translated from the Syriac Peshitta version, goes back much earlier. There are few, if any, traces of pre-Peshitta readings in the text of g^5. The inclusion of the pericope of the woman caught in adultery is intriguing. It reflects the amalgamation of this version with other manuscripts from family *k*. The text of the pericope is very similar to the text found in Sinai, Ar. 101 (representative of family *k*). The *Vorlage* of the Pericope seems to have come from a Greek text of a mixture of text-types. The relationship between family *g* and other Arabic Gospel families (e.g. family *h* and *k*) will be investigated in Chapter Nine.

5.1.5. Family H of Peshitta Origin

The text of family *h* survives in a single codex: Codex Vatican, Ar. 13 (hereafter: h^1). Since h^1 represents *the earliest text of the extant AGM*, I shall give a limited amount of additional attention to the textual as well as linguistic features of this codex. The eight test passages are found in appendix one, §12.8. I shall start with a concise review of the literature which concerns manuscript h^1, give a new description of the codex, highlight some palaeographical and linguistic features, reflect on the translation technique, study the *Vorlage* and suggest a date for the archetype.[35]

35 A number of PhD theses could be written on this codex. They could focus on: (a) The linguistic and textual features of this codex; (b) A reconstruction of the Greek text of the Epistles with a collation of the text against the Textus Receptus; (c) A comparative study of some passages from Vatican, Ar. 13 with the Qur'ān and Sunna; (d) A comparative study of Vatican, Ar. 13 with biblical citation in Christian and Muslim writings; (e) The relationship between this version and other Arabic (and possible Ethiopian) versions of the New Testament; (f) The paleographical features of Vatican, Ar. 13 and other Arabic Christian documents.

5.1.5.1. Previous Research

Codex Vatican, Ar. 13 (h^1)[36] contains the earliest surviving text of the Gospels[37] in Arabic by far. According to Mai, this codex is an "Arabic primitive version […] derived from the Greek text." The text is written in an "elegant style" for the "Oriental Christians" who, after the Islamic occupation, made use of the Arabic language in their sacred books.[38] In addition, Mai points out that this codex is believed to be copied in the eighth century, a claim which he considers still unjustified.[39] Finally he gives the name of the scribe mentioned on the last folio: "Iusto filio Leonis, fil. Abilualidi."[40]

In 1888 Guidi considered Mai's description "incomplete" and "inexact" and gave a more accurate codicological description of the codex. He noticed that the first surviving quire starts with Greek Sigla ια which suggests that ten quires are missing from the beginning (80 folios). According to the Greek colophon written at the end of the codex (which Guidi transcribed in the footnote), this manuscript originally belonged to a Daniel of Emesa, and contained the Psalms, the four Gospels, the Catholic and Paul's Epistles.

Textually, Guidi claims that the earliest part of the codex is translated from Greek in the eighth century. To support a Greek origin, he transcribed the text of Mt 10:28-41 and Mt 26:1-13.[41] Furthermore, he points out that the translation is "libera e quasi perifrastica."[42] In addition, Guidi argues that the less ancient parts of the codex (folios 1-15, 47-55 according to Guidi), show a close relation with the Syriac. He then transcribed the text of Mt 1:18-2:12 to support his argument.

Ten years later, F.C. Burkitt wrote an article on the Arabic Versions based mainly on Guidi's work. He divided his work into five main segments (more or less as Guidi did—manuscripts translated from Greek, Syriac, Coptic, Eclectic Revisions and Singular). The major differences, which are not explicitly mentioned by Burkitt, are that he

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36 Called by Tischendorf ar^{vat} (Greg. Cod. 101). See F.C. Burkitt, "Arabic Versions," 136, and also Metzger, *Early Versions*, 261.

37 The Epistles in Vatican, Ar. 13, however, are the product of a typical eighth/ninth century school of translation.

38 Angelo Mai, *Scriptorum nova collectio e Vaticanis codicibus edita*, vol. 4 (Romae: Typis Vaticanis, 1831), 12.

39 See ibid., 13, where Mai says: "Is vero codex, quem ad octavum Christi seculum haud immerito referas."

40 Ibid.

41 Guidi, *Traduzioni*, 9.

42 Ibid., 7.

starts with manuscripts translated from Syriac (as opposed to Guidi who started with the Greek), and although he does not state it, he cleary disagrees with Guidi as far as the *Vorlage* of Vatican, Ar. 13 is concerned. It is worth mentioning here his insightful note on Vatican, Ar. 13:

> The oldest representative of this class, perhaps the oldest monument of Arab Christianity, is the tr[anslation] of the Gospels in a manuscript formerly belonging to the Convent of Mar Sābā near Jerus[alem]. […] and generally assigned to the eighth cent[ury]. […] The style is somewhat paraphrastic, but internal evidence conclusively shows that the Gospels have been tr[anslated] not directly from the Gr[eek], but from the Syriac Vulgate (Peshitta). This free tr[anslation] from the Sy[riac] Vulg[ate] was probably made in some locality where Syr[iac] had been the ecclesiastical language, and seems to have been soon discarded at Mar Sābā for a more literal version made directly from the Greek. In other words, the Gospel text of Ar. *vat* was already obsolete by the ninth cent[ury] A.D. No other Arabic version can claim such a high antiquity.[43]

Burkitt considers this codex "the oldest monument of Arabic Christianity" and that the *Gospels* are translated from the Peshitta and not the Greek, as previously claimed by Guidi.[44]

Peters, like Burkitt, disagrees with Guidi and argues from Mt 10:28-41 for a Syriac origin for both the ancient and more recent texts of Vatican, Ar. 13. Furthermore he sees traces of Old Syriac (esp. Diatessaron) in the text. [45]

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43 F.C. Burkitt, "Arabic Versions," 136.

44 It is worth noting here that the Epistles are translated from Greek and not the Peshitta. From the style and vocabulary they seem to have not been translated by the same scribe who translated the Gospels. Vööbus agrees with F.C. Burkitt, against Guidi, that Vatican, Ar. 13 "certainly goes back to a Syriac base in its older, as well as younger, part." (Vööbus, *Early Versions,* 290).

45 B.M. Metzger, based on Peters' observation, claims that the text of Vatican, Ar. 13 "occasionally preserves Old Syriac readings." At this stage, this has not been proven. Peters referred to sixteen variants in Mt 10: 28-41 to support his claim. It is worth mentioning here that nos. 1, 5, 6, 7, 10, 11 follow undoubtedly the Peshitta and not necessarily Old Syriac or the Diatessaron; nos. 2, 3, 4 more likely follow the Peshitta, though not, necessarily, literally (e.g. هلاك instead of قتل for the Syriac ܡܘܒܠ etc.). These variants are due to the style of the scribe and not textual. No. 8 seems to follow the Curetonian, a phenomenon, as we shall see below, which occurs elsewhere in the manuscript. No. 9 which transposes and reads بين الاب وابنه instead of الابن على ابيه might be a harmonization with Lk 12:53 (as asserted by Peters) (Though, Lk 12:53 reads differently: ܐܒܐ ܥܠ ܒܪܗ). Nos. 12 (احب), 15 (adds في هذه الدنيا) and 16 (احيانا) might also be a harmonization attempt with John 12:25. However, this might have happened accidentally and not deliberately. No. 13 adds also في هذه الدنيا and no. 14 adds في الاخرى القصوى which has neither textual support, nor are they found in John or elsewhere in the Synoptic Gospels. In summary, the variants mentioned by Peters

Graf seems to depend totally on Guidi's and Peters' judgment concerning the text of Vatican, Ar. 13. He includes the codex among manuscripts translated from both Greek and Syriac. On this, Blau ironically says that Graf's statements do "not only contradict" Guidi's claims but "are even self-contradictory."[46]

5.1.5.2. Contents and Scribes

According to a Greek colophon written in majuscule, already mentioned by Guidi, h^1 originally contained the Psalms, the four Gospels, Acts, the seven Catholic Epistles, and the fourteen Letters of Paul (the Letter to the Hebrews is considered to be written by Paul). Of those, only Mt 1:1-28:11, Mk 5:19b-16:8, Lk 3:31-7:11, and the fourteen Letters of Paul survived. This parchment codex today contains one hundred and seventy-nine folios, some of which are copied by later scribes. There are at least four different scribes who have taken part in the copying of the codex (hereafter: S^a, S^b, S^c, S^d). A small note on folio 179r gives the name of S^b. It says الشكر لله المعين على الخير السابغ نعمائه على عباده المرشد وسليحه بقوه وجبروته الذي اعان وسلم عبده نسطاس بن ليون بن ابى الوليد الضعيف. Moreover, an anonymous hand (S^e) made a few corrections in the text copied by S^a. The handwriting of this scribe is close but not totally similar to S^b.[47]

5.1.5.3. Palaeographical Features and the Dating of the Codex

Although this codex was written in five different hands, this study will examine in depth only S^a which is the most important, by far. Significant features of the work of this scribe are that:

1. The writing of the *Alef* in S^a is unique among AGM. At the base of the *Alef*, there is a turning of the hand to the right. According to Ibn al-Nadim, a tenth century scholar from Baghdad, this peculiar form of the *alef* is common among manuscripts of Makkah and al-

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cannot suggest a clear relationship between the Diatessaron (or old Syriac) and Vatican, Ar. 13. Further textual investigation is needed in this regard.

46 Blau, *A Grammar,* vol. 267, 33.

47 Here is a list of the five scribes and the texts they copied: 1st scribe (S^a), early 9th century, copied folios 15-46 (Mt 10:27b- 26:17a); folios 55-56 (Mk 5:19b- 6:9a); folios 83-86 (Mk 6:9b-7:12a); folios 57-64r (Mk 7:12b-10:29a); folios 75-82 (Lk 3:31-7:11). 2nd scribe (S^b), early 9th century, copied folios 64v-74 (Mk 10:29b-16:8); folios 87v-179 (Paul's Epistles and the Letters to the Hebrews); 3rd scribe (S^c) about the 10th century copied folios 1-6 (Matthew 1:1-6:18a); 4th scribe (S^d) about the 12th century copied folios 7-14 (Matthew 6:18b-10:27a) and folios 47-54 (Mt 26:17b-28:11). Folios 47-54 are in disorder and should be read as follows: 47, 53, 52, 51, 50, 49, 48.

Madinah, in the south of Arabia, copied in the first and second centuries AH (seventh/eighth centuries A.D.).[48]

2. In general, the middle *'ayn* and *ghayn* are written with two oblique strokes only (without a horizontal stroke joining them together).
3. The tail of the final *mīm* is short and has a slant which makes it look like the *ra'*.
4. The final *ba'* and *ta'* do not end with a vertical stroke.
5. The semi-circle (or the curve) of the final *nun* is pointing more forward then upward.
6. Some of the initial and independent *'ayn* have the lower base extended to the right.

These archaic features are typical of manuscripts of the seventh and eighth centuries A.D. When the AGM, including h^1, are compared with the seventh century Hijāzī qur'anic codex BnF, Ar. 328, for example, it becomes clear that h^1 is far closer palaeographically to codex BNF Ar. 328 than any other Arabic Gospel manuscript studied in this investigation.

A comparison of this kind shows not only the antiquity of h^1 (though codex BnF, Ar. 328 is older than h^1) but also the similar geographical milieu of both codices.

In spite of these archaic features, one cannot agree with Guidi and Burkitt that h^1 dates to the eighth century. There are some other palaeographic features which seem to argue in the opposite direction:

1. The two dots on the *qāf* (though not always present) might indicate a feature from the ninth century onwards.
2. The head of some of the middle *'ayn* and *ghayn* are joined with a horizontal stroke.
3. The *dāl* and *dhāl* do not have an upward bend at the top, a feature common among manuscripts of the seventh and eighth centuries.[49]

Moreover, it is known that S^a and S^b were writing the codex at the same period of time, which rules out, with a reasonable degree of certainty, an eighth century claim. S^a seems to have been charged with copying the Gospels, though S^b helped him with the last seven chapters of

48 See, Francois Déroche, *The Abbasid Tradition: Qur'ans of the 8th to the 10th Centuries AD. the Abbasid Tradition,* (Oxford: The Nour Foundation, 1992), 27.

49 It is, however, important to notice that the two strokes of the *dāl* and *dhāl* د / ذ are very close to each other with almost no space in between. This way of writing the *dāl* and *dhāl* is found in a manuscript dated in 737 A.D. and mentioned by A. Grohmann as „Memorialinschrift vom Gebel Usais im National museum in Damaskus (Inv. No. 15403/ع)". See Adolf Grohmann, *Arabische Paläographie,* vol. 1, Österreichische Akademie der Wissenschaftten: Philosophisch-Historische Klasse, Denkschriften, 94 – Band (Wien: Hermann Böhlaus Nachf., 1967), 74.

Mark, which he started on the *verso* of folio 64—a clear indication that S[b] was working with and at the same time as S[a]. S[b] was the copyist for Paul's Letters, and on palaeographical grounds, the text of S[b] is unlikely to be placed in the eighth century. For the above reasons, it seems reasonable to suggest that *h*[1] was copied *circa* 800 A.D.

The seventh and eighth century features found in the text of S[a] may be there because S[a] was imitating the script of his exemplar. This phenomenon is well-known among textual critics and should not be underestimated here. There are other clear linguistic and orthographic indications in the text which possibly point to a pre-eighth century original or even earlier. I will return to them below.

If this is the case, then this is a possible indication of the region where the example of *h*[1] might have been produced and circulated. The writing of the *alif* may indicate that the exemplar was produced and circulated in the south of Arabia (Najrān?) instead of south Palestine? The linguistic peculiarity and the translation technique of this codex are not shared with any of the AGM known to have emerged from among Palestinian Christians. Furthermore, the text of *h*[1] does not belong to the "Middle Arabic" (to use the language of J. Blau) or Arabic of south Palestine.

In summary, the palaeographical features of this codex (mainly in the oldest texts—copied by S[a]) point back to an archaic Arabic exemplar which seems to have emerged in the south of Arabia in the seventh or early eighth century at the latest. What might add weight to this claim are the linguistic features of this codex to which we now turn.

5.1.5.4. Linguistic Features

The linguistic characteristics of *h*[1] suggest, with a high degree of certainty, that this codex, unlike other codices of the eighth/ninth century, was not produced in South Palestine. Blau, who erroneously included *h*[1] among the sixty-two "South-Palestinian Texts" of the first millennium (in his three volumes on *A Grammar of Christian Arabic*), appears at some point to have been sceptical about its linguistic features.[50] He stated that "not all the parts of this ms., it seems, belong to ASP [e.g. Ancient South-Palestinian (Christian Arabic)]."[51] Blau's claim is based mainly on a few passages and facsimiles published by Guidi, Scholz

50 The only reason, which I can think of for Blau to include this codex among the South-Palestine corpus, is the fact that it comes from St. Sābā. But, as we shall see, the text is unlikely to have been translated in this monastery.

51 Blau, *A Grammar*, vol. 267, 33.

and Vööbus.[52] In his three volumes of six hundred and twenty pages, he only referred to the Gospel text of *h*[1] twenty-six times[53] (some with no specific biblical reference).[54] Ironically, many of these references were inserted to support his claim of an occasional Classical Arabic influence on the Middle Arabic.[55] This supports the claim that the linguistic characteristics of South-Palestinian texts are almost absent from *h*[1]. There are, however, some slight deviations from the Classical Arabic[56] in the text of *h*[1] which might have been similar to some features of the South Palestinian texts, but these divergences are not only relatively rare in the text of (*h*[1]),[57] but they are also reflected in other Islamic Pa-

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52 Ibid.

53 Since there is no index for the occurrence of manuscripts in his three volumes, I checked each page of the three volumes for any Gospel reference of Vatican, Ar. 13. See Blau, *A Grammar,* vol. 267, pages 84, 92, 98, 117, 181, 185, 186, 191, 195, 198, 220, 225, vol. 276 pages 262, 277, 287, 326, 406, 425, 439, 450, 452, and vol. 279, pages 482, 489, 513, 589 and 591. The verses he uses are basically Mt 2:11, 13, 15; 10:29, 30, 37; 13:9, 10, 17, Mk 5:20 and Lk 4:1, 3, 7, 15, 17.

54 See Blau, *A Grammar,* vol. 267 page 195 line 14; page 225 line 15 (a reading which supports the influence of the Classical Arabic); vol. 276 page 326 line 7.

55 See for instance, Blau, *A Grammar,* vol. 267 page 92 lines 20, 21, 25 (the right use of او (اولياوه) with the nominative case, in Mt 13:10); page 117 lines 2,3 (the right use of (ابنتا) in Mt 10:37); page 186 lines 29,30 (the right use of the imperative قم in Mt 2:13 and مر in Lk 4:3); page 191 line 10 (the right use of *ī* instead of *ā* in ينادي (instead of ينادا) in Mk 5:20; page 198 lines 13, 14 (the right spelling of nouns without *yā* in accordance with the Classical orthography. Mt 26:9 غال and Mt 13:9 واع; page 220 line 2 (the correct use of the dual ending with ان in Mt 10:29 عصفوران); page 262 the imperfect form terminating with a long vowel without the *nun* as in Classical usage لا تخافوا (Blau wrongly points out that this reading is corrected by a *different* hand).

56 For an overview of the *fuṣḥa* language see Martin R. Zammit, *A Comparative Lexical Study of Qur'anic Arabic,* (Leiden: Brill, 2002), 34-43.

57 See for instance, Blau, *A Grammar,* vol. 267 page 186 line 29 (Mt 2:13 قم فاحمل الصبي وامه واهرب الى مصر واقيم بها (instead of واقم بها)); Blau, *A Grammar,* vol. 276, page 277, Blau argues that one of the characteristics of the Middle Arabic is use of verbs in the plural when followed by plural subjects, for example اكلوا الاولاد instead of the Classical usage اكل الاولاد. He quoted Mt 13:17 of Vatican, Ar. 13 which, according to Blau, reads واشتهوا انبيا. However, Blau quoted the text of the manuscripts incorrectly. Vatican, Ar. 13 reads لقد شتها انبيا (see folio 20v. line one) and agrees with the Classical usage; page 425 line 19 (the use of من with the passive tense as in Lk 4:15 ويمجد من جميع الناس). This phenomenon already exists in the Classical Arabic (see, *Blau, A Grammar,* vol. 276, page 424); page 439 line 5 (the use of كاين to denote the future as in Mt. 26:2 ان الفصح كاين بعد يومين); this is not a South-Palestinian characteristic as much as a faithful translation of the Syriac ܗܘܐ (ܒܬܪ ܬܪܝܢ ܝܘܡܝܢ ܗܘܐ ܦܨܚܐ). Page 450 line 9, Blau refers to Lk 4:17 (and other verses from other manuscripts) in his discussion on the "*Fa* [which] may introduce the apodosis of *lammā*". But this does not apply on Lk 4:17 of Vatican, Ar. 13 (there is no use of *lammā* clause in this verse); page 452 line footnote 19 (in his discussion of the anacoluthon phenomenon he refers to Mt 26:6-7. But here Vatican, Ar. 13 has two translations of the same verse which Blau is unaware of). Blau, *A*

pyri of the eighth century which do not belong to the South-Palestinian corpus.[58]

In summary, the linguistic features of h^1 are of classical Arabic.[59] It emerged in a milieu very different from the majority of the AGM of the eighth and ninth century. The scribe who was involved in the translation is clearly a linguist as much as a theologian. The language he uses is rich and well elaborated.

5.1.5.5. Mistakes Pointing Back to the Archaic Nature of the Exemplar

Codex h^1 is not the autograph of the translator. There are clear indications in the text that the earliest hand (S^a) has copied this manuscript from a much earlier and more archaic exemplar. The omissions in the text (mainly due to homoeoteleuton errors) clearly point in this direction.[60] This fact is shared with all the AGM studied in this present work. As far as I could see there is no surviving Arabic Gospel text about which one can say that this is the autograph of the translator.

With h^1, it is not unreasonable to push this argument further and claim that its archetype might go back to at least the seventh century if not earlier. This is what makes this version extremely relevant for un-

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Grammar, vol., 279, page 482 (paragraph 377.1, line 12). Blau refers to Mt 10:30 in his discussion on the اما...ف usage (فاما انتم فقد احصى...) However, Blau makes it clear that this usage "occurs very often" in Classical Arabic; Page 489 lines 15, 16, Blau refers to the common use of the same verbs in perfect tense which are almost synonymous. He mentions Mt 2:11 of Vatican, Ar. 13. Here again he quotes this verse incorrectly as saying ...(!)فخروا له سجدوا و. The verse, however, actually reads فخروا له سُجدا وفتحوا اوعيتهم. The text is perfectly well written and the language is classical Arabic; page 513 lines 8-10, Blau seems to object to the location of من مصر directly after القايل ان in Mt 2:15 القايل ان من مصر دعوت ابني and sees it as one of the Middle Arabic Characteristics. However, the phrase من مصر (from Egypt) is placed deliberately before the verb دعوت for emphasis, and has nothing to do with South-Palestinian characteristics. This verse is a fulfillment of a prophecy which is concerned with a *location*. It is from "Egypt" (and not elsewhere) I have called my son. Moreover, the Arabic text follows closely the Peshitta in inserting ܡܢ ܡܨܪܝܢ before ܩܪܝܬ. (On the same topic Blau refers to Lk 4:3.); page 589 line 19 (Lk 4:7 where ان is not immediately followed by the verb فان انت خرت ساجدا. Here the same can be said; the pronoun أنت is not only for emphasis but is also found in the Vetus Syra and the Greek; page 591 footnote 10, Blau referred to the expression ان كان in Lk 4:1 to show how "*in*-clause was wrongly used in place of a temporal clause". Here again Blau quotes Vatican, Ar. 13 incorrectly. The text reads instead واذ كان ايسوع ممتليا (see folio 75r line 8).

58 Cf. Blau, *A Grammar*, vol. 267, 19.

59 For the "Classical Arabic" in pre-Islamic time, see C. Rabin, "'Arabiyya", *EI*², vol. 1, 564-5.

60 See for example Mt 15:18, the omission of بل الذي يخرج من فم الانسان هذا الذي ينجسه. See also Mt 26:59-60; Mk 6:20; Mk 12:31-32; Mk 14:51.

veiling historical data about the text and tradition of the Gospels in Arabic. The mistakes found in the text of h^1 indicate that the exemplar from which the scribe is copying is extremely old, has a text with no diacritical marks on letters with similar skeleton shape, and that by 800 A.D. some of the vocabulary used in the text is unknown, even to the scribe involved in the copying process.

As discussed in §5.1.5.3, there are *palaeographical* features which point to a seventh/early eighth century script of the exemplar. T*extual* features which point in the same direction will be discussed later in this study. From a *linguistic* point of view, a similar conclusion might be reached, but before presenting the linguistic renderings and errors in the text of h^1 (which point to a pre-eighth century exemplar), it is crucial to make two preliminary remarks:

1. As is the case with most, if not all, the AGM studied in this present work, the copyists appear to have given themselves some freedom to change, "correct" or adapt the text they are copying. This means that grammatical correction, which is sometimes actually a distortion, and linguistic replacement of archaic words (to give an example of a well known one would be جبل for طور) is common among these manuscripts and manuscript h^1 has clearly not escaped such emendations. As we shall see below the text of h^1 has only been corrected sporadically. These corrections have mainly been a replacement of archaic words with more familiar ones.
2. One major contribution of this study is the discovery of a linguistic and textual relation between h^1 and family *g* (which goes back to the ninth/early tenth century). This is a link which all scholars who worked on the AGM, including Cheikho whose library owned codex g^5 (see §5.1.4 above), have apparently failed to notice. I shall argue below that the text of *g* is a re-working of the text of *h* (hence, not a fresh translation). There is sufficient evidence to suggest that by the ninth century the text of *h* was edited to bring it *literally* closer to the Peshitta. The scribe eliminated additional expressions and phrases found in the text of *h* (but omitted in the Syriac Peshitta). Moreover, he replaced some, but not all, of its archaic language. Many of the archaic renderings of *h* are still present in *g*. This makes the text of g^5 of great value since its textual history goes back to the seventh century at the latest. I shall make use of the text of g^5 throughout the linguistic examination of this codex.

The *linguistic* evidence, mistakes, deviations and arguments which indicate a pre-eighth century archetype are too many to mention them all

here.[61] Below is a brief reflection on these linguistic "indicators" in the text of h^1:

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61 Here are some examples: Mt 1:7 رحيعاب ارحيعاب ( ). The Syriac reads ܪܚܒܥܡ. How do we explain the Arabic divergence? A possible reason behind this divergence is palaeographic. The scribe is copying his Arabic text from an Archaic exemplar which (1) does not have the doting and (2) the final م is so archaic that the tail of the م does not go under the line (vertically) but has a horizontal tail similar to the Archaic ب (without the final upper stroke). This shape of م is found in the seventh and early eighth century MSS (Cf. Grohmann, *Arabische Paläographie,* 691 A.D., 712 A.D., 715 A.D., 720-1 A.D.).
In Mt 3:3, S^c has الفقر ( ) a mistake for القفر.
In Mt 3:8, S^c has تواقف ( ) a mistake for توافق.
Mt 7:29 reads الكهنه ( ), a mistake for الكتبه. This mistake is possible because the two letters (middle ت followed by ب) are similar to the archaic middle ه.
Mt 11:28 reads التعبين اللعنين الحاملي ( ), a possible mistake for اللغبين (the weary and tired ones).
Mt 12:7 reads تشحنوا ( ), a mistake for تشجبوا (cf. B.O., Or. 430).
Mt 12:20 reads المصباح الناس ( ). Could it be a mistake for النايس (from نَوَس)? B.O., Or. 430 reads ينش.
Mt 12:44 reads فادعا ( ), a mistake for فارغا. The scribe does not write the letter ر with the upper stroke leaned to the front. فادع means "distorted". The Syriac, however, has ܣܦܝܩ (الفارغ، الخالي).
Mt 15:12 reads وافموا ( ), probably a mistake for وافحموا (as in B.O., Or. 430).
Mt 15:19 reads السفاج ( ), a mistake for السفاح.
Mt 15:37 reads صفاف ( ). B.O., Or. 430 reads قفاف.
Mt 16:24 reads فليفكر بنفسه ( ). It is either a mistake for فليكفر بنفسه (as in B.O., Or. 430) or فلينكر نفسه. It is either miswritten or misread by the scribe.
Mt 21:10 reads رخت ( ), probably a mistake for رجت B.O., Or. 430 has ارتجت (trembled).
Mt 21:12 reads يتبايعون ويبتغون ( ). B.O., Or. 430 has يبتاعون ويبيعون and the Peshitta ܙܒܢܝܢ ܘܡܙܒܢܝܢ.
Mt 21:26 reads بدعه من الناس يبغي الشعب ( ).B.O., Or. 430 has يفرق. بغى means "to act wrongfully". The Syriac has ܕܚܠܝܢ ܐܢܫܐ ܡܢ ܟܢܫܐ. ܕܚܠܐ means خاف.
Mt 21:34 reads فلما بلغ ابان الثمار ( ). B.O., Or. 430 has اوان. Both meanings render the Syriac ܙܒܢܐ. The expression ابان means "*the season* of a thing". And اوان means "a season, time" (a mistake of this kind is possible since the ا goes under the line and thus detached from the previous letter).
Mt 22:13a reads البادده /البارده/البادره/ ( ). The syriac has ܒܪܝܐ.
Mt 22:13b reads تحريف الاسنان ( ). The text does not seem to read تحريق (grating the teeth) but تحريف (altering?). Elsewhere in parallel passages Vatican, Ar. 13 reads تصريف (grating). It might be a mistake for تصريف (B.O., Or. 430 reads تصريف).
Mt 23:14 reads بيوت الاتامي ( ). Is it a mistake for الايامى. B.O., Or. 430 has بيوت الارامل.

It is difficult to ascertain which readings were:

1. misread by the scribe of h^1 because his exemplar was too archaic and did not contain diacritical marks (a perfect example would be الاربا and الاردا (for the *disciples*));
2. miswritten by the scribe of h^1 (a good example might be الفقر instead of القفر);
3. misread or miswritten by the scribe who first prepared the edition of g^5 (he also seems to have used an archaic text of *h);*
4. deliberately replaced by g^5, or
5. misread because of the handwriting of h^1.

This certainly needs a more thorough examination. The data, however, is sufficient to show two crucial points: firstly, the exemplar of h^1 *contains vocabulary which was unfamiliar to the scribe who was copying it in about 800 A.D.*; and secondly, *his exemplar contains few if any diacritical marks*. An exemplar from the sixth or seventh century might explain both the linguistic errors found in the text of h^1 and its difficult language.

Mt 24:3 reads ومنتهى العالم وفاوه ( ) probably a mistake for وفناوه.

Mt 25:15 reads قاطير ( ) a mistake for قناطير (the old middle ن has a very short vertical stroke like (, قنطار).

Mt 26:44 reads هاتف ( ) a mistake for خايف (see Luke 22:44).

Mt 27:16 reads ابن ما ( ). This mistake comes from the text of Sd (who replaced the text of Sa). The scribe wrote underneath it ابن ابا.

Mk 5:38 reads مكتينن وهم يرنون ( ). Could it be a mistake for مكتيبن (مكتئبين)?

Mk 5:40 reads مسجاه ( ). It means “still, quiet”. B.O., Or. 430 has wrongly مسحاه.

Mk 5:42 reads يتمشا ( ) a scribal mistake for تتمشا.

Mk 6:9 reads لينتلعوا/ ليتيلغوا ( ). Could it be a mistake for لينتعلوا?

Mk 8:10 reads بلاد لمانوثا ( ), a mistake for بلاد دلمانوثا. It has been miswritten by the scribe.

Mk 8:11 reads ويجاوزونه ( ), a mistake for ويحاورونه.

Mk 9:11 reads او لا ( ), a mistake for اولا.

In Mk 12:30 Sb has رتيك/ريتك ( ). B.O., Or. 430 has رايك. It might have been originally رييك (and the first ي for the *hamza*).

In Mk 13:30 Sa has القليله ( ) a mistake for القبيله.

Lk 5:4 reads للصيد او القص فاجاب... ( ). It is probably a mistake for القنص (hunt).

Lk 6:3 reads شعب ( ) and above it is written هقم. The expression شعب is a mistake for سغب (to become hungry) (see also Mt 21:18).

Lk 6:39 reads في [الزقه/الزبيه/الوهبه] ( ) B. O 430 reads الوهده.

5.1.5.6. Some of the Linguistic Characteristics and Translation Techniques of H[1]

5.1.5.6.1. Introduction

This study does not deal specifically with the linguistics of the AGM, however the linguistic characteristics of *h*[1] are crucial because they are unique and not shared with other manuscripts studied in this study, and they point strongly suggest that the archetype of *h*[1] was produced before the seventh century; a date when the majority of the AGM were first translated.

The linguistic characteristics of h[1] *can only be appreciated when one becomes familiar with the linguistics of other Arabic versions of the Gospels from the eighth/ninth century (e.g. family a, b, c, d etc.) and their translation techniques. With this wider picture in mind, one becomes able to better value and date manuscript h*[1].

The linguistic characteristics of *h*[1] are many, but I have focused this investigation (see §5.1.5.6.2 below) on a randomly selected chapter, which in this case is Mark chapter five. Other verses from Matthew and Luke were consulted, when necessary, to present a holistic but concise overview of this issue.

Before reflecting briefly on these characteristics, it is worth remembering that today codex Vatican, Ar. 13 (which has the sigla *h*[1] for the Gospels in this study) contains not only the Gospels but also St. Paul's Epistles. This study focuses on the Gospels only. The Gospels should be studied separately from the Epistles because:

1. The epistles are translated, not from Syriac, as is the case with the Gospels, but from Greek.
2. The language of the Gospels is much more archaic than the language of the Epistles. The Epistles were probably translated some time in the eighth century and reflect the characteristics and translation techniques found in other versions of the same period. However, the Gospels were first translated at a much earlier stage.
3. The translation of the Gospels is freer than the Epistles (which is more literal). There are sufficient differences between both to claim their separate origin. They have been translated independently, from a different source, in a different period of time, and using different translation techniques.[62]

62 See for example (1) the expression الناموس which has never been used in the Gospels (except once in Mt 4:17 in a later hand) but frequently used in the letters. (The Gospels, however, use التوراه); (2) يجدف (Rom 2:24; 10:30, 1Tim 1:20) which is always in the

5.1.5.6.2. A Summary of the Linguistic Characteristics and Translation Techniques of H[1]

Some of the linguistic characteristics of *h*[1] include the following:

1. The frequent use of a chain of synonyms for a single word in the *Vorlage*.[63]
2. The addition of expressions for clarification[64] sometimes in a "commentary" style.[65]

Gospels يفتري or rarely قدف (see Mt 12:32); (3) عمد is not used in the Gospels (except in Mt 3:1; 3:11 (twice) which is in a later hand). The Gospels use صبغ instead. (For عمد see 1 Cor 1:16 (twice); 1 Cor 10:2; 1 Cor 12:13; 1 Cor 15:29; Gal 2:9 etc.); (4) The earliest texts of the Gospels, which have not been edited, seem to use الياسين for "Elijah". The Letters use ايلياس (see, for instance, Rom 11: 2); (5) in the Letters the phrase اول شي (could be colloquial Arabic) is used often (see Rom 1:8; 1 Cor. 11:18; 2 Thess 2:3, and 2 Tim 1:5). The Gospels, however, use the classical بديا (Mt 4:24), ابداوا (Mt 6:33); Mt 7:5 ابدا; Mt 8:21 بديا; Mt 23:26 بدوا; (6) Relatively speaking, grammatical mistakes are common in the Letters. See for instance 2 Thess 3:4 ونحن واثقين; and 2 Thess 3:6 ان تكونو 2 Thess 3:13 ان تعملون; 1 Tim 1:2 من الله ابونا; 1 Tim 1:3 ان يعملون.

63 To supplement a reading with a chain of synonyms is common in this manuscript. There are countless examples of this kind. This shows the translator's acquaintance with the Classical Arabic. It is worth mentioning here, that the anonymous scribe who made this translation has no counterpart, in terms of linguistic ability, with any scribe of South Palestine who, in the eighth/ninth centuries, translated the Gospels into Arabic. The use of a chain of synonyms (two and especially three synonyms) is the primary reason behind labelling this translation as a *free* (as Guidi, Mai and others suggested) translation. Generally speaking, one should not see it as a translation without boundaries. It follows the Syriac Peshitta closely but with the freedom of embellishing the text and presenting it in an elegant manner with the chain of synonyms serving this purpose. Here are two examples:
Mark 5:31 the Syriac reads ܕܚܒܩܝܢ ܠܟ (pressing around you) and is translated with تزحمك [وتضغطك] وتتضايق عليك من كل ناحيه (crowding against you, pressing and besieging around you from all sides).
Mt 26:8 the Syriac reads: ܘܐܡܪܘ ܠܡܢܐ ܐܒܕܢܐ ܗܢܐ and Vatican, Ar. 13 reads وقالوا ما هذا الاسراف والتضييع والفساد.

64 On various occasions the scribe gives further details about an ambiguous expression or phrase. Below are a few examples:
Mark 5:20 reads وجميع من سمع ذلك. The Syriac has only ܘܟܠܗܘܢ. The phrase من سمع ذلك is for clarity.
Mark 5:23 reads مريضه مدنقه شديده الحال مجهوده قد اشرفت على الموت (she was sick, seriously ill, in a bad condition, in pain, on the brink of death). The Syriac has ܒܫܐܝܬ ܒܝܫܐ.
Mark 5:29 reads قد برات من ضربتها ووجعها (She had been healed from her affliction and pain). The Syriac has only ܡܚܘܬܐ. The same Syriac term appears in verse 34. It is translated into Arabic with ضربتك [ووجعك] وعاهاك (your affliction [and your pain] and your disease).

65 For instance: In Mt 17:1 (the beginning of the transfiguration narrative) Vatican, Ar. 13 reads بعد سته ايام انطلق ايسوع بالصفا ويعقوب ويوحنا اخيه ليتم وعده بهم. This narrative comes after Jesus' prophecy that "some standing here will not taste death until they see the Son of Man coming in his kingdom" (Mt 16:28). The scribe of Vatican, Ar. 13 interpreted

3. The sophisticated use of terms which reflect the linguistic ability of the scribe who made the translation. Moreover, although the manuscript is translated from the Syriac, the scribe prefers to choose Arabic terms which are not borrowed from Syriac or found in his *Vorlage*.[66]

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the transfiguration story as a fulfillment of God's promise in Mt 16:28. He adds, in Mt 17:1, the phrase ليتم وعده بهم (so that his promise is fulfilled in them). This appears to be a commentary on the text.
In Mt 27:62 we read ...فلما كان الغد من بعد [العنروبه] التى فيها صلب المسيح (and the next day which follows the [custom] during which Christ was crucified... This is another example which looks like a commentary rather than giving additional information. (B.O., Or. 430 reads العروفه (custom) instead of العذروبه. The Syriac reads ܥܪܘܒܬܐ.)
In Mark 6:15 we read وقال اخرون من اهل المرا والتكذيب انه نبي من احد الانبيا (and others said, from the people of [hypocrisy] and denial, that he is a prophet as one of the prophets). This claim made by some about Christ (that he is just a prophet as one of the prophets) seems to have been a pertinent issue at the time (when this version was copied), otherwise why should the scribe add the phrase "from the people of [hypocrisy] and denial"? This phrase shows first, the scribe's attitude to these people (they are hypocrites) and, second, their attitude toward Christ (they consider him a prophet and *deny* what? His divinity?). This is a commentary on the text with a direct message to the reader.

66 The translator likes to take a simple Syriac verb (e.g. ܥܒܕ) and turn it to a set of sophisticated terms. Here is an obvious example from Mark 5:19:
The Syriac text reads ܘܐܫܬܥܐ ܠܗܘܢ ܡܢܐ ܕܥܒܕ ܠܟ ܡܪܝܐ ܘܐܬܪܚܡ ܥܠܝܟ (and tell them what the Lord has done for you and how he had mercy on you). The Arabic reads فقص عليهم ما افاض وانعم به عليك ربك من رافه ورحمته (and tell them that your lord has poured out and bestowed his kindness and mercy upon you).
On a number of occasions the scribe:
(1) exchanges a noun with a verb (Mark 5:25 ܡܪܕܝܬܐ (a flow) which in Arabic becomes a verb ينزف (to flow). Luke 4:21 ܒܐܕܢܝܟܘܢ (in your ears) becomes in Arabic الذي سمعتموه (which you have heard);
(2) exchanges a noun with a pronoun (replacing a pronoun with a noun is common amongst versions of the Arabic Gospels). Here, however, we have an example where a noun is replaced with a pronoun simply to avoid repetition. In Mark 5:37: The text reads ܘܠܝܥܩܘܒ ܘܠܝܘܚܢܢ ܐܚܘܗܝ ܕܝܥܩܘܒ (and James and John the brother of James). It becomes in Arabic ويعقوب ويوحنن اخاه (and James and John his brother).
(3) avoids Syriacism: For example: (a) In Mark 5:27 the Syriac has ܩܪܒܬ (قربت). The scribe translates it with دنت; (b) In Mark 5:35 the Syriac reads ܘܐܡܪܝܢ ܕܒܪܬܟ ܡܝܬܬܐ. The scribe prefers to translate ܡܝܬܬ (ماتت) with توفيت; (c) In Mark 5:38 the Syriac reads ܒܝܬܐ (بيت). The scribe prefers منزل (though he uses بيت elsewhere like in verse 35); (d) In Mark 5:41 the Syriac reads ܩܘܡܝ(قومي). The scribe translates it with انبعثي (and also in verse 42); (e) In Mark 5:31 the Syriac reads ܬܠܡܝܕܘܗܝ and the Arabic ارباوه (and also elsewhere); (f) In Mt 26:26 the Syriac has ܒܪܟ (بارك) and the Arabic حمد وشكر; (g) in Mt 27:57 the Syriac has ܪܡܬܐ (Greek Ἀριμαθαίας). The scribe translates the proper noun of the city into الاكمه (the hill). (For ܪܡܬܐ as *hill* (اكمه) see G. Cardahi, *Al-Lubāb: Ḳāmūs Suryānī-'Arabi*, Vol. 2, (Aleppo: Mardin Publishing House, 1994), 1073).

4. There are some transpositions of pair-items which seem to not reflect a textual variant,[67] moreover there are phrasal transpositions which can hardly be justified. It is possible that this confusion (e.g. transposition) has occurred because of the weakness of the memory of the scribe[68] which may suggest that some portion of the Gospels *were memorized instead of written*.
5. On a number of occasions the scribe provides a double (in one place a triple) translation for a single phrase.[69] The two translations do

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67 Mt 15:30 has عماه ومقعدين instead of مقعدين وعماه; Mark 5:38 has يرنون ويبكون instead of يبكون ويرنون; Luke 4:8 has لله ربك instead of للرب الهك.

68 Transposition of a simple phrase: in Mt 26:6 the phrase وهو في منزل سمعان الابرص is transposed to the end of verse seven (see also Mt 9:16).
A more complex transposition: Mt 9:2 فادنوا منه مخبلاً ملقىً علي اريكه فقال لذلك [المخبل/المحيل] ثق يابني فقد غفرت خطاياك فراي يسوع كثره ايمانهم وحسن يقينهم. The expression وحسن يقينهم is transposed and should follow اريكه.
A much more intricate transposition: Mt 18:1-3 reads:

1 فى تلك الساعه دنا الحواريون من ايسوع وقالوا له من عسى ان يلقا عظيما فى ملكوت السما
3ب انكم ان لم ترجعوا فتصيروا كالصبيان بسلامه قلوبهم
2 فدعا يسوا صبيا فاقامه وسطهم
3أ وقال الحق اقول لكم
3ج لن تلجوا ملكوت السما ونعيمها

Although there are three different levels of complexity in the phrasal transposition phenomenon, they all seem to share a common sense.
Each is placed in separate columns:
(a) Mt 26:6

فبينما ايسوع في بيت عنيا	في منزل سمعان الابرص
حيث اقتربت اليه امراه ومعها دهن فايق ثمين فافرغتها على راسه	

(b) Mt 9:2

فادنوا منه مخبلاً ملقىً علي اريكه	فراي يسوع كثره ايمانهم وحسن يقينهم
فقال لذلك المحيل ثق يابني فقد غفرت خطاياك	

(c) Mt 18:1-3

من عسى ان يلقا عظيما فى ملكوت السما	فدعا يسوا صبيا فاقامه وسطهم وقال الحق اقول لكم
انكم ان لم ترجعوا فتصيروا كالصبيان بسلامه قلوبهم	لن تلجوا ملكوت السما ونعيمها....

69 Here are ten examples of the dual (or even triple) translations:
(a) Mt 11:12 reads:
1st Trans. : والقاهرون للشهوات واللذات ينالونها ويصيرون اليها
2nd Trans. : والقاهرون للشهوات الغالبون لنيل الخبيث المحرقه [المونفه] ينالونها ويصيرون اليها
The first translation seems to be less free than the second.
(b) Mt 11:21a reads:
1st Trans. : لو كان بصور وصيدان العجايب والايات التى كانت فيكما
او
2nd Trans. : لو كانت القوى التى كانت فيكن في صور وصيدان

The first translation closely follows the Peshitta (even the word order). The second seems to be a stylistic improvement on the first.

(c) Mt 11:21b reads:

1st Trans. : اذن لتاب اهلها باقماش المسوح والرماد
او
2nd Trans. : اظنهم كانوا يتوبون بالقيام على المسوح والرماد

The first translation is closer to the Peshitta than the second. The second seems to bring more clarity to the meaning of the text.

(d) Mt 11:24 reads:

1st Trans. : ان سدوم يصل اليها من الطمانينه والدعه يوم القيامه
او
2nd Trans. : ان الراحه تكون لاهل سدوم يوم القيامه

As far as the order of words is concerned, the first translation is closer to the Peshitta. The second, however, makes more sense.

(e) Mt 18:20 reads:

1st Trans. : اثنان او ثلثه باسمى
او
2nd Trans. : رجلان او ثلثه على اسمى

The first translation follows the Peshitta literally. The second clarifies the meaning (رجلان instead of اثنان) with an attempt to improve the previous text stylistically.

(f) Mt 21:18 reads:

1st Trans. : شغب واظهر ذلك من نفسه
او
2nd Trans. : اظهر من نفسه جوعا

The expression شغب in the first translation is more archaic than جوع in the second translation.

(g) Mt 23:32 reads:

1st Trans. : فاكملوا ما عمل اباوكم
2nd Trans. : فاتموا على ما فعل اباوكم

Both are different interpretations of the *Vorlage* and not literal translations (ܘܐܦ ܐܢܬܘܢ ܡܠܘ ܡܫܘܚܬܐ ܕܐܒܗܝܟܘܢ and also you fill up the measure of your fathers).

(h) Mt 24:8 reads:

1st Trans. : فكل هذا اول المخاض
او
2nd Trans. : فهذه كلها انما هي ابتدا التمخض والطلق

Here, again, the second translation seems to be freer than the first.

(i) Mt 24:43 reads:

1st Trans. : وحال بينه وبين نقب بيته
او
2nd Trans. : يمنع عن اختراب بيته

Here we have two different ways of translating ܫܒܩ ܗܘܐ ܕܢܬܦܠܫ ܒܝܬܗ. The second translation appears to be closer to the Syriac than the first.

(j) Mt 26:7 reads:

1st Trans. : حيث اقتربت اليه امراه ومعها دهن فايق ثمين فافرغتها على راسه وهو في منزل سمعان الابرص
2nd Trans. : اقتربت اليه امراه معها مخزنه من دهن طيب فايق ثمين فافرغتها على راس يسوع وهو متكى

Concerning the transposition of في منزل سمعان الابرص see above. The second translation is closer to the Peshitta than the first, mainly because of the addition of طيب and يسوع in the first translation. The Syriac reads ܩܪܒܬ ܠܗ ܐܢܬܬܐ ܕܐܝܬ ܥܡܗ ܫܛܝܦܬܐ ܕܡܫܚܐ ܕܒܣܡܐ ܣܓܝ ܝܩܝܪܐ ܘܐܫܦܟܬܗ ܥܠ ܪܫܗ ܕܝܫܘܥ ܟܕ ܣܡܝܟ. In this case the first reading is

not reflect variants in his *Vorlage*. They are stylistic variants (different ways of translating the same thing) which might show that *h*[1] has preserved the various translations suggested in the first place, in the autograph of the translator. It is possible but less likely that *h*[1] has conflated two readings from two different Arabic sources.

6. There is some harmonization in the text of *h*[1] but not frequent. A clear passage which reflects a Diatessaron style is Matthew Chap. 26.[70] This harmonization might have a textual background or was caused by memory confusion.

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closer to the Greek which omits both طيب and يسوع. This agreement might have occurred accidentally. As for the first reading (omission of طيب), it is also found in two Peshitta manuscripts (See Pusey, *Tetraeuangelium Sanctum*, *ad loc*).Moreover, the Arabic also omits مخزنه من (ܥܠܘܦܬܐ ܕ) which is supported by the Greek (as well as the Syriac). As for replacing of the proper noun (e.g. يسوع) with a pronoun (e.g راسه), we have seen above that this phenomenon occurs elsewhere in this manuscript. It is unfeasible to argue for a Greek influence on Vatican, Ar. 13 from this verse only.

(k) Mk 8:38a is even more complicated than the previous ones. There is a triple translations.

1st Trans. : وكل من استحيا من ذكرى والتبشير بي

2nd Trans. : انف من بشراي والايمان بي

او

3rd Trans. : او تعزز(تعزر؟ restrain) من الاقرار بي

None of the three translations follow the Peshitta literally (ܟܠ ܡܢ ܕܢܒܗܬ ܒܝ ܘܒܡܠܝ). They are three different interpretations of the *Vorlage*. They might have all come from the translator.

(l) Mk 8:38b

1st Trans. : يكفر به ويجحد معرفته ابن البشر ايضا

او

2nd Trans. : يانف ابن البشر من ذكره ويجحد معرفته والاقرار به ايضا

Here, once more, we have two different free translations which might have come from the translator himself (and not necessarily added later).

70 Below are four examples from Matthew 26:

Mt 26:44 reads:

فتركهم على حالهم وانطلق فصلى مره ثالثه وقال مقالته الاولى *فترا ا ملك من السماء ليقويه ويشجعه واذ هو هاتف جعل يصلي صلاه متواتره وكان عرقه كغبيط الدم*

The addition of فترا ا ملك من السماء ليقويه ويشجعه واذ هو [خايف] جعل يصلي صلاه متواتره وكان عرقه كغبيط الدم (and an Angel appeared from heaven strengthening and encouraging him, and being in fear, he prayed more earnestly and his sweat was like drops of blood) comes from Lk 22:42-43 and is a clear (though unusual) attempt to harmonize the text of Matthew with Luke.

Mt 26:50 reads:

وقال له يسوع *يا يهوذا ابالاحباب يسلم ابن البشر*عليك بما جيت له ياصاح

The addition of يا يهوذا ابالاحباب يسلم ابن البشر (Judas, is it with kisses that the son of man is handed over) comes from Lk 22:48. (B.O., Or. 430 reads يا يهوذ بقبله تسلم ابن البشر (fol. 134r-134v)).

Mt 26:51 reads:

وان سمعان الصفا كان متقلدا سيفا

5.1.5.6.3. Possible Qur'anic Influence?

Since this version emerged in Arabia instead of south Palestine and since it is written in Classical Ancient Arabic rather than Middle Arabic, it is worth examining whether or not the text was influenced by the language of the Qur'ān.

For this purpose I shall examine a number of nouns (with a focus on the proper nouns of prophets).

5.1.5.6.3.1. Jesus ܝܫܘܥ

Vatican, Ar. 13 never uses the Qur'anic term عيسى. It either uses يسوع or ايسوع. Since the diacritical marks were not placed on the letter ش (to differentiate it from س) it is hard to ascertain whether the scribe intended to write يسوع or يشوع. The Syriac has ܝܫܘܥ and the text of Beirut, B.O., Or. 430 (*g*[5]) reads ايشوع. Both Syriac and Beirut, B.O., Or. 430 suggest that the scribe of Vatican, Ar. 13 might have intended to write ايشوع and/or يشوع. At that stage there was no standard use of the name "Jesus" in Arabic. The variety of renderings is also found in manuscripts copied in the ninth century in South Palestine.

5.1.5.6.3.2. The Disciples ܬܠܡܝܕܐ

Generally speaking, Vatican, Ar. 13 uses الاربا to denote the disciples. This expression is not used in the Qur'ān. The Qur'ān has الحواريون, a term found in fifteen different places in the text of Vatican, Ar. 13. It is not known at what stage in the history of the transmission of the text الحواريون was introduced, but it is most likely that it occurs sporadically in the text of Vatican, Ar. 13 because of later Qur'anic influence.

The translation of the expression "disciple" deserves special treatment. It is translated with five different expressions. The table below shows the five different renderings as found in the text of each of the five scribes.

Matthew keeps the one who struck the servant of the high priest anonymous. The addition of وان سمعان الصفا (then Simon Peter) in Vatican, Ar. 13 comes from John 18:10. (Cf. Jn 18:10 which also omits ܕܥܡ ܝܫܘܥ).

Mt 26:75 begins with فالتفت يسوع فنظر الى سمعان (and Jesus turned and looked at Simon). This is another attempt to harmonize the text with Luke. (cf. Luke 22:61).

Mt 10:27b- 26:17a, Mk 5:19b-10:29, and Lk 3:31-7:11
Scribe A (S^a)

تلاميذ	الحواريون	اوليا	ردا	اربا
Mt 12:49	Mt 14:19	Mt 13:10 اولياوه	Mt 10:42 ردا من اردايي	Mt 11:1 لاربايه
Mt14:12	Mt 15:23	Mt 16:24 لاوليايه	Mt 17:6 الاردا	Mt 11:2 اربايه
Mt14:15	Mt 16:20-21	Mt 17:16 اوليايك	Mt 21:1 اردايه	Mt 12:1 ارباوه
Mt 14:19	Mt 17:13	Mt 19:10 اولياوه	Mk 26:1 لاردايه	Mt 12:2 ارباوك
Mt 14:22	Mt 18:1	Mt 19:13 اولياوه	Mk 6:41 ارداه	Mt 13: 36 ارباوه
Mt 15:32	Mt 19:25	Mt 19:23 لاوليايه	Mk 8:34 اردايه	Mt 14:26 ارباوه
Mt 15:36 (2)	Mt 24:1	Mk 9:41 اوليا	Mk 9:35 باردايه	Mt 15:2 اربايك
Mt 16:5	Mt 26:17		Mk 10:23 اردايه	Mt 15:12 ارباوه
Mt 16:13	Mk 6:30		Lk 5:30 لاردايه	Mt 15:33 ارباوه
Mt 16:19	Mk 7:17		Lk 5:33 ارداوك	Mt 17:10 ارباوه
Mt 17:19	Lk 6:13			Mt 20:17 باربايه
Mt 20:24				Mt 21:20 ارباوه
Mt 21:1[c]				Mt 24:3 ارباوه
Mt 23:1				Mt 26:8 ارباوه
				Mk 5:31 ارباوه
Mk 6:29				Mk 6:1 ارباوه
Mk 6:47				Mk 6:7 باربايه
Mk 8:6				Mk 6:35 ارباوه
Mk 8:27				Mk 6:45 اربايه
Mk 9:8, 14, 18				Mk 7:2 اربايه
Mk 10:10				Mk 7:5 اربايك
Lk 5:33				Mk 8:1 ارباوه
Lk 6:17				Mk 8:4 ارباوه
				Mk 8:10 اربابه؟
				Mk 8:27 ارباوه
				Mk 8:33 اربايه
				Mk 9:28 ارباوه
				Mk 9:31 ارباه
				Mk 10:13 ارباوه
				Mk 10:24 ارباوه
				Lk 6:1 ارباوه
				Lk 6:17 اربايه
				Lk 6:20 اربايه

Mk 10:29b-16:8
Scribe B (S[b])

تلاميذ	الحواريون	اوليا	اردا	اربا
Mk 11:14	Mk 14:4		Mk 11:1 ردان من اردايه	Mk 10:32 باربايه
Mk 13:1	Mk 14:31		Mk 14:13 اردايه	Mk 10:46 ارباوه
Mk 14:50				Mk 11:11 اربابه?
				Mk 12:43 باربابه?
				Mk 14:12 ارباوه
				Mk 14:14 اربابي?
				Mk 14:17 اربابه
				Mk 14:32 لاربابه
				Mk 16:7 لاربايه

Matthew 1:1-6:18a
Scribe C (S[c])

تلاميذ	الحواريون	اوليا	اردا	اربا
Mt 5:1 التلاميذ				

Matthew 6:18b-10:27a and Mt 26:17b-28:11
Scribe D (S[d])

تلاميذ	الحواريون	اوليا	اردا	اربا
Mt 26:18, 20, 40, 45, 56	Mt 26:26, 35		Mt 9:37 لاردايه	Mt 8:21 اربايه
Mt 27:64			Mt 10:1 باردايه	Mt 8:23 ارباوه
Mt 28:7, 8			Mt 27:57 ردا	Mt 9:10 اربايه
				Mt 9:11 لاربايه
				Mt 9:14 اربا (اربا يوحنا وتلاميذه)
				Mt 9:19 ارباوه
				Mt 10:2 الاربا
				26:19 ارباؤه

The immediately preceeding tables show that all five different Arabic readings for "disciples" are present in the earliest form of Vatican, Ar. 13 (copied about 800 A.D.). The expressions الحواريون and التلاميذ are clearly a later replacement of الاربا (الأربّاء). (الحواريون possibly because of Qur'anic influence, and التلاميذ because of Syriac influence).

In Mt 21:1 we read ارسل ايسوع اردان من اردايه ([illegible]). It is clear that the first hand corrected اردان to تلميذان. In Mt 9:14 we read اربا يوحنا وتلاميذه. The expression وتلاميذه is obviously superfluous and was added later. Moreover, Beirut, B.O., Or. 430 a ninth/tenth century edition of the text of Vatican, Ar. 13 reads التلاميذ consistently. The expression الحواريون is used sixteen times, four of which come from Mark's Gospel.

The most commonly used expression in Vatican, Ar. 13 is الاربا. It is found more than fifty times in the surviving folios. الأربّاء is an archaic term and is the plural of رَبيب which means a person with whom one unites in [...] a covenant,[71] and fits perfectly well within its context in the Gospels, to refer to the desciples of Jesus. Imru' al-Qais, an Arabian poet of the 6th century A.D., used this term when he said فما قاتلوا عن ربّهم وربيبهم. Had the scribe of Vatican, Ar. 13 been influence by the Qur'an we would have seen either الحواريون, or the term الربيون as in Sūrah Āl 'Imrān 3: 146: وكأين من نبيّ قتل معه رِبّيون كثير.

It is clear from the way the expression الاربا was written or miswritten (or even drawn!) in codex Vatican, Ar. 13 that the scribes/copyists were unfamiliar with this term in the eighth or early ninth century. The fact that the *hamza* was never inserted in the early manuscripts might have caused additional confusion. S^b confused it with رب (pl. ارباب) and copied, for instance, in Mk 12:43 اربابه instead of اربايه (اربائه); اربابي instead of اربايي (اربائي) (Mk 14:14) and اربابه instead of اربايه (اربائه) (Mk. 11:11). The reading اربابه instead of اربايه is also found once in Mk 8:11 copied by S^a.

This ambiguous term was replaced by الاردا which has a different meaning but similar skeleton shape. Since the early *alef* (ا) runs vertically under the line (thus detached from the letter before it), the expression الاربا can easily be read الاردا. Moreover, it makes sense: ردء (pl. ارداء) means "a helper/helpers."[72] It occurs in only fifteen places (seventeen times) in the Gospels.

One might argue that since the Ḥijāzi *alef* has a turning of the base to the right, it can easily be confused with الاربا (instead of الاردا). In this case the expression الاردا would be the original reading. This is less likely because الاربا is used fifty-one times as opposed to الاردا which is only found seventeen times.

71 E.W. Lane, *An Arabic-English Lexicon*, vol. 3, (London: Williams and Norgate), 1863, 1005.

72 See ردء (pl. ارداء) in Hans Wehr, *A Dictionary of Modern Written Arabic*, 3rd edition, (New York: Spoken Language Services, Inc., 1976) 334 and *Lisān al-'Arab*, vol. 1, 82. It is used once in the Qur'ān in Sūrah al-Qaṣaṣ 28:34 واخي هرون هو افصح مني لسانا فارسله معي رداً يُصدِّقني.

It is not possible to know when these corrections were first introduced to the text of Vatican, Ar. 13. Obviously by 800 A.D. the scribes were unfamiliar with the expression الاربا. Furthermore, the *exemplar* of Vatican, Ar. 13 might have already replaced الاربا with other renderings. (These renderings are found in the texts of S[a] as well as S[b]—and the text of S[b] is not a replacement but a continuation of the text of S[a]).

The use of اوليا (the loyal ones) is found seven times in the text of S[a] only. This is another pointer to the ambiguity of the term اربا and the need for its replacement in no later than 800 A.D.

In summary, five different expressions are used to translate the one Syriac word ܬܠܡܝܕܐ. The original one is الاربا. The other renderings emerged anytime before 800 A.D.

As far as we know, the term الاربا has not survived in the extant Arabic literature of the eighth and ninth century. The expression التلاميذ seems to have prevailed from the eighth century onwards. The term حواريون is also used amongst the Christians of Arabia probably because of Qur'anic influence (see for instance family *f*). The intial community for which this Gospel was prepared was most probably acquainted with this term, which seems to have become obsolete with the advent of Islam and the new translations of the Gospels prepared in the late seventh and early eighth century. How early is the text of Vatican, Ar. 13 and when was it translated into Arabic? I will return to this question when I discuss the term الياسين.

5.1.5.6.3.3. John (the Baptist) ܝܘܚܢܢ

The Qur'ān uses the expression يحي, which is not found in Vatican, Ar. 13. The latter uses:

1. يوحنن (fourteen times)[73] which is the closest to the Syriac and possibly the earliest form of the name (as well as the following rendering);
2. يوحنان (one time in Mt 11:18);
3. يوحنا (nineteen times)[74];
4. يحنا (three times).[75]

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73 See Mt 11: 4, 11, 13; 14:2, 4, 8; 16:14; 17:13; Mk 6:14, 17, 24, 25, 27; 10:35.

74 See Mt 3:1,14; 4:12; 11:2, 7; 14: 3, 10; 21:26, 32; Mk 6:16, 18, 20, 28; 9:2, 38; 11:32; 13:3; Lk 5:11, 6:14.

75 See Mt 3:13, 11:12, Mk 14:33.

5.1.5.6.3.4. The Prophet Elijah ܐܠܝܐ

The Qur'ān uses the expression الياس, which is not found in Vatican, Ar. 13. The closest to it is ايلياس and it is used only twice.[76] In general Vatican, Ar. 13 prefers the odd expression الياسين, which occurs eleven times[77]. In one place (Mt 17:3) ايليا is used and in other six places اليا. The renderings اليا and ايليا clearly show Syriac influence. The term الياسين is never used elsewhere in the Gospel manuscript.

Since Vatican, Ar. 13 is translated from Syriac, one expects to find either اليا or ايليا. In addition, had the scribe been influenced by the Greek text (Ἠλίας) or the Qur'ān (الياس), one would expect الياس or ايلياس. However, Vatican, Ar. 13 prefers الياسين (*Eliāsīn)* and follows neither the Syriac nor the Greek (which has the same reading as the Qur'ān). Where does this term come from, and was it in use in Arabia, amongst Arab Christians, in pre-Islamic time? We can, to some extent, be certain that the community, for whom Vat Ar 13 was initially prepared understood this term and used it amongst its people. This term has no trace in any AGM whose roots go back to the seventh or eighth century. Who is then this community that has preserved its *distinctive vocabulary* without being influenced by the ecclesiastical languages (Greek or Syriac) or the language of the Qur'ān?

Returing to the term الياسين for *Elijah,* the only information we have comes from a commentary on a Qur'anic verse written by Ibn Ja'far Muhammad Ibn Jarīr al-Ṭabarī (838-923 A.D). The verse is from Sūrā al-Ṣāffāt 37:130. It reads سلم على ال ياسين. There is clearly a *space* between ال and ياسين. Had ال not been separated from ياسين, we would have a similar word to that which is found in the text of Vatican, Ar. 13. The context in which the Qur'anic verse appears is about the prophet "Elijah" (though, elsewhere, the common Qur'anic use is الياس'). However, the term ال ياسين as it stands means peace be upon *Yāsīn*'s progeny (and not Elijah). While no one knows who *Yāsīn* is, Al-Ṭabarī has an important comment on this verse; he says:

واختلفت القرّاء في قراءه قوله (سلام على الياسين) فقرأته عامه قرّاء مكه والبصره والكوفه : (سلام على إلياسين) بكسر الالف من إلياسين، فكان بعضهم يقول : هو اسم الياس، ويقول : إنه كان يُسمى باسمين: إلياس، وإلياسين، مثل ابراهيم، وابراهام، يُستشهد على ان ذلك كذلك، بأن جميع ما في السوره من قوله (سلامٌ) فإنه سلام على النبي الذي ذكر دون آله، فكذلك إلياسين، إنما هو سلام على إلياس دون آله. [...]

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76 See Mt 27:47, 49.

77 See Mt 11:14, 16:14, 17:10; Mk 6:15; 8:28; 9:4, 11, 12, 13; Mk 15:35; Lk 4:26.

وقرأ ذلك عامه قرّاء المدينه : (سلام على آل ياسين) يقطع آل من ياسين، فكان بعضهم يتأوّل ذلك بمعنى : سلام على آل محمد.[78]

From al-Ṭabarī's comment it can be determined that when the Qur'ān was received, the term الياسين was one of two terms already being used for Elijah, possibly by Arab Christians in the sixth and early seventh centuries. This term does not seem to have survived outside Arabia after the advent of Islam. It was a term used for Elijah in the sixth century and became obsolete with Islam and also with the emerging Arabic versions of the seventh and eighth centuries. When Vatican, Ar. 13 was translated the term *Eliāsīn* must have been in circulation amongst the community of which the translator was part and to whom he wrote, otherwise he would have used another term. The scribe, who was in charged of this translation, might have felt compelled to use the familiar term of his community (which is *Eliāsīn*) against what the Syriac text in front of him said, or what was found in Greek (and what was later found in the Qur'ān: *Iliās*/*Eliās*). This is one of a number of indicators (the use of الاربا for the disciples is another one, and also يوحنن for John the Baptist) in the text of Vatican, Ar. 13 which point to the fact that *the lexicography of Vatican, Ar. 13 is of an Arabic Christian community whose roots and distinguished vocabulary precede Islam.*

In conclusion, these key terms show that the archetype of Vatican, Ar. 13 might have been prepared either before the emergence of Islam (anytime between the fifth and the sixth centuries) or coincidentally with Islam (early seventh century). In any case, whether the translation was made before Islam or in the early days of Islam, the language which confronts us in the text of Vatican, Ar. 13 comes from a pre-seventh century Arabic Christian community.

5.1.5.6.3.5. The Prophet "Jonah" (ܝܘܢܢ)

The Qur'ān has يونس for Jonah. Vatican, Ar. 13, however, follows the Syriac and reads يونان[79]

5.1.5.6.3.6. The Pharisees ܦܪ̈ܝܫܐ:

Generally speaking, the Arabic Gospel MSS use الفريسيون for the "Pharisees". Vatican, Ar. 13, however, has الاحبار. This term means "a learned

78 Ibn Ja'far Muhammad Ibn Jarīr al-Ṭabarī, *Jām' al-Bayān 'an Ta'wīl Āyy al-Qur'ān*, 2nd edn., vol. 23 (Egypt: Sharikat Maktabat wa Maṭba'at Muṣṭafa al-Baba wa Awlādih: 1954), 94.

79 Mt 12:39, 40, 41; 16:4.

man". In "the "asās" of Ez-Zamakhshcree" and "the "Ṣiḥāḥ" this term is used of the Jews in particular."[80] In Vatican, Ar. 13 it only refers to the "ܣܦܪܐ". In the Qur'ān it is mentioned four times only.[81] The term was originally in use in pre-Islamic time in Arabia.[82]

In only two places does Vatican, Ar. 13 read الفريسانيون instead of الاحبار: In Mt 16:1 and 19:3. As for the latter the text reads ثم دنا منه الاحبار الفريسانيون. The expression الفريسانيون is superfluous and was most probably added later. As for Mt 16:1 this variant is intriguing; why only in this narrative does Vatican, Ar. 13 read الفريسانيون instead of الاحبار? One possibility is that Mt 16:1-4 was added later. Originally, it might have contained a different text with only verses 1 and 4. Textually we know that verses 2-3 are omitted in the Vetus Syra. Two hypotheses present themselves:

1. The archetype of Vatican, Ar. 13 was translated from an old recension of the Peshitta which omitted verses two and three, then later during the transmission of the text, the whole passage (verses 1-4) was replaced by a version closer to the standard Peshitta;
2. The text of Vatican, Ar. 13 was translated from the Vetus Syra then corrected later against the Peshitta and verses 1-4 were replaced.

It is not possible to know which hypothesis is more likely. It must be noted, however, that verses 1-4 (except for the use of الفريسانيون) are not linguistically different than the rest of Vatican, Ar. 13, therefore, one could also argue that the occurrence of الفريسانيون in this controversial narrative is merely coincidental.

5.1.5.6.3.7. The Law ܢܡܘܣܐ

One of the remarkable linguistic features of the Gospel text of Vatican, Ar. 13 is the translation of the Syriac term ܢܡܘܣܐ (νομος). The scribe never uses the Arabic term الناموس.[83] He uses either التوراه[84] or السُنَّه[85] sometimes preceded by وصايا[86] or شرايع[87] The reason could be either because the Arabic term الناموس (which is a transliteration of the Syriac) was un-

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80 See حبر in E.W. Lane, *An Arabic-English Lexicon*, vol. 1, (London: Williams and Norgate), 1863.

81 Sūrah 5:44, 63 and 9:31, 34.

82 L. Cheikho, *an-Naṣrāniah wa Ādābihā*, (2nd ed.: Beirut: Dār al-Mashriq, 1989), 191-192.

83 Mt 5:17 is the only exception and is copied by H^c of the 10th century.

84 See Mt 5:18; 7:12; 11:13; 12:5; 22:44.

85 Which means "habitual practice, customary procedure or action, norm, usage sanctioned by tradition" and is found in Mt 22:35 and Lk 5:17.

86 Mt 22:36 وصايا السنه.

87 Mt 23:23 شرايع السنه.

known to his community, or that the scribe has intentionally avoided the use of الناموس as its meaning is contentious.[88]

In summary, there is clear linguistic evidence that some terms found in the text of Vatican, Ar. 13 precede the Qur'ān (الاربا، الاردا، يوحنن، الياسين). Moreover, these terms indicate that the community which this Gospel was written for, seems to be unfamiliar with the Qur'ān, with Greek and with the Syriac Language. Otherwise we would not have seen for instance: (a) The expression الاربا، الاردا for the *disciples* instead of التلاميذ (Syriac background) or الحواريون (Qur'ānic background); (b) The expression الياسين for *Elijah* instead of ايليا (Syriac background), الياس (Qur'ānic background), or ايلياس/الياس (Greek background).

5.1.5.7. The *Vorlage* of H¹

As Burkitt and Vööbus suggest, the Gospel text of *h*¹ as it appears in its final form in codex Vatican, Ar. 13 is undoubtedly translated from a text similar to the Syriac Peshitta.[89] Some attempts to harmonise the Gospel of Matthew with Luke and John have already been mentioned. A direct or indirect connection with the Diatessaron is possible. Moreover, and in many occurrences, the text of *h*¹ renders pre-Peshitta readings, most of which agree with the Curetonian version. Note the list of fifty-eight pre-Peshitta variants from the Gospel of Matthew in appendix two, §13.7.2.

In summary, two hypotheses could be suggested about the *Vorlage* of *h*¹:

1. The *Vorlage* of *h*¹ is an archaic Peshitta manuscript, possibly pre-sixth century, which has preserved some Vetus Syra readings, and seems to precede the standardizing of the Peshitta.
2. Originally the text of *h*¹ was translated from a Syriac text similar to the Curetonian version. Later the text of *h*¹ was corrected against the Peshitta. The Curetonian readings found in the text of *h*¹ are what have been overlooked by the editor.[90]

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88 See M. Plessner, "Nāmūs" *EI*², vol. 7, 953-955.

89 Guidi did not seem to have examined this codex properly. I went through the whole text of the Gospels and I compared them with the Greek and the Peshitta. The Peshitta origin is certain. See vol. 3, §3.7.1 for an Arabic-Peshitta parallel of three chapters from manuscript *h*¹.

90 It is worth noting here that verses 9-20 of Mark 16 are omitted in *h*¹ as is the case with the Syriac Sinaiticus. However, this omission is most likely because of a lacuna in the manuscript and not textual. Folio 74v ends with Mark 16:8 (لانهما كنا مذ[روعات]) and folio 75r starts with Lk 3:31. Moreover, the two hypotheses above suggest that verses 9-20 were more likely part of the text of *h*¹. In the case of the second hypothe-

The second hypothesis is possible but lacks strong evidence. The phenomenon of correcting an Arabic text against the Peshitta is not uncommon among the Arabic manuscripts. Whether or not this is the case here is impossible to determine at this stage. Because of insufficient evidence, I shall accept the first hypothesis which suggests a Peshitta *Vorlage* different from the standard Peshitta of the sixth century onwards.

5.1.5.8. The Date and Original Location of the Archetype of H[1]

To recapitulate, the analysis above indicates the following about *h*[1]:

1. The Gospels should be studied separately from the Epistles. The language of their *Vorlagen* is different, the Arabic terminologies vary, the date of their translation is unrelated and the translation technique is dissimilar.
2. The Gospel text of *h*[1] was translated from the Syriac. The Syriac version is an archaic Peshitta text (which preserves Old Syriac readings). It is equally possible (though this possibility lacks enough evidence) that the text of *h*[1] was originally translated from an Old Syriac version, similar to the Old Syriac Curetonian version and then corrected against the Peshitta in the eighth century.
3. The linguistic errors in the text of *h*[1] suggest that the exemplar is archaic and goes back to a period when the diacritical marks were still unallocated on the letters. In the case of *h*[1] any period between the second half of the sixth century and the second half of the seventh century (maybe even early eighth century) is a possibility.
4. The language of *h*[1] is dissimilar to the south Palestinian language and does not contain the linguistic characteristics of any AGM of this province.
5. Although the Arabic text is undoubtedly translated from the Syriac, it avoids the use of Arabic terms which have a Syriac origin, and also avoids *transliterating* Syriac terms. (e.g. تلميذ (ܬܠܡܝܕܐ); الناموس (ܢܡܘܣܐ); الفريسيون (ܦܪ̈ܝܫܐ)). Moreover, these terms, which are dissimilar to the Syriac, are not replaced with terms close to the Greek. This could point to the fact that the community for whom the scribe is translating the Gospels are ignorant of both Syriac and Greek.

sis (originally translated from the Vetus Syra, then corrected against the Peshitta), it is almost impossible that the editor could have overlooked 11 verses which are present in his Peshitta text.

6. In general, proper nouns (like ايشوع; يوحنن; يونان) are closer to the Syriac than the Greek or the language of the Qur'ān. This indicates that there is little, if any, Greek or Qur'anic influence on h^1.
7. The text of h^1, as it has descended to us, has been subjected to correction and alteration even among its earliest folios. There are traces of Qur'anic influence in some parts of the text. Thus the autographed text has not been received in its full purity.
8. Terms such as الاربا (for the disciples of Jesus), الياسين (for Elijah) suggest that the translator is unfamiliar with the language of the Qur'ān and that the Arabs to whom this Gospel is addressed are not only unfamiliar with the Qur'ān, but also with the Syriac and the Greek languages. This seems to indicate that the autographed text might pre-date the seventh century (the date of the rise of Islam).
9. The phrasal transposition in the text of Vatican, Ar. 13 (as well as the textual harmony in Matthew twenty-six) might suggest that the archetype or a portion of it was transmitted orally than in literary form. The memory might have caused the deflection. This is a mere guess and can hardly be proven at this stage.

Based on this evidence, I am inclined to propose two possible hypotheses:

1. The the autographed text of h^1, in the Gospels only, was prepared in the sixth century in a place such as al-Ḥīra in Iraq, by a scholar, possibly Nestorian, who was well acquainted with the Arabic language (far better than the eighth century Byzantine scribes of south-Palestine) for the Arab Christians of the south of Arabia (probably Najrān) who did not know or speak Syriac.[91] This version of the Gospels precedes Islam though it was not necessarily known outside the Christian community (or monasteries).
2. The autographed text of h^1, in the Gospels only, was prepared in the early seventh century and coincides with the rise of Islam. It was prepared for the Arab Christians in al-Ḥīra, Baṣra or Najrān. This version precedes all other versions of the Gospels prepared in the second half of the seventh or early eighth century. This version uses the language of the Arab Christians at the time and some terms clearly pre-date the advent of Islam.

Both hypotheses claim that some of the vocabulary preserved in the text of Vatican, Ar. 13 pre-dates Islam. In the case of the first hypothesis, the translation was made in the sixth century (about a century be-

91 For a close link between Ḥīra and Najrān see, Johannes Pedersen, *The Arabic Book* (New Jersey: Princeton University Press, 1984), 9.

fore Islam). Under the second hypothesis, the translation was made in the first half of the seventh century (coinciding with the rise of Islam, without necessarily being influenced by the Qur'an). Finally, neither hypothesis claims that this Arabic version was in circulation outside the Christian community.

This autographed text of Vatican, Ar. 13 has possibly been recited as well as copied and corrected in a place like Najrān. Some old terms were replaced by less archaic terms. In the eighth/ninth century, when the Greek Orthodox Church of south Palestine (e.g. Mar Sābā) felt the need to translate the Bible into Arabic, they made use of this version which was in circulation in places like al-Ḥīra and Najrān. They did not bother to correct it against the Greek. They copied it with minor linguistic corrections, and introduced their Greek liturgical readings to the text. Preceded by the Psalms (which have not survived) and followed by the Catholic and Paul's Epistles (in the case of Paul's Letters which alone have survived, they are translated from Greek, probably at Mar Sābā monastery), the text of Vatican, Ar. 13, has transmitted, though not in an entirely pure form, an invaluable Gospel text that contains the earliest sacred document of the Arab Christians.

Lastly, if any of these hypotheses are sound, the language used in Vatican, Ar. 13 should exhibit an Arabic text that is comparable to that found in a sixth century document produced in al-Ḥīra. Unfortunately such documents do not exist, though we know that the script used in al-Ḥīra was well developed by the fifth and sixth centuries and documents must have existed.[92] However, we know of one Arabic Christian inscription from pre-Islamic times, found in a monastery which was built by *Hind* in al-Ḥīra. This pre-Islamic inscription reads:

بَنَت هذه البيعه هند بنت الحارث بن عمرو بن حجر الملكة بنت الأملاك وأُمُّ الملك عمرو بن المنذر أمَةُ المسيح وأُمُّ عبده وبنت عبيده في ملك ملك الأملاك خسرو أنوشروان في زمن مار افراييم الأسقف، فالاله الذي بَنت له هذا الدير يغفر خطيئتها ويترحم عليها وعلى ولدها ويقبل بها وبقومها الى اقامه الحق ويكون الله معها ومع ولدها الدهر الداهر[93]

When the text of the inscription is compared to the Arabic language of h^1, the result is even more conclusive. In comparing the language of this inscription with Mt 12:31 and 16:18. They read:

92 On the Rise of the Arabic Script see 'Irfan Shahīd, "Al-Masihiyyat," 409-410; and Johnannes Pedersen, *The Arabic Book*, 3-11.

93 Yāqūt bin 'Abdallah al-Ḥamawi, *Mu'jam al-Buldān*, vol. 2 (Beirut: Dār al-Kutub al-'ilmiyyah, n.d.), 612.

Mt 12:31:

ولذلك اقول لكم ان كل خطيه وافترى يغفر للناس بعد توبتهم فاما الافترى على روح القدس لا يغفر للناس ابد الدهر

Mt 16:18

وانا اقول لك ايضا انك انت الصفا وعلى هذه الصفاه ابني بيعتي وابواب الجدث[94] لن تقهرها

Some similarities in the language are obvious:

1. بنت هذه البيعه (in the inscription) with ابني بيعتي (in Mt 16:18 of *h*[1])
2. يغفر خطيئتها with كل خطيه...يغفر للناس (Mt 12:31)
3. الدهر الداهر with ابد الدهر (Mt 12:31)
4. The verbs رحم, قبل, اقام in the inscription are repeatedly found in the text of *h*[1].
5. The use of قوم (بقومها) instead of شعب or جمع is also repeated frequently in the text of *h*[1].

In summary the language found in the inscription is very close to the language of *h*[1] and adds weight to the possibility of the hypothesis that the archetype of *h*[1] could have been produced in al-Ḥīra for the Arab Christian communities anytime during the sixth or early seventh century.

5.1.6. Family I of Harklean Origin

5.1.6.1. Witnesses of Family I

Codex, BL, Or. 2291(hereafter *i*[1]) seems to be the only codex which has survived of this version; it is written in Arabic characters and contains the continuous text of the Gospels. According to Graf, the Syriac-Karshouni codex Vatican, Syr. 271, as well as some lectionary manuscripts, contain the same text as *i*[1].[95] Cheikho referred to a codex in the Monastery of St. Mark in Jerusalem which is translated from the Syriac Harklean (see below on the *Vorlage* of this family) and might contain the same text of this version. Since lectionaries and Karshouni manuscripts are excluded from this study, and since nothing is known about Cheikho's St. Mark's codex, *i*[1] is the only codex examined in this family.

94 This Archaic expression was used by Quss b. Sāʻidah, a Christian poet, in the sixth century: يا ناعيَ الموت والملحودُ في جَدَثٍ   عليهم من بقايا خزّهم خِرقُ, see L. Cheikho, *Kitāb shuʻarāʼ an-Naṣrāniah qabla al-Islām*, (5th ed.: Beirut: Dar al-Mashriq, 1999), 213.

95 Graf, *Geschichte*, 155.

The test passages in appendix one, §12.9 show that this manuscript represents a separate family.

5.1.6.2. A Description of I[1]

This codex contains the four Gospels in Syriac and Arabic. Written in parallel columns, the Syriac is found on the right hand side of each folio. The Arabic text is written in sloppy, but fairly clear, Naskhi of about the thirteenth century.[96] The ink is generally black and thick. Lectionary rubrics are inserted in the text. The codex contains many lacunae, especially in Matthew and in John.[97] Matthew starts with Matthew 12:3 (fol. 1r) and John ends with verse 12 of chapter 22 (fol. 150v). The Syriac text is the Harklean version, and according to Rieu and Graf, the Arabic text is "a literal translation of the same."[98] Jesus is almost always called المخلص (the saviour) which is unusual among the Arabic Gospel versions.[99] The Pharisees are called المعتزله.

5.1.6.3. The *Vorlage* of Family I

As is mentioned above, according to Rieu and Graf, this version is a literal translation of the Harklean version found in the first column of the same manuscript. I have examined ten chapters from the Gospel of Mark to see how close the Arabic text is to the Harklean version in the first column. The result of this investigation is found in appendix two, §13.8. The conclusion below reflects on the outcome of this exercise.

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96 The manuscript does not contain a colophon with a date. Rieu suggests a twelfth century manuscript. (see Rieu, *Supplement*, 6-7). However, based on palaeographical grounds, a twelfth century date is unlikely.

97 For instance, fol. 1r starts with Mt 12:3 and fol. 1v ends with Mt 12:16. Fol. 2r starts with Mt 12:36 and fol. 2v ends with Mt 13:48. Fol. 3r starts with Mt 21:23 and fol. 3v ends with Mt 21:33. Fol. 4r starts with Mt 22:15 and fol. 8v ends with Mt 23:37. Fol. 9r starts with Mt 24:14 and fol. 9v ends with Mt 24:30. Fol. 10r starts with Mt 24:36 and fol. 10r ends with Mt 24:43. Fol. 10v starts with Mt 24:30 and ends with Mt 24:36. Fol. 11r starts with Mt 24:43 and fol. 18v ends with Mt 26:69. Fol. 19r starts with Mt 27:22 and fol. 21v ends with Mt 27:49. Fol. 22r starts with Mt 28:7 and fol. 22v ends with Mt 28:20. For the first ten chapters of the Gospel of Mark (see the case study below): fol. 23v ends with Mark 1:12 and fol. 24r starts with Mt 2:19; fol. 24v ends with Mk 3:4 and fol. 25r starts with 3:17; fol. 26v ends with Mk 4:12 and 27r starts with 4:25b; fol. 27v ends with Mk 4:39 and fol. 28r starts with Mk 5:13; fol. 28v ends with Mk 5:27 and fol. 29r starts with Mk 5:41; fol. 36v ends with Mk 8:5a and fol. 37r starts with Mk 8:19b.

98 See Rieu, *Supplement*, 6-7, and Graf, *Gischichte*, 155.

99 In the first ten chapters of Mark Jesus is always referred to as المخلص (saviour) except in Mk 10:46 and 47 where ايشوع is mentioned.

5.1.6.4. Conclusion

There seems to be some Peshitta influence on this version. It might have taken place directly (the scribe had access to a Peshitta manuscript) or indirectly using an Arabic version already in circulation which is translated from the Peshitta or through liturgy or tradition—for instance the addition of ابن الله الحي (Son of the Living God) in Mk 8:29 which is not from the Harklean but the Peshitta version).

On various occasions the scribe seems to give two alternative readings in his Arabic text. The readings occasionally show a conflation of readings from the Harklean and the Peshitta (see appendix two, §13.8, no.3a). Sometimes the scribe gives two synonyms (or alternatives) for a single word found in his Syriac source (in this case both the Harklean and the Peshitta read similarly – see appendix two, §13,8, no.3b).

Although the Arabic text closely follows the Harklean version, there are traces of the Peshitta in the text. In Chapter Nine, we shall see how an Arabic text, similar to codex Vatican, Syr. 269 (of family *e*) originally translated from the Peshitta, might have been available to the scribe who might have made use of it while preparing his Arabic text.

5.2. AGM of Syriac *Vorlagen* Showing Greek Influence: Family J

There are over fifty manuscripts grouped in family *j*. They are divided into three subgroups (j^A j^B and j^C). Each of the subgroups will be examined independently, followed by an investigation into the relationship between each of them. The *Vorlage* will be the last to be explored.

5.2.1. Subgroup J^A

5.2.1.1. A Review of Previous Works

Before I endeavour to review previous works dealing with some of the manuscripts included in this subgroup, the table below gives the shelf mark, date and contents of each of the manuscripts of the subgroup j^A.

Sigla	Ms Number	Passages collated	Date
j^{A1}	Venice, Biblioteca Nazionale Marciana, Gr. 539 (1)	TP	12th
j^{A2}	Sinai, Ar. 115	TP	13th
j^{A3}	BnF, Suppl. Grec. 911[100]	Luke 15:11-20	1043
j^{A4}	Sinai, Ar. 107	TP	1393
j^{A5}	Sinai, Ar. NF paper 51	Mark 13:5-11	1025
j^{A6}	Sinai, Ar. NF paper 62	Mt 7:15-20; 16:1-4	12/13th
j^{A7}	Sinai, Ar. 146	Mt 28:1-14	13th

5.2.1.1.1. Graf's Reference

Graf refers to Codex BnF, Suppl. Grec. 911 (hereafter: j^{A3}) and places it amongst the manuscripts translated from Greek. Erroneously he mentions it with a number of manuscripts from family *a* (in this study) but in a separate paragraph. This suggests that he was unaware of its contents. Moreover, he appears to assume that it is translated from Greek as it is a bilingual Greek-Arabic codex. Graf fails to see any relationship between this manuscript and Venice, Biblioteca Nazionale Marciana, Gr. 539 (1) (hereafter: j^{A1}). He wrongly places the latter on a separate paragraph within a group of manuscripts from j^{B} (see 5.2.2.3 below).

From the seven manuscripts of j^{A} (found in the table above) only j^{A1} and j^{A3} are mentioned by Graf, and both are misplaced.[101]

In addition, Graf includes eight additional manuscripts with j^{A1}. Two of them were examined in this studay but located elsewhere, and six were discarded. Here is a short review of the eight manuscripts:

1. Graf refers to a manuscript at the *Bibliothèque Orientale* in Beirut. This manuscript, he points out, is not found in Cheikho's catalogue on the manuscripts of the *Bibliothèque Orientale*. He refers the reader to Cheikho's article in *Elementa Grammaticae Arabicae,* in which the latter tells us the following information: *Ex versione Graecorum, facta saec. IX, Ms. Univ. Beryt*. In addition Cheikho transcribes a passage from Matthew 16:14-20.[102] Cheikho has not mentioned a shelf mark number for this manuscript, and according to the librarian in Beirut, this manuscript is missing today. When the text of this manuscript is compared with the representatives of the two hundred

100 It corresponds to Gregory-Aland 609. See, Aland, *Kurzgefasste Liste,* 83.

101 See Graf, *Geschichte,* 147-148.

102 Louis Cheikho and A. Durand, *Elementa Grammaticae Arabicae Cum Chrestomathia, Lexico Varisque Notis* (Beirut: Typographia Patrum Societatis Jesu, 1896), 198.

plus manuscripts under investigation in this study, it becomes obvious that this ninth century missing manuscript is identical to Beirut, B.O., Or. 432 and BnF, Ar. 58 of family *o*. This text is extremely important and will be examined in §7.4.4 below. It is sufficient to mention here that this manuscript has also been misplaced by Graf.

2. Graf refers to two manuscripts in the Orthodox Patriarchate in Jerusalem. As far as the second is concerned, it is codex Jerusalem, Orthodox Patr., Ar. 103 and is placed in this study among the manuscripts of the subgroup j^{C}. As for the first, Graf quotes Cheikho in *al-Marshriq* 4 (1901) on page one hundred, in which there is a reference to a tenth century manuscript from the Orthodox Patriarchate (with no shelf mark). This manuscript is not found in the catalogue of the Arabic manuscripts of the Orthodox Patriarchate in Jerusalem. Cheikho's article reads the following:

   وجدنا في مكتبه القبر المقدس للروم الاورثدكس في اورشليم نسخه قديمه منقوله من الترجمه الروميه ترتقي على ظننا الى القرن العاشر اصلها من دير القديس سابا وهي انيقه الكتابه

   The information above is all that Cheikho mentions about this manuscript. It has no shelf mark and is missing today. All that we know is that it is a tenth-century codex, and is translated from Greek. There is no text extracted from the manuscript to help us learn about its contents. For this reason it has been discarded from this study.
3. The fourth manuscript Graf refers to is "Flor. Pal. Med. Or. 11, 1" and contains „Mt Kap. 10 bis Schluss." This undated manuscript is from the Biblioteca Palatina Medicea in Italy. The National Library in Rome has not reproduced a microfilm of this manuscript, and it is for this reason that it is not included in this study (See the discussion in 3.12.1 above).
4. The fifth manuscript is Oxford, Bodleian Library, Hebr. Uri 79. This manuscript is written in a Hebrew and not an Arabic script, therefore excluded.
5. The sixth manuscript is „Sarfeh Ar. 2/7 (18. Jh) mit prologen." All that is known is that it is an eighteenth-century manuscript with an introduction. Today this manuscript is in the North-east of Lebanon (Kisrwan) in Sharfeh's Monastery. Gaining access to this manuscript is almost impossible, therefore it has been discarded from this research (see §3.12.3 above).
6. The seventh reference in Graf's work is to a „Doppelsprachig: Sinai, Proph. Ar. 43 (J. 995/6)." This manuscript is a bilingual Greek-Arabic codex. It appears that Graf failed to notice that this manuscript is a Lectionary. Its shelf mark today is Sinai, Ar. 116. Since it does not contain the continuous text of the Gospel it was excluded

in this research. In any case, the text is similar to Sinai, Ar. 74 of family *a*. Alas, this manuscript has also been misplaced by Graf.

7. The eighth and last reference is „Jerus. Hl. Grab. Graec. 25 (Perg., 11. Jh.), griech. u. Ar." This manuscript, which seems to be from the Holy Sepulchre in Jerusalem, also has no shelf mark. Apparently it is a Greek-Arabic parchment codex from the eleventh century. Nothing more is known about this codex and the manuscript was not microfilmed for the Library of Congress in 1949-50.[103] As a result, it was not included here. It is worth noting that the parchment codex BnF, Suppl. Grec. 911, which is today in the *Bibliothèque Nationale de France*, came originally from the Holy Sepulchre in Jerusalem. It is also a bilingual Greek-Arabic codex and copied in 1045 A.D.[104]

5.2.1.1.2. Paul Géhin and Juan Pedro Monferrer Sala's Contributions

Géhin gave an outstanding description of j^{A3}. He examined the codicological and palaeographical features of this manuscript, translated the Greek and Arabic colophons, and surveyed its recent "historical placements". He argued, based on palaeographical ground, that this manuscript had an occidental origin and was copied "en Italie méridionale Byzantine ou en Sicile musulmane." Only later "le manuscrit dut prendre assez tot le chemin de l'Orient."[105]

Géhin did not present a study of the textual features of this manuscript. However, he made this remarkable comment in a footnote: "De menues divergences entre le texte arabe et le texte grec montrent qu'on a placé en regard du texte grec une traduction arabe préexistante, effectuée sur un texte légerement différent."[106] Géhin's language of slight

103 See Kenneth W. Clark, ed., *Checklist of Manuscripts in the Libraries of the Greek and Armenian Patriarchates in Jerusalem: Microfilmed for the Library of Congress, 1949-50* (Washington, DC: Library of Congress, 1952).

104 Paul Géhin, "Un manuscrit bilingue grec-arabe, BnF, Supplément grec 911 (année 1043)," in François Déroche et François Richard, eds., *Scribes et manuscrits du Moyen-Orient* (Paris: Bibliothèque nationale de France, 1997), 173; and Ángel Urbán and Juan Pedro Monferrer-Sala, "Some regards on Textual Criticism in a Greek-Arabic Ms BnF Suppl. grec 911 (A.D. 1043)," *Parole de l'Orient* 30 (2005): 80. In addition Géhin points out that "Au milieu du XIXe siècle, le russe Uspenskij, au cours d'un de ses voyages au Proche-Orient, préleva un bifeuillet de notre manuscrit [BnF, Suppl. Grec. 911], lequel forme maintenant le cod. 290 de la bibliothèque Saltikov-Chtchedrin de Saint-Pétersbourg" (Géhin, "Un manuscrit bilingue," 173). This manuscript, which is in Saint-Petersburg, is beyond the scope of this work.

105 Géhin, "Un manuscrit bilingue," 172.

106 Ibid., 167 footnote 12.

divergences between the Arabic and the Greek, and the pre-existence of an Arabic text, shows his familiarity with the textual feature of this codex.

Monferrer-Sala reached a completely different conclusion. In examining Luke 3: 21-22 he points out that "La versión árabe representa, en este punto concreto, una traducción literal del texto griego."[107] The language Monferrer-Sala uses of "literal translation from Greek" is reinforced later in his joint article with Ángel Urbán. While examining whether "the Arabic translator has made use of another text of different origin, besides the actual Greek text, or even whether he has used another Arabic version," the authors assert the following:

> Our Arabic translator does not get entangled with other translations that would serve him as his background. Our translator does not even take into account another Arabic translation based in another model, neither does he use a Syriac translation of the Gospel by Luke to contrast with his own. He only faces the Greek text in the manuscript, which he translates as it is, exception made of some cases where he dares—perhaps there are reasons to be borne in mind, as noted somewhere else—deviate from the text in front of him.[108]

The postulation of both Urbán and Monferrer-Sala must be questioned. This study shows that Géhin was correct when he argued that the Arabic version, as it is found in *j*[A3], is a re-work of earlier Arabic texts. It was revised on various occasions and was originally translated from Syriac and not Greek. To respond to Urbán and Monferrer-Sala, the following textual variants[109] from their articles argue against their claims:

1. In Luke 4:9 the Greek reads εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω. The Arabic in the opposite column reads differently. It adds من هاهنا (ἐντεῦθεν) which is not found in the Greek parallel.
2. In Lk 4:41 the Greek omits καὶ λέγοντα (with the Greek manuscripts 019 and 1241) but is found in Arabic.
3. In Lk 5:6 the Greek adds the phrase ὥστε μὴ δύνασθαι ἀναγαγεῖν αὐτο after τὰ δίκτυα αὐτῶν. The Arabic has only حتى لم يقدروا and omits ἀνᾶ γαγεῖν αὐτο.

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107 Juan Pedro Monferrer-Sala, "Por dentro de la traducción. Exégesis de un pasaje del Suppl. Grec. 911 de la BnF (año 1043)" *Hikma* 2 (2003): 107-117.

108 Urbán and Monferrer-Sala, "Some Regards on Textual Criticism," 87. See also the linguistic features of the Arabic text in Juan Pedro Monferrer-Sala, "Descripción lingüística de la columna árabe del BnF Suppl. grec. 911 (ano 1043)", *Collectanea Christiana Orientalia,* 2 (2005), 93-141.

109 Urbán and Monferrer-Sala, "Some Regards on Textual Criticism," 90-98.

4. In Lk 5:29 the Arabic reads καὶ ἁμαρτωλῶν (with the Greek manuscripts N W X 213 262 443 517 954 1071 1424 1675 Cb (1 ms.)) instead of καὶ ἄλλων found in the Greek Parallel.
5. In Luke 13:30 the Greek omits καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι but it is found in the Arabic parallel.
6. In Luke 19:27 the Arabic reads πάλιν (لكن) instead of πλὴν found in the Greek parallel and agrees with one Greek manuscript (565) but most importantly (and not mentioned by Urbán and Monferrer-Sala) with the Syriac Sinaiticus and Curetonian.
7. In Luke 13:18b the Arabic reads السما (οὐρανοῦ) however the parallel Greek reads θεοῦ. The Arabic reading agrees with the Greek N U 179 etc. as well as some Ethiopian and Old Church Slavonic versions.
8. In Luke 14:15 the Arabic reads خبز (ἄρτον) instead of ἄριστον found in the Greek parallel. The Arabic follows P75 01 A^c B D etc. and the Greek follows A* W f^{13} and the Majority Greek Text.

The above unit-variations are samples of the variants which show how the Arabic occasionally deviates from the Greek in the parallel column. This is best explained by suggesting that the scribe of j^{A3} has made use of an Arabic translation in circulation at the time, rather than that he made a fresh translation of the Greek in parallel. Our claim is reinforced by evidence presented in the table above that j^{A5} has the same text as j^{A3} and was copied eighteen years earlier. It appears that Urbán and Monferrer-Sala were unaware of the existence of a number of manuscripts which contain the same text as j^{A3}, as they were working with only one manuscript of this version. Moreover, it also appears that they were unaware that Guidi and Peters worked on a similar text, but from a different manuscript and that Peters was able to ascertain Syriac readings in the text.

5.2.1.2. A Description of the Base Text[110]

Codex j^{A1} copied in the twelve century has been chosen as the collated base and the representative manuscript. Although it is not the earliest codex of this group of manuscript, it seems to contain an early witness of the exemplar. Codex j^{A5} (1025 A.D.) and j^{A3} (1043 A.D.) are also old and contain a "good" text, but only forty-eight folios survived from the former, and the latter contains the Gospel of Luke only.

The manuscript j^{A1} is a bilingual Greek-Arabic codex written on parchment. The Arabic text stands on the right-hand page and the

110 The focus will be on the Arabic text and not the Greek.

Greek on the left-hand page of the codex. Since the Arabic script runs from right to left and the Greek from left to right it is natural and convenient to place them in this way. For this reason, in Greek-Arabic or Coptic-Arabic manuscripts, the position of the Arabic text (which is always on the right-hand page) should not suggest that the Arabic is translated from Greek or Coptic. Other criteria should be used to ascertain which language is used as the translating base.

The Arabic text of folio 265v (John 21:19v-25) was omitted by the scribe. The Greek text is placed on the right hand of the page, and the left hand side is left blank. It is possible that there was a lacuna in his Arabic exemplar, but this is difficult to prove.

J[A1] is written in a small, but sometimes thick *Naskhi* script. The text is fully and neatly vocalized. It seems that the codex has not been in use for a considerable time. It may have also been exposed to water. In many places the ink of the Greek script which is located, for example, in the left column of the right page has faded and traces of it can be seen on the Arabic text on the right column of the left page. This makes the Arabic, as well as the Greek, difficult, if not impossible, to read. The letter ف has one dot underneath it and is similar to the marghribi *fa*. The letter ق has only one dot above the letter instead of two. There is no justification at the end of the Arabic line. Some lines contain just one word and others have many words which almost overlap with the Greek text on the next column. The separation between the words is inconsistent. Sometimes the words are closely attached together, and on other occasions there are large space-intervals as if one word or even more are missing. There is also no agreement in the distance between the lines. Chapter divisions and titles are normally inserted above or below the text, probably by the same hand. The Arabic script was copied by one scribe. Occasionally the scribe adds alternative words in the margin to what is found in the text. For instance on folio 92r., the scribe adds قطعت (I have chopped off) on the right side margin beside حسمت (I have cut off) found in the text. Also كالفخ (as the snare/trap) added on the right side of folio for كالشركه (as the trap/net). These alternative readings, which are in most cases synonymous, are added by the same hand. They seem to reflect his own linguistic preference against that which he finds in his Arabic exemplar.

This scribal behavior serves as a warning that the text might not be as pure as we would like it to be. Ideally other witnesses would have been consulted during my examination of the Arabic text of this codex, but since microfilms of the Sinai manuscripts *j*[A2] and *j*[A4] (which are the only ones in addition to the collated base to contain the four Gospels)

are still unavailable, my focus was only on the representative manuscript.

I shall now turn to the critical apparatus of the seven manuscripts of family j^{A}.

5.2.1.3. The Test Passages and the Critical Apparatus of Family J^{A}

In addition to the eight test passages (see §12.10.1.1), I have transcribed Matthew 28:1-14 (see §12.10.1.2). This is because manuscript j^{A7} is fragmentary and does not contain any of the eight test passages; only Matthew 18:43-28:14 have survived.

5.2.1.3.1. Reflection on the Test passages and their Critical Apparatus

5.2.1.3.1.1. A close look on each of the witnesses of J^{A}

The table in §12.10.1.3 shows with a high degree of certainty that the texts of j^{A4}, followed by j^{A2} have been linguistically improved. Manuscript J^{A6} is closer to the collated base than j^{A2} and j^{A4}.[111]

As far as j^{A3} is concerned, it is worth noting that this manuscript (a Greek-Arabic codex, which contains the Gospel of Luke, copied in 1043 A.D. and one of the earliest witnesses of this family) seems to have been corrected and its text improved. From Luke 15:11-20 alone, we are able to detect fifteen variations which are not shared with the collated base (j^{A1}), with j^{A4} and j^{A2} (the rest of the witnesses do not contain the text of Luke). This suggests that j^{A3} is less reliable in reconstructing the text of the archetype. Since J^{A3} is a bilingual manuscript, the scribe may have partially corrected his Arabic text against the Greek in the second column.

J^{A5} is the earliest dated manuscript of this subgroup. Unfortunately, only Mark 12:2-16:20 of the Gospels survived. Originally this codex only contained the Gospel of Mark.[112] This suggests that the Gospels in this family have circulated individually. Moreover, manuscript j^{A3} contains Luke only, and j^{A6} most probably contains just Matthew.

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111 The basis of this argument is the two test passages from Matthew. As far as J^{A6} is concerned, only the Gospel of Matthew survived.

112 The colophon, which in this case is at the end of the Gospel of Mark, as well as the size of the spine at the back of the codex, supports the claim that originally this codex contained Mark only and not the four Gospels. Moreover, following the colophon there is a commentary by the "Saint Father Theophilos" (الاب مر توفيل).

The text of j^{A5} has not escaped correction and linguistical improvement, however it is not possible to know to what extent this has happened, especially since Mark 13:5-11 is the only passage transcribed. J^{A5} is certainly a copy of still earlier text(s). The colophon clearly states that the scribe named صلح بن سعد has copied his manuscript from another codex and did it "as far as his capacity and power were able to do so."[113] The colophon suggests that the scribe had carefully and faithfully copied and compared his manuscript with his original, although that may or may not be true. There is no indication, however that he attempted to improve his source. The Arabic idiom "as far as his capacity and power were able to do so" (بحسب الطاقه والامكان) implies that there was no deliberate or conscious effort to change the original. The variations in his text might either have been entered unintentionally or were already in his source. In any case, we can be reasonably certain that the text of j^{A} was in circulation by the tenth century at the latest.

We shall see in the discussion of family j^{C} that by about the tenth century family, *j* was systematically and extensively improved as well as corrected against other text-types. This might indicate that the archetype of this family was produced in the ninth century at the latest.

The last manuscript examined here is the thirteenth century j^{A7}, a fragmentary manuscript that contains Matthew 18:43-28:14. The transcription and collation of Matthew 28:1-14 in §12.10.1.2 indicates that although it is itself relatively late, it might contain one of the *oldest surviving texts* of this family. This is a tentative conclusion since only fourteen verses were examined. The table in appendix one, §12.10.1.4 highlights some of these variations and unexpectedly shows that although j^{A7} is a thirteenth century codex, some of the readings seem to be more authentic than the readings found in the collated base (j^{A1}). For instance عشيه in the collated base is a correction of عشي (j^{A7}); the expression اصباحه (in j^{A7}) is the *lectio difficilio* which the scribe of j^{A1} amended to صباح, and the verb جرى in j^{A7} is probably replaced by سُمع in j^{A1}.

Finally, the two expressions ارباوه and انشر found in Matthew 28 are very archaic. As far as we know the only manuscript which reads ارباوه for "the disciples of Jesus" is h^{5} which, as argued earlier, goes back to *circa* sixth century (see §5.1.5.8 above). These linguistic renderings indicate the archaic nature of this family, but unfortunately, only eleventh century codices have survived.

113 The last section of the colophon states: قوبل بذلك ووافق النسخه التي كتبت منها بحسب الطاقه والامكان والحمد لله كما هو اهله وكتب الخاطي صلح بن سعيد الكاتب (see folio 25).

5.2.1.3.1.2. Some preliminary consideration about the *Vorlage* of the witnesses of J^A

I shall start with the last two manuscripts examined linguistically in the previous section: *j*^A1 and *j*^A7. There are three textual variants in verses 2, 5 and 6 of Matthew 28 (see the table in appendix one, §12.10.1.2):

1. *J*^A1 reads باب القبر. This reading agrees with the Greek L Γ Θ *f*^1.13 33 (and a few others), with Sy^h, and Coptic Bohairic version. *j*^A7 reads only الباب with the Greek A C K W Δ, Syriac Peshitta and Old Latin f h q;
2. In verse 5, *j*^A1 reads المصلوب and *j*^A7 reads الناصري with the Harklean version (but *j*^A7 omits المصلوب and the Harklean version retains it);
3. In verse 6, *j*^A1 reads السيد with A C D L W 0148 *f*^1.13 MT lat sy^(p).h., and *j*^A7 omits with ℵ B Θ 33. 892 (and a few others), as well as the Latin manuscript e, Syriac Sinaiticus and the Coptic versions.

In any attempt to determine which of the two manuscripts represents the authentic textual reading of the archetype, the best way to start, since *j*^A1 is a Greek-Arabic manuscript, is by comparing the Arabic text of *j*^A1 with the Greek in the parallel column. In the first variation, (باب القبر/الباب) the Greek reads ἀπὸ τῆς θύρας τοῦ μνημείου. The second variation (المصلوب/الناصري) reads τὸν ἐσταυρωμένον in Greek. The third variation (omit السيد) reads ὁ Κύριος in Greek.

In all three instances, the Arabic variants of *j*^A1 agree with the Greek in parallel. Had the Arabic readings of *j*^A1 differed from the Greek in the parallel column, one might be able to argue that the reading in *j*^A1 is authentic. In this case, *j*^A1 seems to have corrected his Arabic text against the Greek of the opposite column. Moreover, it is more probable for the scribe of *j*^A1 to add القبر for the expression الباب than for *j*^A7 to omit it (as well as in the third case with the addition of السيد). In the case of the second variant the expression الناصري (*j*^A7) is the *lectio difficilior* and most probably the authentic one.

In conclusion, the thirteenth century *j*^A7 was copied from a very old recension and has escaped consistent corrections and emendations. My analysis suggest that although *j*^A1 is closer to the archetype than other manuscripts of this version, from a *linguistic* point of view, it might have been "corrupted" from a *textual* point of view by being corrected against the Greek found on its opposite column.

Indications in the texts of *j*^A1 and *j*^A7 suggest that various *Vorlagen* may have been the reason for variant readings, a further investigation might reveal (a) *Vorlage(n)*-influence on other manuscript in this family.

The test passages found in appendix one, §12.10.1.1 reveal the following:

1. In Matthew 16:4, j^{A6} adds ورد عليهم الجواب ايضا. This reading agrees, with some minor variations with manuscripts O Σ Φ 291 700.[114] This reading is also found in many of the witnesses of the third subgroup: j^{C}. This addition might show a genetic relationship between j^{A6} and j^{C} (or one of the Greek manuscripts mentioned previously).
2. In Mark 6:15, j^{A4} reads اخرون قالوا ان هو ايليا **اخرون قالوا ان هو ارميا** قال اخرون ان نبيا هو كواحد من الانبيا. The addition of اخرون قالوا ان هو ارميا is puzzling. It might have come directly from the Diatessaron or from one of the witnesses of the subgroup j^{B} (which adds or replace ايليا with ارميا). See below.
3. In Mark 6:20, j^{A2} and j^{A4} replace واذ كان يسمع ما يقول ويصنع with واذ كان يسمع ما فعله. The scribes of j^{A2} and j^{A4} omit يقول, exchange يصنع for فعل, and add the pronoun ه. The omission of يقول shows a textual rather than a linguistic correction. The Greek (as well as Syriac) reads only ἀκούσας (heard) without ما يقول (what he says). The variant, as it is found in j^{A2} and j^{A4}, is a textual correction of a freer translation. This indicates that, at some point, the scribe has consulted either a Greek or Syriac manuscript and corrected his text against it.
4. Mark 13:6 has an important textual variation. The verse reads:[115]
   فان كثيرين سياتون على اسمى قايلين اني انا المسيح فيظغون كثيرين
   The expression المسيح (ὁ Χριστὸς) is found only in j^{A1} and agrees with the following manuscripts: W Θ f^{13} 543. 28. 61. 91. 115. 255. 299. 565. 579. 700. 1071 *b c g*² *l vg*(sometimes) Cop.sa.bo. Geo.B Arm. Cyp.
   Manuscripts j^{A2}, j^{A4} and j^{A5} replace المسيح with انا and read فان كثيرين سياتون على اسمى قايلين اني انا انا فيظغون كثيرين (…’Ἐγώ ϵἰμι…) and follow most Greek manuscripts (as well as Syriac). It is somewhat difficult to ascertain which reading is the authentic one; two hypotheses present themselves. Either the scribe of j^{A1} has introduced ὁ Χριστὸς to his text because of textual or explanatory motives, or it was originally present, then later omitted by a scribe as a result of correcting his text against either the majority Greek or the Syriac versions. The fact that the Greek, which is parallel to the Arabic in j^{A1}, omits ὁ Χριστὸς and in this way disagrees with the Arabic of the next column, argues that the expression المسيح in j^{A1} is most probably the authentic reading. It is hardly justifiable to have spontaneously introduced it to the text when it is omitted in his Greek parallel. It is

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114 Manuscripts O Σ read και αποκριθεις ο Ιησους ειπεν. Manuscripts 291 and 700 omits ο Ιησους. Manuscript Φ reads δε αποκριθεις ειπεν αυτοις, (Cf. Legg, *Novum Testamentum Graece, ad loc.*).

115 "For many shall come in my name, saying, I am the Christ and shall deceive many."

more likely that it was in his Arabic exemplar. Later scribes omitted it to agree with most Greek witnesses.

5. In John 18:20 *j*A1 and *j*A2 read ...فاجابه يسوع (and Jesus answered him…). This reading agrees with the Greek witnesses. Manuscript *j*A4 reads instead فقال له يسوع (and Jesus said to him). This reading agrees with the Peshitta (ܘܐܡܪ ܠܗ ܝܫܘܥ). This appears to be a case of one manuscript being influenced by the Syriac and another by the Greek. In the case of *j*A4 there seem to be a consistent agreement with the Syriac.[116]

5.2.1.4. Conclusion

There is enough evidence to claim that the subgroup *j*A was in circulation by the tenth century at the very latest. This version circulated as individual Gospel and as four Gospels together. *J*A5 was copied in 1025 A.D. (the earliest dated text of this family) from a much earlier recension. All the surviving witnesses of this subgroup had been subject to mild stylistic improvements and also for some, if not all, textual corrections. Manuscript *j*A1 is a good example of a manuscript which has preserved a good text linguistically but has been corrupted textually. Manuscript *j*A3, which is relatively old, has been corrected both stylistically and textually. Manuscript *j*A7 of the thirteenth century seems to have preserved the best representation of the archetype. However, only Mathew 18:43-28:14 survived and only Mt 28:1-14 was possible to be examined. Some of the terms used in this subgroup are archaic and remind us of family *h.*

The *Vorlage* of this family will not be treated here. It will be investigated after the third subgroup (i.e. *j*C). Now we turn to the second subgroup (*j*B) whose text is based on family *j*A, but was later corrected and stylistically improved.

116 Not only in John 18:20 does the Arabic of *j*A4 agree with the Peshitta but also in verse 22, 26 and 27. In verse 22, *j*A4 introduces the word خد possibly because of Syriac influence ܚܕܗ. In addition عظيم (ܪܒ – found in the Peshitta and the Sinaiticus) is used instead of رييس (ܪܒܐ / <u>ἀρχιερέως</u>) (as well as in verse 26). Moreover, in verse 27 شمعون (ܫܡܥܘܢ – as found in the Peshitta and the Sinaiticus) is used instead of بطرس (Πέτρος).

5.2.2. Subgroup J^{B}

5.2.2.1. A Review of Previous Works

5.2.2.1.1. What do Scholars know about the Manuscripts of J^{B}?

Guidi was the first scholar to discover that the manuscripts identified as Vatican, Borg. Ar. 71 (previously K. II, 6), Vatican, Vatican, Ar. 467, Leiden, University Library, Cod. 225 Scaliger (Guidi gives the catalogue number: Or. 2376) and Leiden, University Library, Cod. 1571 (catalogue number Or. 2377) contain the same Arabic version and should be grouped together.[117]

Peters added one manuscript to this family: Codex Asiat. Museum Lenigrad D226.[118] This manuscript is not included in the ALAGM as it is in St. Petersburg's Library.

Graf adds another manuscript to this group: Oxford, Bodleian Library, Bodl. 299. This codex, as we will see below, is among the manuscripts of the subgroup j^{C} and not j^{B}.

Until 2002, only six manuscripts were known of this family (five for the subgroup j^{B}). Valentin wrote an insightful article on the Arabic manuscripts of St. Catherine, and indicates that fourteen Sinai manuscripts can be added to the above list. The fourteen manuscripts are: Sinai, Ar. 69, 80, 82, 84, 89, 90, 91, 92, 94, 95, 103, 104, 106 and 114, bringing the total number of manuscripts in this subgroup to nineteen.

Through my research I came across *forty manuscripts* of the same text of j^{B} (excluding the St. Petersburg's codex), and it is likely that more exist in other library collections. This indicates the widespread use of this version and the important role that it has played in the Arabic-Christian tradition and history.

Before I present a table showing these forty manuscripts, I shall summarize previous scholarly work on the *Vorlage* of this version.

5.2.2.1.2. Scholarly discussion over the *Vorlage* of family J^{B}

5.2.2.1.2.1. Guidi

Guidi asserts, after examining Mt 1:18-25 from the four manuscripts he referred to in his monograph (see above), that this version is translated from Greek. Moreover, he was able to see a genetic relationship be-

117 Guidi, *Traduzioni*, 11.

118 Peters, „Proben," 188.

tween these four manuscripts and Vatican, Borg. Ar. 95 (family *a* in this study), and concluded that this version is a stylistic revision of the text of Vatican, Borg. Ar. 95.[119]

5.2.2.1.2.2. C. Peters

Peters, however, could not disagree more with Guidi and argues for a Syriac *Vorlage* instead of a Greek.[120] In support of his argument he gave the following four examples (extracted from Leiden, University Library, Cod. 225 Scaliger (Or. 2376), Leiden, University Library, Cod. 1571 (Or. 2377) and Asiat. Museum Leningrad D 226):

1. Luke 2:43 reads وتمت ايام العيد. The addition of العيد is only found in the Syriac Sinaiticus, which reads ܘܟܕ ܫܠܡܘ ܝܘܡܬܐ ܕܥܐܕܐ.[121]
2. Mt. 3:3 reads صوت ينادي. Peters suggests that the verb ناد (to call instead of cry out) is closer to the Syriac ܩܪܐ and more precise than the Greek βοάω.
3. In John 3:3, 5 the expression الانسان translates the Syriac ܐܢܫ better than the Greek τις.
4. John 4:1 reads انه قد اتخذ تلاميذ كثيره ويعمد ازيد من يوحنا. Peters points out that the reading كثيره....ازيد follows the Syriac ܣܓܝܐܐ.....ܝܬܝܪ ܡܢ more closely than the Greek πλείονας.....ἢ.

The four examples presented by Peters are insufficient to argue for a Syriac *Vorlage.* The first example, where the Arabic adds العيد, does not necessarily follow the Syriac Sinaiticus. The Arabic and the Sinaiticus readings could possibly have converged independently. The expression καὶ τελειωσάντων τὰς ἡμέρας is to a certain extent ambiguous and the addition of العيد in the Arabic translation does not necessarily have to be genetically related to the Syriac Sinaiticus. This independent convergence can also be applied on the third example above. The fourth example is similar. The Arabic reads ازيد من (ܝܬܝܪ ܡܢ) which can also be perceived as an internal linguistic necessity rather than imitating the Syriac *Vorlage*. The Greek verb βοάω in the second example given by Peters could also mean "to call" and the argument for a Syriac *Vorlage* is thus mere postulation.

Here again the key feature arguing for a Syriac *Vorlage* is *consistency* in the manuscript in favour of Syriac instead of Greek. The issue gets more complicated when Peters points out that this version has been corrected against the Greek at a later stage. He puts it as follows:

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119 Guidi, *Traduzioni*, 11-12.

120 Peters, „Proben," 188-211.

121 Ibid., 189-190.

> Hat es nach dem Gesagten als gesichert zu gelten, dass der arabische Text letzlich auf eine syrische Vorlage zurückgeht, so ist andererseits nicht zu verkennen, dass er späterhin eine starke Überarbeitung nach griechischem Evangelientext erfahren hat[122]

Furthermore, Peters suggests that this revision is not a single revision but rather a gradual process conforming it to the Greek *Vorlage.* He argues that

> Diese Annäherung an die „Graeca veritas“ geschah aber [....] nicht in einem einmaligen Akt der Überarbeitung, sondern offenbar in einem allmählichen, stufenweise fortschreitenden Prozess.[123]

If Peters is correct in his assessment that j^{B} represents a progressive revision against the Greek, then the factor of consistency becomes less obvious and wider passages need to be consulted in order to achieve convincing conclusions about the *Vorlage* of this version.

Peters presents another example to support the progressive revision against the Greek. In Luke 1:28 Leiden, University Library, Cod. 1571 (Or. 2377) reads السلام عليك يا ممتليه نعمه ربنا معك with the Syriac ܫܠܡ ܠܟܝ ܡܠܝܬ ܛܝܒܘܬܐ ܡܪܢ ܥܡܟܝ against the Greek Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.

Leiden, University Library, Cod. 225 Scaliger (Or. 2376) reads السلام عليك ايتها المنعم عليها ربنا معك to follow the Greek κεχαριτωμένη (instead of the Syriac ܡܠܝܬ ܛܝܒܘܬܐ). The scribe of Cod. 225 Scaliger corrected نعمه ممتليه against the Greek but retained عليك and ربنا uncorrected. Furthermore Peters gives another three examples of a similar nature.[124]

These examples adequately demonstrate progressive revision against the Greek. Therefore, a selection of a representative manuscript presents some difficulties. Is there, among the forty manuscripts of this subgroup, one codex which has not been revised against the Greek? Adding to the difficulties in selecting a representative manuscript, the few examples presented by Peters show that the process of correcting this text against the Greek does not seem to have been thorough and systematic (as the case with Luke 1:28 above) but occasional and sporadic. One passage from a particular manuscript might show a closer text to the archetype than the others, but this does not necessarily mean that a similar verdict would be reached from another passage. It could be that when a different passage is analysed, different results might emerge.

122 Ibid., 190.

123 Ibid., 190-191.

124 Lk 1:35; Jn 19:32; Lk 4:1 (See, ibid., 192).

These warnings will be taken into consideration in the study of the *Vorlage* of this manuscript. Since it is necessary to select a representative manuscript, codex Sinai, Ar. 106 was chosen, not because it preserved the closest *text* to the archetype, an issue which requires a more in-depth study, but because it is the earliest dated manuscript of this version and contains the four Gospels.

5.2.2.1.2.3. Vööbus

Vööbus examined Mt 2:13 and 7:25 from codex Sinai, Ar. 82 (which has a similar text as j^{B}) and argues that the *Vorlage* of this version is the *Vetus Syra.* Unfortunately he does not provide us with evidence. He only refers to the verb جرت in Mt 7:25 (وجرت الانهار) to argue that this reading goes back to the Diatessaron.[125] Nevertheless, the Arabic idiom وجرت الانهار (and streams flowed) adequately translates either the Greek καὶ ἦλθον οἱ ποταμοὶ or the Syriac ܘܐܬܘ ܢܗܪܘܬܐ. There is no need to search elsewhere for its *Vorlage.* In summary, Vööbus' argument in favor of Old Syriac *Vorlage* does not appear justified.

5.2.2.1.2.4. Valentin

Valentin studied the text of Matthew 28 in depth and reached the following conclusion: "Dans l'ensemble, noter chapitre (*Matth.* 28) a été bien assimilé au texte byzantin et ne garde pour ainsi dire aucune trace de son passé syriaque."[126] As for Sinai, Ar. 106 (the representative text of j^{B} in this study) he points out that

> Dans l'ensemble, la tradition représentée par le Sinaï 106 semble suivre d'assez près le texte byzantin, du moins pour ce chapitre (nos collations nous ont en effet montré que ce n'est pas toujours le cas).[127]

This conclusion did not stop Valentin looking further in the manuscripts for Syriac (or using his word "occidentals") renderings. He refers to the following:

1. Mt 1:17 الى مجي المسيح: The addition of مجي is also found in the Latin codex k. Valentin suggests that this variant might have existed in one of the manuscripts of the Vetus Syra, which is now missing.[128] However, Valentin did not consider the possibility of a coincidental convergence with the Latin text. The addition of the expression مجي

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125 See Vööbus, *Early Versions,* 282-3.
126 Valentin, "Les évangéliaires arabes," 452.
127 Ibid., 453.
128 Ibid., 454.

might have been added as an explanatory to the text and not necessarily on a textual ground.

2. Mt 1:18 the omission of τῆς μητρὸς αὐτοῦ: Valentin points out that this reading is omitted in Sinai, Ar. 80 and agrees with the Latin column of Codex Bezae.[129]
   Here, Valentin seems to have spotted an important variant. We should not however eliminate the possibility that the three letters امه might have been accidentally omitted by the copyist. It is worth asking whether we find *consistent Latin influence* in this manuscript. If not then these convergences should be seen as coincidental.
3. Mt 1:24 the addition of the pronoun ه in من نومه (as found in Vatican, Borg. Ar. 71, Sinai, Ar. 69 and Sinai, Ar. 106). This reading according to Valentin follows the Syriac and not the Greek.[130]
   Once again we should not eliminate the possibility that the Arabic might have come to agree with the Syriac independently. Arabic is a Semitic language and, as with the Syriac,[131] a possessive pronoun might be added in the process of translation without necessarily witnessing a possessive in its *Vorlage*. If this is the case then it is perfectly possible that the scribe was translating from Greek and his Arabic reading converged with the Syriac.
4. Mt 2:20 فان الذي يطلب نفس الصبي قد مات (Sinai, Ar. 80). According to Valentin, the singular verb in Arabic is only attested in Latin and in Persian. Thus, he argued that this attestation explains an indirect witness of a variation found in the Syriac version.[132]
   This is less probable. It seems to be more likely, however, that the Arabic scribe has used the "singular" to match it with "Herod" in the immediate context. In verse nineteen we read: "After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt" and verse 20b "for those who were trying to take the child's life are dead." The *number* disagreement in the text (Herod died/ those who….are dead) has simply been harmonized by the scribe of Sinai, Ar. 80. It does not seem proper to use this variation to argue for an indirect Syirac *Vorlage* through a Latin or Persian medium, when its presence is justified by the immediate context. Moreover, not a single surviving Greek or Syriac reading supports this variation.[133]

129 Ibid.

130 Ibid., 455.

131 See Williams, *Early Syriac Translation Technique,* 67-132.

132 Ibid.

133 In addition to the examples mentioned above, Valentin pointed to Mt 12:9 and Mk 6:48, 51 where a plural is used instead of a singular to attest a Syriac instead of a Greek reading. Moreover, he referred to the Syriac particle ܕ and the Greek οτι to ar-

5.2.2.2. Conclusion about the *Vorlage* of this Version

Very little is known about the *Vorlage* of this version. Guidi's argument for a Greek *Vorlage* was refuted by Peters in 1936. The latter seems to favour a Syriac origin revised later by the Greek. The examples presented by Peters seem to bear some good evidence. Vööbus' allegation of an Old Syriac *Vorlage* still needs to be substantiated. Valentin's collation of Matthew 28 shows that the Arabic text is translated from Greek. He presents insufficient examples in favour of a Syriac/occidental *Vorlage*.

I suggest that before presenting examples of this type, one should be acquainted with the characteristics and tendencies of the Arabic language (some of which are shared with the Syriac language). Accordingly one will be able to identify readings which are more or less likely to converge coincidentally with the Syriac (or other versions). For instance, as seen above, additions of "possessive pronouns" can be misleading. The key factor in determining a genetic relationship between an Arabic version and any *Vorlage* is the consistency in that manuscript. This is sometimes possible to detect, but not always. We shall return to the *Vorlage* dilemma later in the body of this study.

I will now move to a list of the manuscripts followed by a reflection on the Critical Apparatus of j^{B}.

5.2.2.3. The Manuscripts of Family j^{B}

Sigla	Ms Number	Passages collated	Date
j^{B1}	Sinai, Ar. 106	TP	1056
j^{B2}	Sinai, Ar. 69	TP	1065
j^{B3}	Vatican, Borg. Ar. 71	TP (excluding John 18:19-27)	11^{th}
j^{B4}	Leiden, University Library, Cod. 225 Scaliger	TP	1179
j^{B5}	Berlin, Staatsbibliothek, WE. 184	TP	1187/8
j^{B6}	Oxford, Bodleian Library, Marsh 575	TP	1256
j^{B7}	Sinai, Ar. 103	TP	1257

gue in favour of a Syriac origin. But these slight variations are insufficient to argue for a Syriac *Vorlage*.

Sigla	Ms Number	Passages collated	Date
*j*B8	Sinai, Ar. 94	TP	1262
*j*B9	Sinai, Ar. 84	TP	1262
*j*B10	Sinai, Ar. 95	TP	1272/7
*j*B11	Sinai, Ar. 90	TP	1281
*j*B12	Sinai, Ar. 104	TP	1281
*j*B13	Sinai, Ar. 89	TP	1285
*j*B14	Sinai, Ar. 110	TP	1286
*j*B15	Sinai, Ar. 82	TP	1287
*j*B16	Sinai, Ar. 91	TP	1289
*j*B17	Leiden, University Library, Cod. 1571	TP	1331
*j*B18	Jerusalem, Orthodox Patr., Ar. 72	TP (excluding John 18:19-27)	14/15th
*j*B19	Sinai, Ar. 80	TP	1479
*j*B20	Sinai, Ar. 92	TP (excl. Mt 7:15-20 and Jn 18:19-27)	15th
*j*B21	Vatican, Ar. 467	TP	17th
*j*B22	Sinai, Ar. 77	TP	13th
*j*B23	Sinai, Ar. 78	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	13th
*j*B24	Sinai, Ar. 79	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	1319
*j*B25	Sinai, Ar. 81	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	1323
*j*B26	Sinai, Ar. 83	Mt 16:1-4; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	13th
*j*B27	Sinai, Ar. 86	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	14th
*j*B28	Sinai, Ar. 87	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	1478
*j*B29	Sinai, Ar. 88	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	1290
*j*B30	Sinai, Ar. 93	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	13th
*j*B31	Sinai, Ar. 99	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	1286
*j*B32	Sinai, Ar. 100	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	13th

Sigla	Ms Number	Passages collated	Date
j[B33]	Sinai, Ar. 105	Mt 16:1-4; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	1312
j[B34]	Sinai, Ar. 108[134]	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15	13th
j[B35]	Sinai, Ar. 109	Mt 7:15-20; Mk 13:5-11; Lk 8:9-15; Jn 6:30-35	13th
j[B36]	Sinai, Ar. 111	Mt 7:15-20; Mt 16:1-5; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	13th
j[B37]	Sinai, Ar. 113	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 6:30-35	12th
j[B38]	Sinai, Ar. 114	Mt 7:15-20; Mk 6:14-20; Lk 8:9-15; Jn 18:19-27	1239
j[B39]	Birmingham, Mingana, Chr. Ar. Add. 222	Mt 9:18-35	14th
j[B40]	Birmingham, Mingana, Chr. Ar. Add. 124	Mt 9:9:17	1000[a]

5.2.2.4. Critical Apparatus of Family J[B]

In addition to the eight test passages (see appendix one, §12.10.2.1), two paragraphs from two different fragments (which do not contain any of the test passages) were transcribed and collated: The first is Matthew 9:19-35 from *j*[B39] (a fragmentary manuscript of the 14th century), and the second is Matthew 9:9:17 from *j*[B40] (a fragment from about 1000 A.D.). Manuscript *j*[B40] is the earliest fragment of this family *j* (see appendix one, §12.10.2.2).

5.2.2.4.1. General Remarks

Most of the variants mentioned in the critical apparatus (appendix one, §12.10.2.1) are linguistic and stylistic; only a few might be considered textual. None of the manuscripts examined seem to have been systematically corrected against a *Vorlage* different from the original. Below are some of the variants which are textually significant:

1. Mt 16:2: *j*[B1] reads فقال لهم and *j*[B36] فاجابهم مخاطبا. *j*[B1] agrees with the Syriac Curetonian.

134 The text of the Gospel of John belongs to the subgroup *j*[C] (see 5.2.3.3 below).

2. Mt 16:3a: manuscript $j^{B1(correction), 8\text{-}16, 18, 19, 21, 22, 26, 33, 36}$ add يا مرايين. This addition agrees with the Peshitta (as well as a few Greek manuscripts O Σ Π Φ etc).
3. Mt 16:3b: j^{B1} reads تستطيعون (δύνασθϵ) and j^{B36} تفهموا (συνίϵτϵ). j^{B36} follows manuscripts S Ω 118 209 4 213 270 etc.[135]
4. Mt 16:4: j^{B1} reads ورد عليهم الجواب ايضا. $j^{B11, 13, 14, 15, 16, 18, 19, 26, 33, 36}$ omit this reading. j^{B1} agrees (with some degree of variations) with the Greek manuscripts O Σ Φ 291 700.
5. Mark 6:15: $j^{B2\text{-}7, 37}$ read اخرون قالوا **ارميا** instead of اخرون قالوا ايليا. The reading ارميا might have come from the Diatessaron which reads واخرون كانوا يقولون ان ايليا ظهر واخرون ارميا...[136] A similar reading is also found in j^{A2} above.
6. Mark 6:16: j^{B1} reads يوحنا المعمدان. The addition of المعمدان seems only to be found in the Diatessaron. $j^{B2\text{-}6, 17, 32}$ omit this reading.
7. Mark 13:9a: j^{B1} reads الى المجامع والمحافل and $j^{B8\text{-}10, 12, 16, 22}$ add تضربون (وفي المحافل تضربون). In addition, j^{B35} reads المحافل وفي المجامع تضربون. The omission of تضربون in j^{B1} is puzzling. It might follow either the Syriac Sinaiticus or the Diatessaron. Both omit تضربون. However, The Arabic Diatessaron and Sinaiticus read slightly differently. The former reads الى الجماعات والحبوس and the latter ܠܟܢܫܐ ܘܠܒܝܬ ܟܢܘܫܬܐ (instead of الى المجامع والمحافل).
8. Mark 13:9b: j^{B1} reads الولاه والملوك and follows the Greek ἡγϵμόνων καὶ βασιλέων. $j^{B11, 13\text{-}15, 18, 19}$ read الملوك والولاه and follows the Syriac ܡܠܟܐ ܘܗ̈ܓܡܘܢܐ.
9. Luke 8:15: $j^{B8\text{-}10, 12\text{-}16, 19, 21}$ add من له اذنان يسمع (تسمع) فليسمع. This reading is supported by the Greek manuscripts 229(c) 265 349 903 954 1195. And also in the Palestinian Syriac Lectionary. It reads ܡܢ ܕܠܗ ܐܕܢܝܢ ܕܫܡܥܢ ܢܫܡܥ. Codex B of the Palestinian Syriac Lectionary adds ܥܠܡ.[137]
10. John 18:20: j^{B1} reads فاجابه. $j^{B8, 10, 12, 16, 22, 38}$ add ايسوع. The omission of ايسوع has no textual support. The verb اجاب follows the Greek. The Syriac has ܐܡܪ.
11. John 18:23: j^{B1} reads اجابه ايسوع. $j^{B4, 6, 17}$ add وقال له and follows the Syriac Peshitta.
12. Mt 9:26: j^{B1} reads البلاد. The Syriac has ܐܪܥܐ which could mean country, earth, or ground. j^{B39} reads الارض and possibly follows the Greek γῆν.

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135 See Legg, *Novum Testamentum Graece, ad loc.*

136 See Marmardji, *Diatessaron de Tatien*, 170.

137 See Lewis and Gibson, *the Palestinian Syriac Lectionary*, 104.

13. Mt 9: 33: *j*[B1] omits الاصم and has no textual support. *j*[B39] has ونطق الاصم and agrees with the Syriac and Greek.
14. Mt 9:32: *j*[B1] reads وبعد ذلك and *j*[B39] reads correctly وبعد خروجهم. *j*[B1] has no textual support.
15. Mt 9:9a: *j*[B1] omits ومن هناك (ἐκεῖθεν) and follow the Greek 01* L *pc* bo(ms). It could also possibly be a scribal mistake. *j*[B40] reads ومن هناك.
16. Mt 9:9b: *j*[B1] reads على العشر and follows the Greek (ἐπὶ τὸ τελώνιον), *j*[B40] reads مع اصحاب المكس and follows the Syriac ܒܝܬ ܡܟܣܐ.
17. Mt 9:10: *j*[B1] reads عشارين كثيرين وخطاه and follows the Greek (πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ). *j*[B40] reads عشارين وخطايين كثير and follow the Syriac ܡܟܣܐ ܣܓܝܐ̈ܐ ܘܚܛܝ̈ܐ.
18. Mt 9:11: *j*[B1] reads لماذا ياكل معلمكم مع **الخطاه والعشارين**. Both Greek and Syriac read μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν.
19. Mt 9:13: *j*[B1] reads ما هو (= Greek τί ἐστιν) *j*[B40] reads ماذا (possibly from Syriac ܡܢܘ).
20. Mt 9:15: *j*[B1] reads ينوحوا (πενθεῖν) and *j*[B40] ان يصومون with the Peshitta (ܠܡܨܡ).
21. Mt 9:17: *j*[B1] reads والا تفزرت الزقاق وانهرق الخمر. The Greek reads δὲ μή γε, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται. The Arabic reading omits καὶ οἱ ἀσκοὶ ἀπόλλυνται and lacks textual support. *j*[B40] ليلا ينشق فيذهب الخمر [وتهلك] الزقاق. Manuscript 40 follows either the Greek or the Syriac Peshitta (ܘܐܠܐ ܡܨܛܪܝܢ ܙܩ̈ܐ ܘܚܡܪܐ ܡܬܐܫܕ ܘܙܩ̈ܐ ܐܒܕܝܢ - otherwise, the skins burst, and the wine is spilled, and the skins are destroyed). It could possibly be that the *j*[B1] is a stylistic correction of *j*[B40] and thus unintentionally dropped the phrase καὶ οἱ ἀσκοὶ ἀπόλλυνται.

Peters seems to be correct in arguing for more than a few Diatessaron readings in this version. Moreover, readings from the Vetus Syra and Palestinian Syriac Lectionaries are also present. A systematic and thorough investigation into the textual variants of this version has not yet been undertaken.

Manuscript *j*[B40] which, according to A. Mingana, was copied around 1000 A.D. needs careful attention here, especially when we come to study the *Vorlage* of this version. It is the earliest witness of this family and closer to the Syriac Peshitta than the representative manuscript. We will return to this argument after we have examined the third subgroup (*j*[C]).

5.2.3. Subgroup J^C

5.2.3.1. The Manuscripts of J^C

Five manuscripts are allocated to this family. The table below shows the manuscript number, the siglum for each manuscript, and the Biblical passages collated. Sinai, Ar. 76 (hereafter: *j*^C1) will be the collated base. Its text is complete, accessible and legible.

j^C1	Sinai, Ar. 76	13th	TP
j^C2	Jerusalem, Orthodox Patr., Ar. 103	12th(a)	TP
j^C3	Oxford, Bodleian Library, Bodl. 299	1564	TP
j^C4(John)	Sinai, Ar. 108	13th	Jn 6:30-35; 18:19-27
j^C5	Milan, Biblioteca Ambrosiana, E. 95	??	Mt 1:18:25

5.2.3.2. A Review and Assessment of Previous Works

Once again, Guidi was the first to point out that the three codices Milan, Biblioteca Ambrosiana, E. 95 (Or. 92), Oxford, Bodleian Library, Bodl. 299 (referred to in Guidi and Graf's works as: Nicoll 15), and Oxford, Bodleian Library, Marsh 575 (Uri 29) are three copies of the same version. Guidi did not seem to have access to the manuscripts but had based his theory on a few verses copied for him by a friend called "Ceriani".[138] Moreover, Guidi published Matthew 1:18-25 and argued that the text of this version is very close to the Melkite text found in Vatican, Borg. Ar. 71 (Guidi uses the old shelf-mark: K. II 6), Leiden 2376, Leiden 2377 and Vatican, Ar. 497 (a typing mistake for 467),[139] but presented it in a more elegant and stylistically improved manner.[140]

In 1944 Graf refers to the same manuscripts in his monumental monograph and agrees with Guidi that this version is a stylistic revision of the Melkite version[141] (subgroup *j*^B).

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138 Guidi, *Traduzioni*, 28.

139 In this work, Vatican, Borg. Ar. 71, Leiden 2376 (Cod. 225 Scaliger), Leiden 2377 (Cod. 1571) and Vatican, Ar. 467 belong to family *j*^B. See §5.2.2.3 above.

140 Guidi, *Traduzioni*, 28.

141 Graf, *Geschichte*, 148-149.

In 2003, Valentin added two manuscripts to Guidi's three codices. They are Sinai, Ar. 76 and Jerusalem, Orthodox Patr., Ar. 103. Valentin went on to challenge the relationship between this version and the Melkite one and declares that

> nous hésitons a suivre no devanciers [Guidi and Graf] qui voyaient dans cette version une révision stylistique de celle qui précède [the Melkite – subgroup j^{B} in this study], tant les différences sont grandes.[142]

Valentin's disagreement is based on the differences "de style comme de vocabulaire" which "nous paraissent importantes."[143]

However:

1. The difference in style between the two versions, as argued by Valentin (for the purpose of refuting Guidi's claim), perfectly supports Guidi's argument that this version is a stylistic revision of the Melkite version.
2. Valentin seems to build his conviction mainly on the text of Matthew 28. Let us compare, for the sake of argument, the text of Mark 6:14-20 as it is found in Sinai, Ar. 76 (which Valentin depends on heavily – subgroup j^{C}), Sinai, Ar. 106 (the representative of the Melkite version – subgroup j^{B}) and Venice, Gr. 539 of subgroup j^{A}:

Venice, Gr. 539 (j^{A1})	Sinai, Ar. 106 (j^{B1})	Sinai, Ar. 76 (j^{C1})
14فبلغ هيرودس الملك لان اسمه صار ظاهرا فقال ان يوحنا الذي يعمد قد اقيم من بين الموتى ولذلك القوي تجترح به	14 فبلغ هروذس الملك خبر ايسوع لان اسمه صار ظاهرا فقال ان يوحنا المعمدان قد قام من الموتى فلذلك القوى تجترح به	14 فبلغ هيرودس الملك خبر ايسوع لان اسمه صار ظاهرا فقال ان يوحنّا المعمدان قد أُقيم من الموتى فلدلك القوى تجترح به
15 اخرون قالوا ان ايلياس هو اخرون قالوا انّ نبيا هو وكواحد من الانبيا	15 اخرون قالوا ايليا هو اخرون قالوا نبياً هو كواحد من الانبيا	15 وقال اخرون انه ايليا وزعم اخرون انه نبيّا كاحد الانبيا
16 وسمع هيرودس فقال ان يوحنا الذي حسمت[144] انا راسه هذا هو هو انبعث من بين الاموات	16 وسمع هيروذس فقال ان يوحنا المعمدان الذي قطعت انا راسه هو قد قام من الموتى.	16 فلما بلغ هيرودس ذلك قال انّ يوحّنا الذى قطعت انا رأسه هو الذى قد انبعث من الاموات

142 Valentin, "Les évangéliaires arabes," 463.

143 Ibid., 459.

144 In the margin there is قطعت.

Venice, Gr. 539 (*j*A1)	Sinai, Ar. 106 (*j*B1)	Sinai, Ar. 76 (*j*C1)
17 لان هروذس هو كان وجه وقبض على يوحنا وسلّه في الحبس من اجل هروذياس امراه فيلبس اخيه لانه تزوجها	17 لان هروذس كان قد وجه فقبض على يوحنا فشده في الحبس من اجل هيروذيا امراه اخيه فيلبس لانه تزوجها.	17وذلك ان هيرودس كان قد وجّه فقبض على يوحّنا وشدّه في الحبس من اجل هيرواديا ضه امراه فيلبس اخيه لانّه تزوجها.
18 وكان يوحنا قد قال لهروذس انه ليس يحل لك ان [تتخذ] امراه اخيك	18 وكان يوحنا قد قال لهيروذس ليس يحل لك ان تتخذ امراه اخيك	18 وكان يوحنّا قد قال لهيرودس ليس يجوز لك ان تتخذ امراه اخيك
19 فاما هروذياس فاحتفظها[145] ذلك عليه وارادت ان تقتله فلم تستطع	19 فكانت هروذيا تتواعده وارادت قتله فلم تستطيع	19 وامّا هيروديا ضه فحنقت عليه وارادت تقتله فما تمكنت
20 لان هروذس كان يخاف يوحنا اذ علمه [امرا] عدلا قديسا ثم وضع عليه [الرصد] واذ كان يسمع ما يقول ويصنع كثير و[يستلذ] اذ كان يسمع	20 لان هروذس كان يخاف يوحنا لانه كان يعلم انه رجل بار قديس وكان يسمع منه ويعمل بقوله	20 لان هيرودس كان يوقر يوحّنا لانّه كان يعلم انه رجل بارّ وقدّيس وكان يحفظه ويسمع منه كثيرا ويقبل قوله.

The strong verbal agreement between the three texts, which represent the three subgroups and Mark 6:14-20, is just one example of many in favour of this close relationship. This will become even more evident, when the eight test passages are compared and collated against each other later in this study. The phylogenetic software used to examine the genetic relationship between these manuscripts in Chapter Nine will also support this claim.

The major difference between Guidi, Graf and Valentin and my study is that Guidi, Graf and Valentin were working with a limited number of manuscripts which belong to only two subgroups. Guidi and Graf argue that the second (*j*C in this study) is a stylistic improvement of the first (*j*B), but Valentin disagrees. This study not only presents new witnesses for each of the two subgroups (as well as correcting misplaced ones), but also introduces a third subgroup (*j*A) which is the earliest and linguistically closest to the archetype. In comparing texts from the three subgroups it becomes clear, as stated earlier, that the subgroup *j*C is certainly a revision of a previous text, but which text? The text of *j*B (as Guidi and Graf argue) or of *j*A? The table of Mark 6:14-11 above indicates that the revision (in the text of *j*C) seems to be

145 In the margin there is اغضبها.

based on texts from both subgroups: j^{A} and j^{B}. Readings from both j^{A} and j^{B} are present in j^{C}.[146] This leads me to conclude that the scribe who prepared the revision (as found in j^{C}) had either a mixed text of j^{A} and j^{B} or that he had a copy of each. This claim is especially true for Matthew chapter 28 (the chapter collated by Valentin). When this chapter is compared with texts from both subgroups (j^{A} and j^{B}), it becomes evident that j^{C} is dependent on both, and the relationship between the texts of the three subgroups even more certain.

Lastly it is worth noting, based on the collation of the eight test passages from the Gospels, that as the text of subgroup j^{C} progresses to the end of John, the resemblance between it and j^{B} in particular increases. This suggests that Matthew might have been more stylistically improved than the other Gospels, and Valentin was unfortunate in selecting a chapter from Matthew as the mile stone for his argument.

5.2.3.3. A Few Remarks on the Witnesses of J^{C}

As mentioned previously, Guidi refers to three manuscripts of this subgroup: Milan, Biblioteca Ambrosiana, E. 95 (Or. 92); Oxford, Bodleian Library, Bodl. 299; and Oxford, Bodleian Library, Marsh 575 (Uri 29). Graf follows Guidi's claim and Valentin adds Sinai, Ar. 76 and Jerusalem, Orthodox Patr., Ar. 103. I believe the Marsh 575 is misplaced and should be with the subgroup j^{B} (see §5.2.2.3 above). To this subgroup I add Sinai, Ar. 108 copied in the thirteenth century. This manuscript was not microfilmed by the Library of Congress in 1949-50. I examined it during my visit to St. Catherine's Monastery in Sinai. The Gospel of Matthew, Mark, and Luke contain the text of j^{B}, but John contains the text of j^{C}. Here, the test passages of John are only collated, since they have the same text as j^{C}.

Since Valentin has given a concise description of Sinai, Ar. 76 (j^{C1}), there is no need to repeat it here.[147] This manuscript lacks its last few folios (it ends on John 20:1), but is otherwise complete. The text is available on microfilm and is legible. It is a thirteenth century manuscript, thus one of the earliest of this subgroup. Codex Jerusalem, Orthodox Patr., Ar. 103 (j^{C2}) was, according to Cheikho, Clark and Graf copied in about the twelfth century, however Valentin could not decide between the twelfth and thirteenth century. I am in favor of a thirteenth century date. But since access to the physical manuscript was not al-

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146 See for example اقيم in verse 14, and انبعث and الاموات in verse 16 in which j^{C} agrees with j^{A} against j^{b}. and شده and سله in verse 17 in which j^{C} agrees with j^{B} against j^{A}.

147 Valentin, "Les évangéliaires arabes," 459.

ways possible (for a much closer examination) it has been left *circa* twelfth century.

5.2.3.4. The Text and the Critical Apparatus of the Subgroup J^{C}

The eight test passages are found in appendix one, §12.10.3.1. Since access to j^{C5} was not possible, I used the text of Matthew 1:18-25 transcribed by Guidi (of j^{C5}). I collated it against j^{C1} (see appendix one, §12.10.3.2). Some remarks about the affinities of the witnesses follow.

5.2.3.4.1. A Reflection on the Witnesses in the Critical Apparatus

Guidi suggests that this family presents a more elegant version and its text seems to have been revised and stylistically improved. This corresponds well with the literary revival of the twelfth and thirteenth century. The manuscripts examined in this study show that during this period scribes re-worked and made use of early Arabic Gospel texts from the eighth and ninth centuries. This family is no exception. We know so far that family *j* has been revised at least once in the text of j^{B}. Later I will examine another free version which has also been influenced to some extent by family j^{C} (see §7.3 below). With the exception of family *k* (see Chapter Six), family *j* seems to have circulated the most.

Since this subgroup (j^{C}) is the re-working of an earlier text, I shall give little attention to its textual and linguistic features. It is sufficient to point out, on the basis of the collated passages, that j^{C2} and j^{C3} are closer to each other than to j^{C1}. Manuscript $j^{C4(John)}$ has a number of variations which on some occasions agree with j^{C1} against j^{C2} and j^{C3} and on other occasions agree with j^{C2} and j^{C3} against j^{C1}.

As for j^{C5}, it seems to be closer to the Greek than j^{C1}. Below are a few examples.

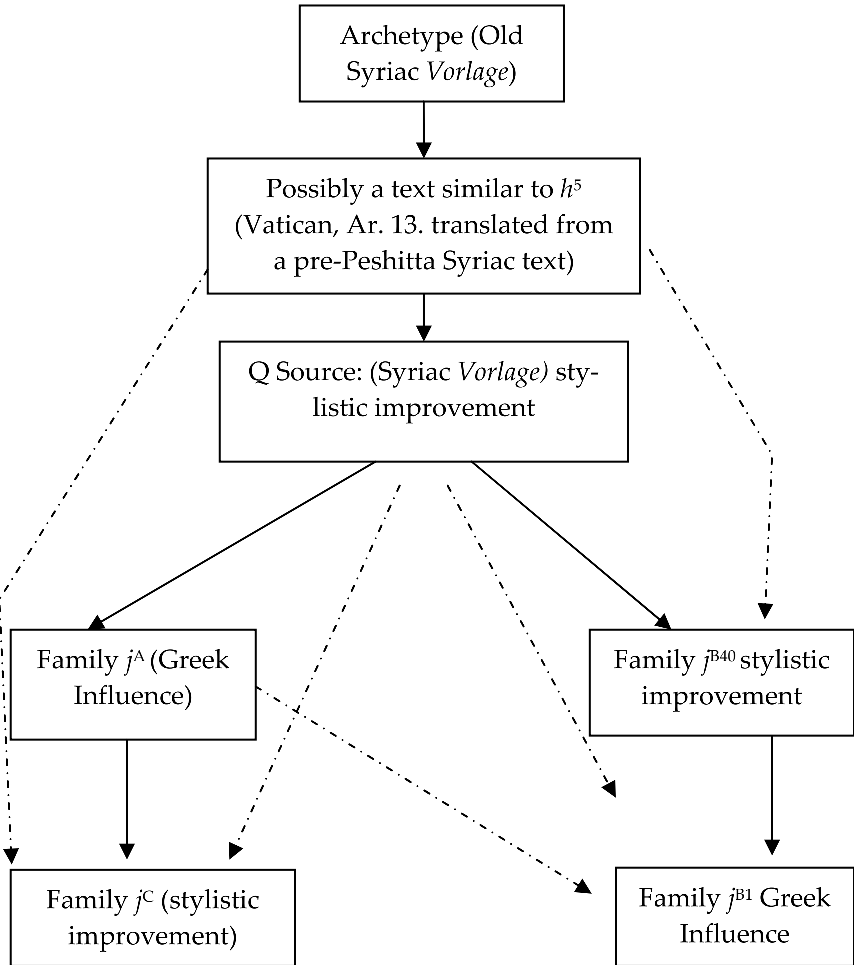
1. Mt 1:18: j^{C1} reads ايسوع (and agrees according to NA[27] with manuscript W). j^{C5} reads يسوع المسيح which agrees with most Greek manuscripts as well as the Peshitta.
2. Mt. 1:22: j^{C1} reads بلسان النبي. j^{C5} reads بالنبي and follow the Greek (διὰ τοῦ προφήτου). The Peshitta, however, reads ܒܝܕ ܢܒܝܐ. j^{C1} might have been by the Syriac.
3. Mt. 1:23: j^{C1} reads تحبل and Ambr. 95 تستمد في بطنها (possibly to follow the Greek closely (ἐν γαστρὶ ἕξει)).

Next, I will discuss the relationship between the three subgroups of *j*, and only then will I deal with the *Vorlage* of this family. Since j^{C} is a later stylistic improvement of j^{A} and j^{B}, there is no point in comparing *textual variants* of j^{C} with the Greek and Syriac. It is more efficient, when

we come to examine the *Vorlage* of *j*, to focus on the earliest subgroups (j^A and j^B).

5.2.4. The Relationship between the Three Subgroups: j^A, j^B and j^C

The hypothesis for the relationship between the three subgroups can be reflected in the following chart:



I have previously reflected on the relationship between the three subgroups.[148] In this exercise I take a closer look at this relationship. (The relationship between family *h* (represented by Vatican, Ar. 13) and this family will not be discussed here. At this stage, this relationship should be seen as merely hypothetical. More passages from the Gospels need to be examined in order to establish or refute this relationship). The focus in this exercise will be on the relationship between the three subgroups using Matthew 9:9-17 as the test passage. It might have been preferable to take a passage from Luke or John since, as mentioned earlier, passages closer to the end of the four Gospels seem to be less edited than those at the beginning of the Gospels. However, since only a fragment of Matthew survived in family j^{B40} (the earliest text of family *j*), the selection is restricted.

Each verse from Mt 9:9-17 will be compared with other versions and studied separately. The starting point is the table in appendix two, §13.9.1 which contains the text of Mt 9:9-17 from five different manuscripts, all set in parallel. The first row contains the text of h^5 (Vatican, Ar. 13), the second f^{A1}, the third f^{C1}, the fourth f^{B40} and the fifth f^{B1}.

The table demonstrates the following:

1. In Mt 9:9-17 h^5 and j^{B40} are translated from the Peshitta. Manuscript f^{A1} was corrected against the Greek. Moreover, f^{A1}has stylistically improved the text of h^5. On one occasion, f^{A1} has retained the archaic expression اربابه (of the disciples (see verse 10)). This expression is only used in family *h*.
   Manuscript j^{C1} also follows the Greek and seems to be the reworking of j^{A}. Finally, j^{B1} follows the Greek in some readings and in others the Syriac.
2. J^{A} and j^{C} are closely related to each other. The text of j^{C} has been stylistically improved. It is much closer to j^{A} than is to j^{B}.
3. It is remarkable to see that in some readings j^{C1} agrees with h^5 against j^{A}.[149] This might indicate the existence of an intermediate source between h^5 and j^{A}, which j^{C} used. (I have called the source "Q" in the chart above).
4. On two occasions only j^{C1} agrees with j^{B1} against j^{A1}. (Mt 9:11, 14 الفريسين), but both readings are probably coincidental. Once again, this shows that j^{C1} is closer to j^{A1} than to j^{B1}.

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148 See the comparison between j^{A1}, j^{B1} and j^{C1} in §5.2.3.2 above.

149 For instance, Mt 9:9 فقال له اتبعني; Mt 9:10 متكىء في المنزل...; Mt 9:12 the use of the passive participle of ضنك. It is almost impossible to suggest a coincidental linguistic convergence between h^5 and j^{C1}; Mt 9:16 the use of the verb تجتذب; Mt 9:17 the verb يهراق.

5. Manuscripts j^{B40} and j^{B1} are of the same subgroup. j^{B40} reflects the archetype more closely. On some occasions j^{B1} agrees with j^{A1} against j^{B40}. This might also support the existence of the source Q.[150]
6. In some places j^{B1} agrees with j^{A} against h^5.[151] This either supports the existence of source Q or suggests that family j^{B} not only shares one archetype with j^{C} but was also influenced by the text of j^{C} at a later stage. Thus, some of the variants in j^{A1} have found their way in j^{B1}.
7. On several occasions, j^{B40} agrees with h^5 against j^{C}.[152] This could be evidence in favour of the source Q or simply be because j^{C} has edited his text.
8. On a very few occasions j^{A1} and j^{B40} agree with each other against h^5.[153]
9. In Mt 9:11, both Greek and Syriac read μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν (ܥܡ ܡܟܣܐ ܘܚܛܝܐ). However, h^5, j^{B40} and j^{B1} transpose and read الخطاه والعشارين. This provides further evidence in support of a possible genetic relationship between *h* and *j*.

The exercise above argues in favor of the hypothesis (see the chart above) presented at the beginning of this section. It is important to note that some of the variations in the subgroups of this family, as well as with Vatican, Ar. 13, might have converged accidentally or coincidentally. I have tried to avoid such variants. Certainly larger portions of the Gospels need to be compared to reach a better understanding of the relationship between the various subgroups and families. Obviously, there is a tangled tradition and relationship between the three subgroups. The subgroup j^{A} and j^{C} are linguistically closer to each other than to j^{B}. There seems to be an intermediate source (Q) between h^5 and family *j*.

Linguistically the subgroup j^{A} might be the closer to the archetype than j^{B} and j^{c}. However, textually it is not reliable; it has been heavily corrected against the Greek. j^{B40} has textually been less corrupted than

150 For example Mt 9:15a هل يقدر; 9:15b ينوحوا; 9:15c عنهم الختن; 9:16a ما من; 9:16b يرقع; 9:16c تجبذ!; 9:17a في زقاق عتق والا تفرزت الزقاق; 9:17b the use of the verb هرق.

151 For instance: Mt 9:13 اذهبوا فتعلموا; Mt 9:13a ما هو; Mt 9:13b الصديقين; Mt 9:14 قايلين; Mt 9:14 تلاميذك ليس; Mt 9:15 هل يقدر(وا) بنو الخدر ان ينوحوا; Mt 9:16 ما من; Mt 9:16 تجبذ ملاها من الثوب فيصير الخرق اوسع; Mt 9:17a خمرا جديدا; Mt 9:17b عتق; Mt 9:17c تفزرت.

152 For instance, Mt 9:11 الخطاه والعشارين (possibly because they share the same *Vorlage)*; Mt 9:12 ليس يحتاج(ون) الاصحا; Mt 9:13 اريد الرحمه; Mt 9:15a يصوموا ما دام الختن معهم; 9:15b ستاتي ايام ; Mt 9:16 ليس احد; Mt 9:16 the use of the adjective جديده; Mt 9:17 the use of the verb تنشق; Mt 9:17 the use of the noun الخمر instead of الشراب.

153 For example in Mt 9:9 البيت; Mt 9:11 ياكل معلمكم; Mt 9:13 الصديقين; Mt 9:14 تلاميذ. These readings might have converged coincidentally.

the others, but has not totally escaped some Greek emendation. J^{B1} has been corrected against the Greek, but not thoroughly. There are still some important variations in its text which shows an Old Syriac and Diatessaron influence on the text. I suggest that the subgroup j^{C} is not a direct stylistic improvement of the text of j^{B} (as claimed by Guidi) but rather of j^{A} or more specifically of an intermediate text between j^{B} and j^{A} (though closer to j^{A}). The subgroup j^{C} has preserved linguistic readings close to that which is found in h^{5}.

This tangled tradition between the subgroups of this family becomes clearer when *the various witnesses* of each subgroup are compared with *the various witnesses* of the other group. We have been working with only *representative* manuscripts (with the inclusion of j^{B40} due to its early age), but variants exist among the witnesses of one subgroup in agreement with witnesses from other subgroups. I was able to detect some manuscripts of j^{B} for instance, containing variants which agree with j^{A} against j^{B}. It might even be possible to create a sub-subgroup of manuscripts which could contain intermediate texts between j^{A} and j^{B}, but the existing families and subgroups are sufficient for the scope of this study. I shall now turn to the *Vorlage* of family *j.*

5.2.5. The *Vorlage* of Family J

The relationship between the subgroups helps to focus textual studies on appears to be the earliest subgroup of this family, and more specifically on the earliest text of the subgroup. In this case, it is manuscript j^{B40} from the Mingana collection at the University of Birmingham, UK. It was copied on parchment *circa* 1000 A.D. It is also the earliest surviving text of this family.[154]

The classification and study of the various manuscripts in family *j* has shown that Peters, although he was only aware of a handful of manuscripts of j^{B}, was correct when he argued that the text of this version was first translated from the Syriac and later corrected against the Greek. Moreover, the above study has also supported Guidi's claim that j^{C} is a stylistic improvement of a previous text. This text, as opposed to Guidi, is closer to f^{A} than to f^{B}. Finally, when it comes to the study of the *Vorlage* of family *f,* the subgroup f^{A} is of little help since it

154 This is one of many manuscripts grouped and examined in this study which has never been identified and grouped by any scholars in the past. Now we know that it belongs to what is called the Melkite version.

was heavily corrected against the Greek.[155] We are left with one option: to study the *Vorlage* of j^{B40}.

The passage which I examined from Matthew 9:9-17 shows that the Peshitta is behind the text of j^{B40} (see §5.2.3.4.1). This once again supports Peters' claim of a Syriac origin. Finally, we were able to see that a text similar to family *h* (Vatican, Ar. 13) seemed to have been the source of family *j*. Family *h* is also translated from the Peshitta. Thus there seems to be a cohesive argument in favour of a Syriac origin for this family.

5.2.6. Conclusion

This family is called the "Melkite version," an expression I have deliberately avoided throughout my work. This study shows that this version was possibly dependent on another Arabic source which was in circulation before it was used by the Melkite church in the Orient. Family *j* circulated in the tenth century at the latest, and by about 1000 A.D. it had already been influenced by the Greek manuscripts. Its Arabic source could possibly be a text similar to family *h*. However, it has been so extensively edited and linguistically revised that it is almost impossible to show this relationship adequately.

155 This does not mean that f^{A} has been thoroughly corrected against the Greek; there are still many variants from the Syriac original.

6. The Grouping of the Alexandrian Vulgate Manuscripts (Family K): The Arabic Vulgate

6.1. Introduction to the "Alexandrian Vulgate": A Historical Survey

Family *k*, known as the "Alexandrian Vulgate" or the "Egyptian Vulgate," is believed to be an eclectic recension of an Arabic version originally translated from the Coptic Bohairic similar to the text preserved in the Codex Vatican, Copt. 9: a Coptic-Arabic bilingual manuscript copied in 1204/5.[1]

However, I argue that the Coptic-*Vorlage* claim is incorrect. I believe the evidence suggests that this version was originally translated either from Syriac and Greek with some of its witnesses later corrected against the Coptic version, or from Syriac and then corrected on some occasions against the Greek and on other occasions against the Coptic.

Vööbus points out that the earliest surviving physical manuscript of this family is from 1048. He refers to a Codex in Beirut from which Cheikho transcribed Mt. 24:1-14 (but it actually contains the text of family *g*). I have previously demonstrated that the reference and date given by Cheikho are inaccurate, and both Vööbus and Graf were misled by Cheikho's article (see §5.1.4.2.2 above).

Graf, who asserts that this Arabic version belongs to the tenth century, wrongly bases his argument on an Arabic biblical quotation (found in the Dogmatic Catena of Severus ibn al-Muqaffa', who lived in the tenth century) which he thought to be of the same textual type as this version.[2] Based on Graf's claim, Vööbus goes on to say that this

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1 Guidi, *Traduzioni*, 18, 23-24.

2 Graf, *Geschichte,* 157. However, a comparision of the biblical citations in *The Lamp of the Intellect of Severus ibn al-Muqaffa'* with Sinai, Ar. 101 argues otherwise. For instance, Mt 5:42 in *the Lamp of the Intellect* reads من سالك فاعطيه ومن طلب منك فلا ترده (fol. 114r). See, R. Y. Ebied and M. J. L. Young (eds.), *The Lamp of the Intellect of Severus Ibn al-Muqaffa' Bishop of al-Ashmūnain,* CSCO, vol. 365, (Louvain: Secrétariat du CorpusSCO, 1975). However, Sinai, Ar. 101 reads differently: ومن سالك فاعطيه ومن اراد ان يقترض منك فلا تصرفه (fol. 20v). Here is another example: Mt 11:27 followed by verse 25 in *The Lamp of the Intellect* reads:

version must have been in circulation, at least, in the ninth century among the Arabic-speaking Monophysites in Egypt.[3]

It is obvious, especially from the number of extant manuscripts, that this recension was widespread and extremely influential. The term "Alexandrian Vulgate" should not be given to this family, not only because it was not translated from Coptic but also because it was accepted and used by the Copts in Egypt as well as by the Syriac communities. Vööbus rightly observes that many of the Karshuni manuscripts contain the text of the "Alexandrian Vulgate," which implies that the Syriac communities have made use of this version as well.

By the end of the thirteenth century the Arabic Vulgate superseded all other Arabic translations. And since it was an eclectic recension, which has taken into account Greek, Syriac, and Coptic versions, it met the needs of the Arab Christians and became the standard text for many generations to come. It was also the source for most if not all the printed editions of the Gospels in Arabic between the sixteenth and the nineteenth centuries, the chief of which are the Rome edition of 1591, Erpenius' edition in Leiden in 1616, and Lagarde's edition of the Vienna manuscript in 1864.

وقال الانجيل ليس يعرف احدا الابن الا الاب ولا الاب الا الابن ومن احب الابن ان يعلن ذلك له وقال اعترف لك يا ابتاه اذ سترت هذه الاشيا عن الحكما والفهما واعلنتها للاطفال

However, Sinai, Ar. 101 reads:

وليس احد يعرف الابن الا الاب ولا الاب الا الابن ومن يريد الابن يكشف له (fol. 41v)

وقال اعترف لك يا ابتاه رب السما والارض لانك اخفيت هذا عن الفهما والحكما واظهرته للاطفال (fol. 41r)

The two examples above show that Severus Ibn al-Muqaffa' did not use an Arabic version similar to the version of Sinai, Ar. 101. Had Graf examined the text of *The Lamp of the Intellect* he would have reached the same conclusion. What seems to have mislead Graf is a theological treatise which he argued that it was originally written by Ibn al-Muqaffa'. This treatise if found in a manuscript from the nineteenth century and belongs to the Mingana collection at Selly Oak, Birmingham. The manuscript has the shelf mark Mingana, Chr. Ar. 45 [71]. The bible quotation this manuscript contains are similar to Sinai, Ar. 101. For instance Mt 1:23 reads in Mingana, Chr. Ar. 45 [71]:

وقال هو العذرى تحبل وتلد ابنا وتدعي اسمه عمانوئيل الذي تفسيره الله معنا (fol. 15r-v)

Sinai, Ar. 101 reads similarly:

هوذا العذرى تحبل وتلد ابنا ويدعى اسمه عمانويل الذي تفسيره الله معنا (fol. 7r-v)

This anonymous nineteenth century treatise which contains biblical quotations from the Alexandrian Vulgate bears no witness of the Arabic version used by Ibn al-Muqaffa' in the tenth century. Therefore, Graf's claim should be rejected.

3 Vööbus, *Early Version*, 295. Vööbus's claim is solid but should be based on different argumentation. See §§6.2, 7 below.

6.2. The Witnesses of Family K

Almost half of the manuscripts examined in this study contain the text of family *k* (99/210). Another forty-two codices of the same family are mentioned in §§6.5.1, 2 below, and still another list of twenty-two manuscripts from various libraries is found in §6.5.3. The earliest extant and dated manuscript is Oxford, Bodleian Library, Hunt. 17 (1173 A.D.). Sinai, Ar. 101 and Sinai, Ar. N.F. Paper 61 were probably copied in the twelfth century and might have preceded the Bodleian codex.

This study argues that the earliest text which seems to have contained the same text as family *k*, was once in the collection of the *Bibliothèque Orientale* in Beirut. This manuscript is from the tenth century and is missing today. Fortunately, Cheikho in his *Chrestomathia Arabica* transcribed Matthew 22:15-23 apparently without being aware that its text is identical to the text of the Alexandrian Vulgate (family *k*). About this missing manuscript Cheikho says, *Ex Versione Graeca facta saec. X, Ms. Univ. Beryt. ff.60.*[4] The text which he transcribes from folio 60 is[5]:

حينئذ ذهب الفريسيون وتشاوروا ليصطادوه بكلمه وارسلوا اليه تلاميذهم والهيرودسيين قائلين: يا معلم قد
علمنا انك محق وطريق الله بالحق تعمل. ولا تبالي باحد ولا تنظر بوجه انسان. فقل لنا ماذا تظن ايجوز ان
نعطى الجزيه لقيصر ام لا. فعلم يسوع شرهم فقال لهم: لماذا تجربوني يا مرائين اروني صوره الدينار فاتون
بدينار فقال لهم يسوع: لمن هذه الصوره والكتابه. قالوا: هذه لقيصر. حينئذ قال لهم: اعطوا مال قيصر لقيصر
ومال الله لله. فلما سمعوا تعجبوا وتركوه ومضوا

In Sinai, Ar. 101, the representative text of family *k*, folio 85r-86r reads as follows:

حينئذ ذهب الفريسيون وتشاوروا ليصطادوه بكلمه وارسلوا اليه fol. 85v تلاميذهم والهيرودسيين قائلين يا
معلم قد علمنا انك محق وطريق الله بالحق تعمل ولا تبالي باحد ولا تنظر بوجه انسان فقل لنا ماذا تظن ايجوز
لنا ان يعطى الجزيه لقيصر ام لا فعلم يسوع شرهم فقال لماذا تجربوني يا مرائين اروني دينار الجزيه فاتون
بدينار فقال لهم يسوع: لمن هذه الصوره والكتابه فقالوا له هذه لقيصر حينئذ قال لهم اعطوا ما لقيصر لقيصر
fol. 86r ومال لله لله فلما سمعوا تعجبوا وتركوه ومضوا

Both texts are nearly identical and the few variants are underlined in the text above. If Cheikho is correct about the date of the manuscript, then this is a direct witness to a tenth century codex of family *k*. But since this tenth century manuscript is not available today, any conclusion about the earliest witness of family *k* remains tentative.

From the table below, we can see that four manuscripts were copied in the twelfth century ($k^{1,2,3 \& 99}$), thirty-two times in the thirteenth and fourteenth centuries, possibly five times in the fifteenth century, and fifty-nine times between the sixteenth and the nineteenth centuries (forty-one in the seventeenth and eighteenth centuries). Thus, the thir-

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4 Cheikho, *Elementa grammaticae arabicae*, 202.

5 *Ibid.*, 202-3.

teenth/fourteenth and seventeenth/eighteenth centuries were the golden age for the copying of family *k.*

The following table provides a list of the manuscripts, their dates and the texts which are collated in appendix one, §12.11.

6.3. Table with the Manuscripts under Investigation

Sigla	Ms Number	Passages Collated	Date	Century
k^{1}	Beirut, B.O., unknown	Mt 22:15-23		10th
k^{2}	Oxford, Bodleian Library, Hunt. 17.	TP	1173	
k^{3}	BnF, Copt. 16	TP	1196	
k^{4}	Sinai, Ar. 101	TP		12th
k^{5}	Vatican, Copt. 9	TP	1204	
k^{6}	BL, Or. 1315	TP	1208	
k^{7}	BnF, Syr. 42	TP excl. Lk 8: 9-15 and Jn 6:30-35	1226	
k^{8}	Sinai, Ar. 112	TP	1259	
k^{9}	Cambridge, University Library, Gg. 5. 33	TP	1272	
k^{10}	BL, Arundel 20	TP	1280	
k^{11}	Cambridge, University Library, Gg. 5. 27	TP	1285	
k^{12}	Leiden, University Library, Cod. 619 Warn	TP	1295	
k^{13}	Oxford, Bodleian Library, Hunt. 366.	TP	Ed.1478	13th
k^{14}	Rome, Biblioteca Casanatense, Ms. 2023	TP		13th[a]
k^{15}	Vatican, Copt. 8	TP		13th
k^{16}	BL, Or. 426.	Jn 6:30-35 and 18:19-27		13th
k^{17}	Beirut, B.O., Or. 433	Jn 6:30-35 and 18:19-27	1303	

Sigla	Ms Number	Passages Collated	Date	Century
k[18]	BL, Or. 425	Mt 7:15-20 and 16:1-4 Mk 6:14-20 and 13:5-11	1308	
k[19]	Jerusalem, Orthodox Patr., Ar. 220	TP	1322	
k[20]	Oxford, Bodleian Library, Seld. 3202, A. 69.	TP	1326	
k[21]	BL, Or. 1327	TP	1334	
k[22]	Vatican, Ar. 15	TP	1334/8	
k[23]	Sinai, Ar. 628	TP	1336	
k[24]	BL, Add. 11856	TP	1337	
k[25]	Rome, Biblioteca Nazionale Centrale, Ms. Or. 84	TP	1343	
k[26]	Vatican, Copt. 11	Jn 6:30-35 and 18:19-27	1346	
k[27]	Oxford, Bodleian Library, Bodl. 265	TP	1348	
k[28]	Vatican, Borg. Ar. 243	TP		13/14th
k[29]	Vienna, National Library, Mxt. 490	Mark 6:14-20		13/14th
k[30]	Jerusalem, Orthodox Patr., Ar. 36	TP		14th
k[31]	Sinai, Ar. 68	TP		14th
k[32]	Vienna, National Library, A. F. 97 (545)	TP		14th
k[33]	Vatican, Ar. 603	Mt 7:15-20 and 16:1-4		14th
k[34]	Berlin, Staatsbibliothek, Df. 42.	TP		14th
k[35]	BnF, Ar. 51	TP	1413	
k[36]	Jerusalem, Orthodox Patr., Ar. 213	TP		15th
k[37]	Oxford, Bodleian	TP excl. Jn 6:30-		14/15th

Sigla	Ms Number	Passages Collated	Date	Century
	Library, Bodl. 447	35 and 18:19-27		
k^{38}	Leiden, University Library, Cod. 255 Scaliger.	Lk 8: 9-15; 15:11-20 Jn 6:30-35 and 18:19-27	1582	
k^{39}	BnF, Ar. 60	Jn 6:30-35 and 18:19-27	1599	
k^{40}	Rome, Biblioteca Casanatense, Ms. 2309	TP		16th
k^{41}	Birmingham, Mingana, Chr. Ar. Add. 271	TP		16th
k^{42}	Vatican, Ar. 501	Jn 6:30-35 and 18:19-27		16th
k^{43}	BnF, Ar. 62	Jn 6:30-35 and 18:19-27		16th
k^{44}	Venice, Biblioteca Nazionale Marciana, Or. 3 (12)	TP		16th[a]
k^{45}	Vatican, Ar. 483	Jn 6:30-35 and 18:19-27		16th
k^{46}	Vatican, Sbath 121	TP		16th
k^{47}	Vatican, Ar. 405	Jn 6:30-35 and 18:19-27		16th
k^{48}	Oxford, Bodleian Library, Laud. Or. 191	TP		15/16th
k^{49}	Vatican, Ar. 557	Jn 6:30-35 and 18:19-27		16th
k^{50}	BnF, Ar. 144	TP	1617	
k^{51}	Jerusalem, Orthodox Patr., Ar. 135	TP	1618	
k^{52}	BnF, Ar. 54	TP	1619	
k^{53}	Beirut, B.O., Or. 441	TP	1649	
k^{54}	BL, Or. 1316	TP	1663	
k^{55}	BnF, Ar. 61	Jn 6:30-35 and 18:19-27	1665	

Sigla	Ms Number	Passages Collated	Date	Century
k[56]	Oxford, Bodleian Library, Canon. Orient. 115	TP excl. Jn 6:30-35	1687	
k[57]	Cambridge, University Library, Add. 3226	TP	1688	
k[58]	Florence, Biblioteca Nazionale Centrale, Ms. CL. III, 66	Lk 8: 9-15		17th
k[59]	Cambridge, University Library, Or. 643 (8)	Jn 6:30-35		17th
k[60]	Vatican, Ar. 589	TP excl. Lk		17th
k[61]	Vatican, Ar. 559	Mk 6:14-20 and 13:5-11 Lk 15:11-20 Jn 6:30-35 and 18:19-27		17th
k[62]	Vatican, Sbath 27	Mt. 7: 15-20 Mk 6:14-20 and 13:5-11 Lk 8: 9-15 Jn 6:30-35		17th
k[63]	Vatican, Sbath 64	TP		17th
k[64]	Vatican, Sbath 651	TP		17/18th
k[65]	Vatican, Ar. 609	TP		17th
k[66]	BnF, Ar. 56	TP		17th
k[67]	Birmingham, Mingana, Chr. Ar. 10	TP		17th
k[68]	Rome, Biblioteca Casanatense Ms. 2039	TP		17th
k[69]	Birmingham, Mingana, Chr. Ar. 7.	TP		17th
k[70]	Vatican, Ar. 11	TP	1710	
k[71]	Vatican, Ar. 12	TP	1711	
k[72]	Beirut, B.O., Or. 435	TP	1713	

Sigla	Ms Number	Passages Collated	Date	Century
k^{73}	Vatican, Ar. 611	TP	1714	
k^{74}	Vatican, Ar. 26	Mk 6:14-20 and 13:5-11	1715	
k^{75}	Vatican, Ar. 10	Mt 7:15-20 and 16:1-4	1717	
k^{76}	Vatican, Borg. Ar. 226	Jn 6:30-35 and 18:19-27	1718	
k^{77}	BnF, Ar. 53	TP	1724	
k^{78}	Beirut, B.O., Or. 434	TP	1784	
k^{79}	Beirut, B.O., Or. 436	TP excl. Jn 18:19-27	1786	
k^{80}	Jerusalem, Orthodox Patr., Ar. 194	TP excl. Mt 7:15-20	1789	
k^{81}	Jerusalem, Orthodox Patr., Ar. 207	TP	1793	
k^{82}	BnF, Ar. 4522	Mt. 7:15-20	1794	
k^{83}	Oxford, Bodleian Library, Marsh 167	TP		17/18th
k^{84}	Lucca, Biblioteca Statale, Ms. 803	Mt 7:15-20 and 16:1-4 Mk 6:14-20 and 13:5-11		18thª
k^{85}	Jerusalem, Orthodox Patr., Ar. 235	TP		18th
k^{86}	Vatican, Borg. Ar. 48	TP		18th
k^{87}	BnF, Ar. 6280	TP excl. Jn 18:19-27		18th
k^{88}	BL, Or. 1001	TP		18th
k^{89}	Cambridge, University Library, Add. 3216	TP		17/18th
k^{90}	Leiden, University Library, Cod. 218 Scaliger.	Mk 6:14-20 and 13:5-11		17/18th
k^{91}	Cambridge, University Library, Add. 3508	TP	1811	

Sigla	Ms Number	Passages Collated	Date	Century
k^{92}	BL, Or. 1317	TP	1815	
k^{93}	Leiden, University Library, Cod. 217 Scaliger.	TP	1850	
k^{94}	Amesterdam, University Library, III E 20	TP		18/19th
k^{95}	Leiden, University Library, Cod. 214 Scaliger.	Mt 7:15-20 and 16:1-4 Mk 6: 14-20		18th/19th
k^{96}	Vatican, Borg. Ar. 203	TP		19th
k^{97}	BnF, Ar. 4900	Lk 4:1-6[6]		15th
k^{98}	Sinai, Ar. 147	TP (except Mt 16:1-4)		13th[a]
k^{99}	Sinai, Ar. N.F. Paper 61	Mk 13:5-11; Lk 8:9-15; Jn 6:30-35		12th[a]

6 The fragment does not contain any of the test passages collated in appendix one, §12.11. Lk 4:1-6 reads on folio 8r:
وان يسوع ممتلى من روح القدس رجع من الاردن وانطلق به الروح الى البريه اربعين يوما يجربه ابليس لم ياكل يا في تلك الايام ولما تمت جاع في الاخير فقال له ابليس ان كنت ابن الله فقل لهذا الحجر يصير خبزا فاجابه يسوع وقال مكتوب ان الانسان لا يحي بالخبز وحده بل بكل كلمه من الله فاصعده ابليس الى جبل عال واوزاه جميع مملكات المسكونه في اسرع وقت وقال له ابليس لك اعطي هذا السلطان كله ومجده لانه دفع الى وانا اعطيه .8v لمن احب وانت الان ان سجدت اماي يكن لك جميعه.

6.4. The Collation of Family K and the Relationship between the Witnesses

6.4.1. Introduction

The collation of eight test passages of family *k* is found in appendix one §12.11. The collated base represents the majority text. Ninety-nine manuscripts were collated. The eight test passages were used for the collation except when a manuscript had lacunae in these passages, or when access to the manuscript was not possible. Although the primary aim of the collation is the grouping of the manuscripts into one family, it might also be possible to learn about the relationship between the witnesses *within* the family, and thus to group some of the manuscripts into subgroups. Any conclusion in this regard must remain provisional until more passages are collated and assessed.

In addition to the possibility of grouping the witnesses into subgroups, the critical apparatus in appendix one, §12.11 sheds light on the reason behind the divergence from the collated base. One of the reasons could be because of an influence coming from another Arabic version or from a Greek, Syriac or Coptic text available to the scribe. These major issues, the linguistic relationship between the various manuscripts of family *k* (subgroups), a Greek, Syriac or Coptic influence on a number of manuscripts of family *k*, and an influence coming from another/other Arabic version(s) will be the focus of the following investigation.

6.4.2. The Relationship between the Witnesses of Family K

In contrast to Greek Biblical manuscripts, reconstructing the original text of this family as it was first found in the archetype might be of little interest because the text of family *k* does not seem to be particularly archaic and might not precede most of the Arabic versions which were in circulation in the eighth and ninth centuries. The aim here is to look closely to the variants in the textual apparatus and try to trace a relationship between some of the witnesses of family *k*. There is no claim that a thorough investigation will take place. It is merely a first step in a full collation and comparison of the witnesses of this family.

There is scholarly agreement that the most accurate way to discover the genetic affinities between, for instance, the ninety-nine manuscripts in this family is to collate larger texts (or the entire text) of each of the

manuscripts, compare and analyse the readings and then draw stemmas. The limitations of this study prevents me from embarking in this direction in more depth. Instead, I have focused on the unit-variations of each of the eight test passages found in the critical apparatus, weighing the readings, isolating the *valuable* variants and finally tabulating the result. Singular readings were all discarded from this study. The aim is to try to group the manuscripts into clusters or subgroups.

Before presenting the tables it is worth reflecting on the meaning of *valuable* or *quality* variants as it is used in this context.

6.4.3. Definition of the Valuable Variants

In establishing the relationship between the various witnesses of family *k*, the tabulation and analysis of the *entire* variants (as found in the apparatus of appendix one, §12.11) seems to lead nowhere. When these variants are examined closely, the conviction is that the scribes are not overly concerned with copying the text of their exemplars *verbatim.* The enterprise of copying Arabic manuscripts needs not to be looked at in a similar way to copying Greek manuscripts where every letter might be of a great value for the scribe. Here the scribes are aware that they are working with translated texts and their main concern is to convey the *meaning* of the texts so that they are less interested in copying their exemplars word for word. For instance, conjunctions such as و, ف and ثم are interchangeable and cannot help us ascertain affinities between the manuscripts. The same can be claimed about relative pronouns like الذي, التي, ما and من. Furthermore, the spelling of a single word may vary completely not only between one manuscript and another but in a single text copied by the same hand. For instance, the demonstrative pronoun هولاء is found spelled as هولي, هاولي, هاولا or هولاي. There seems to have been no standardized way of spelling some of the words. Thus a spelling variant should not be included among what we call *valuable* variants, especially as orthographic variants are found in the same passage of the same manuscript.

The very common grammatical mistakes also need not to be taken into consideration: for example the use of the nominative when the accusative or dative should be used, or keeping the *nun* at the end of one of the "five present tense verbs" with the subjunctive or jussive mood or, vice-versa when the *nun* is replaced by an *alef* in the indicative mood when it should not have been.

And finally, the common addition of the word *Jesus* or *Lord* or *the Lord said* etc. mainly at the beginning of a verse, or replacing the proper

noun with a personal or attached pronoun are all common variants and do not help us ascertain affinities between manuscripts. These common mistakes need to be rejected before tabulating the results.

However, variations like الدردار instead of العوسج (Mt 7:16), غيامها instead of عبوسه (Mt 16:3), علامات instead of ايات (Mt 16:3), or ابليس instead of الشيطان or المحال (Lk 8:12) are *valuable* variations and need to be tabulated. They should not, however, be treated as conclusive; one should not rule out the possibility that, for instance, the use of ايه instead of علامه or شيطان instead of ابليس in two different manuscripts may have happened independently. The relationship between the two manuscripts is possible but *not certain,* since the scribe may have chosen one word instead of another because of personal preferences or due to a Syriac or Greek influence, for instance, without necessarily being aware of another manuscript which had the same variation.

The expression الدردار in Mt 7:16 could be presented as a good example of this. It is a literal translation of the Syriac Curetonian ܕܪܕܪܐ. Most manuscripts of family *k* read العوسج. Manuscripts 44 and 84 read الدردار instead. It may be possible to claim a relationship between manuscript 44 and 84, but one should not rule out the possibility of an independent Syriac influence on both scribes without necessary claiming a close genetic relationship between 44 and 84. One should look for *consistency in agreement* between 44 and 84 in order to make that determination.

This shows the necessity of tabulating only the *valuable* variations unit and also shows that these valuable variations are to some extent inconclusive and subject to criticism and must be approached as *possible* indicators to the affinities between various manuscripts. When the number of agreements rises, the level of probability grows. Thus in a single passage when one or two *valuable* variants agree against the collated base, we can assume a *possible* relationship between the two manuscripts. When three to four valuable-unit-variations occur in a single passage we assume a *probable* relationship between the two manuscripts, while four or more would indicate a *highly probable* relationship between them.

Finally, when I refer to a relationship between two manuscripts, I mean a linguistic and a historical relationship. This relationship which is *possible, probable,* or *highly probable* is either a *direct* or an *indirect* relationship. A *direct* relationship might be between a manuscript and its exemplar, or between two manuscripts of the same exemplar copied by the same scribe. An *indirect* relationship is a relationship in the tradition and the history of the transmission of the text. It is also a *linguistic* relationship which might have come into existence because of external

influence (e.g. Greek, Syriac or Coptic influence, or a similar social background of the scribes).

We now turn to the tables and an assessment of the variants.

6.4.4. The Tables with the Variants

A study of the collation of the eight test passages in §12.11 could help us ascertain the relationship between the various witnesses of family *k*. For instance, from the collation of Mt. 17:15-20, it is clear that there is a relatively strong relationship between manuscript 18 and manuscript 54 since both witnesses agree eight times with each other against the collated base.

I have deliberately presented each of the eight test passages on a separate table (see below) in order to study each case separately and then collectively.

It is undoubtedly true that all the witnesses are related to each other since originally they all come from one archetype. Here I shall try to look closely into this relationship and, as mentioned earlier, group the manuscripts into subgroups using the three different categories (or levels): When, after weighing the variants, I discover, in a single test passage, at least two variants from one manuscript agreeing with another manuscript against the collated base, I define the relationship between the two manuscripts as *possible;* where there are three or four agreements against the collated base, the relationship is *probable,* and where there are five or more agreements, the relationship is *highly probable.* The concentration in the tables below will be on the *probable* and *highly probable* categories only.

6.4.4.1. Conclusion about Matthew 7:15-20

The table below shows the *probable* and *highly probable* relationship between the manuscripts in Mt. 7: 15-20:

Level	Group	Mss
Highly Probable	A	8, 18
	B	18, 54
	C	44, 84
	D	46, 85

	E	54, 86
	F	77, 86, 87
Probable	A	8, 18, 54, 86
	B	10, 18, 54
	C	10, 48
	D	18, 36, 44, 46, 54, 57, 72, 73, 84, 85
	E	18, 54, 73, 86, 87, 96
	F	54, 62, 77, 86, 87

6.4.4.2. Conclusion about Matthew 16:1-4

The table below shows the *probable* and *highly probable* relationship between the manuscripts in Mt. 16:1-4:

Level	Group	Mss
Highly Probable	A	46, 85, 96
	B	6, 96
	C	48, 96
	D	86, 87
Probable	A	4, 11, 20, 21, 40, 68
	B	4, 11, 34, 68
	C	8, 48, 96
	D	10, 48, 96
	E	34, 40
	F	36, 44
	G	36, 72
	H	46, 48, 85, 96
	I	46, 57, 72, 73
	J	72, 85
	K	78, 91

6.4.4.3. Conclusion about Mark 6:30-35

The table below shows the *probable* and *highly probable* relationship between the manuscripts in Mark 6:30-35:

Level	Group	Mss
Highly Probable	A	2, 10
	B	5, 78, 91
	C	10, 48
	D	18, 54, 96
	E	46, 85
Probable	A	2, 10, 48, 96, 98
	B	5, 78, 88, 91
	C	8, 10, 18,
	D	8, 92, 96
	E	15, 18
	F	10, 18, 54, 96
	G	18, 36, 54, 96,
	H	18, 48, 96
	I	46, 57, 85, 92
	J	52, 74

6.4.4.4. Conclusion about Mark 13:5-11

The table below shows the *probable* and *highly probable* relationship between the manuscripts in Mark 113:5-11:

Level	Group	Mss
Highly Probable	A	2, 5
	B	2, 10
	C	5, 78
	D	36, 46, 85

	E	74, 90
	F	84, 85
	G	5, 78, 88, 91
Probable	A	3, 4, 6, 11, 24, 98
	B	5, 78
	C	8, 24
	D	10, 46
	E	10, 96
	F	11, 20, 21, 24, 34, 37, 40, 41
	G	11, 68
	H	20, 21, 22, 24, 34, 37, 40, 41, 86
	I	20, 68
	J	36, 46, 57, 84, 85
	K	36, 46, 57, 92
	L	46, 48, 57, 85
	M	50, 52, 66, 74
	N	52, 90
	O	66, 74, 90
	P	74, 96
	Q	84, 86, 96
	R	84, 90
	S	85, 92

6.4.4.5. Conclusion about Luke 8: 9-15

The table below shows the *probable* and *highly probable* relationship between the manuscripts in Luke 8:9-15:

Level	Group	Mss
Highly Probable	A	2, 78, 91, 92
	B	5, 92
	C	31, 51
	D	46, 57, 85
	E	50, 52, 66
	F	54, 78, 91, 92
	G	66, 86, 92
	H	88, 92
	I	5, 78, 91
Probable	A	2, 5, 31, 51, 54, 91, 92
	B	2, 6, 46
	C	2, 6, 66, 78, 85, 86, 91, 92
	D	2, 5, 54, 86, 87
	E	2, 6, 88
	F	28, 31, 54, 78, 91, 92
	G	31, 48, 51
	H	40, 68
	I	46, 57, 85, 86, 92
	J	48, 78, 91, 92
	K	50, 52, 66, 86
	L	51, 54, 78, 92
	M	78, 87, 92, 91, 96

6.4.4.6. Conclusion about Luke 15:11-20

The table below shows the *probable* and *highly probable* relationship between the manuscripts in Lk. 15:11-20:

Level	Group	Mss
Highly Probable	A	3, 15
	B	50, 52, 66
	C	46, 85
	D	57, 65
	E	78, 91
	F	86, 87
Probable	A	5, 78, 91
	B	36, 92
	C	46, 85, 92, 96
		36, 37

The collation of Luke 15:11-20 shows that many variants exist in this passage but only few are what I consider *valuable* variants. The tabulated result of my analysis of Luke 15:11-20 supports and fortifies some of the conclusion mentioned in the section on Luke 8:9-15.

6.4.4.7. Conclusion about John 6:30-35

There are relatively few *valuable* unit-variations in John 6:30-35, and it is almost impossible to ascertain the reason behind this. It may be because the text is linguistically simple and comprehensible, or because there are a few textual variations in the original texts—Greek or Syriac, or because it is a liturgical text and was left intact.

The table below traces the relationship between the manuscripts which agree at least twice against the collated base:

Group	Mss
A	2, 5, 54, 78, 91
B	2, 16, 54, 59
C	36, 46, 85
D	48, 51
E	50, 66
F	50, 52

The last test passage that we will examine is John 17:18-27. It is a longer text and it has more valuable variations than John 6:30-35.

6.4.4.8. Conclusion about John 18:19-27

The following table shows the *probable* and *highly probable* relationship between the manuscripts in John 18:19-27:

Level	Group	Mss
Highly Probable	A	2, 5,16, 26, 54, 78, 91, 92
	B	5, 50, 52, 66,
	C	23, 78
	D	26, 36, 48,
	E	36, 85
	F	46, 65, 85
	G	48, 92
	H	50, 52, 78, 91
	I	52, 66, 77
	J	54, 78, 91, 92
	K	66, 78, 91
Probable	A	2, 5, 16, 26, 36, 48, 54, 78, 91, 92
	B	2, 16, 26, 36, 48, 85, 92
	C	5, 23, 26, 36, 48, 50, 52, 54, 66, 77,

		78, 91, 92
	D	5, 16, 36, 54, 57, 65, 78, 91
	E	36, 46, 48, 96
	F	46, 57, 65, 85
	G	65, 88, 91

6.4.5. General Conclusion

The relationship of the manuscripts within this family can be summed up as follows:

6.4.5.1. I: Matthew 7:9-15 and 16:1-4

Based on the collation of Matthew 7:9-15 and 16:1-4, it is possible to group the manuscripts of *family k* into the following subgroups:

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
A	4	Sinai, Ar. 101
	11	Cambridge, University Library, Gg. 5. 27
	20	Oxford, Bodleian Library, Seld. 3202, A. 69
	21	BL, Or. 1327
	40	Rome, Biblioteca Casanatense Ms. 2309
	68	Rome, Biblioteca Casanatense Ms. 2039

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
B	4	Sinai, Ar. 101
	11	Cambridge, University Library, Gg. 5. 27
	34	Berlin, Staatsbibliothek, Df. 42.
	68	Rome, Biblioteca Casanatense Ms. 2039

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
C	8	Sinai, Ar. 112
	18	BL, Or. 425
	54	BL, Or. 1316
	86	Vatican, Borg. Ar. 48

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
D	8	Sinai, Ar. 112
	48	Oxford, Bodleian Library, Laud. Or. 191
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
E	10	BL, Arundel 20
	18	BL, Or. 425
	54	BL, Or. 1316

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
F	10	BL, Arundel 20
	48	Oxford, Bodleian Library, Laud. Or. 191
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
G	18	BL, Or. 425
	36	Jerusalem, Orthodox Patr., Ar. 213
	44	Venice, Biblioteca Nazionale Marciana, Or. 3 (12)
	46	Vatican, Sbath 121
	54	BL, Or. 1316
	57	Cambridge, University Library, Add. 3226

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
H	18	BL, Or. 425
	36	Jerusalem, Orthodox Patr., Ar. 213
	44	Venice, Biblioteca Nazionale Marciana, Or. 3 (12)

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
	46	Vatican, Sbath 121
	54	BL, Or. 1316
	57	Cambridge, University Library, Add. 3226
	72	Beirut, B. O., Or. 435
	73	Vatican, Ar. 611
	84	Lucca, Biblioteca Statale, Ms. 803
	85	Jerusalem, Orthodox Patr., Ar. 235

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
I	18	BL, Or. 425
	54	BL, Or. 1316
	73	Vatican, Ar. 611
	86	Vatican, Borg. Ar. 48
	87	BnF, Ar. 6280
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
J	34	Berlin, Staatsbibliothek, Df. 42
	40	Rome, Biblioteca Casanatense Ms. 2309

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
K	46	Vatican, Sbath 121
	48	Oxford, Bodleian Library, Laud. Or. 191
	85	Jerusalem, Orthodox Patr., Ar. 235
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
L	54	BL, Or. 1316
	62	Vatican, Sbath 27
	77	BnF, Ar. 53
	86	Vatican, Borg. Ar. 48
	87	BnF, Ar. 6280

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
M	78	Beirut, B.O., Or. 434
	91	Cambridge, University Library, Add. 3508

6.4.5.2. II: Mark 6:14-20 and 13:5-11

Based on the collation of Mark 6:14-20 and 13:5-11, it is possible to group the manuscripts of *family k* into the following subgroups:

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
A	2	Oxford, Bodleian Library, Hunt. 17
	10	BL, Arundel 20
	48	Oxford, Bodleian Library, Laud. Or. 191
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
B	3	BnF, Copt. 16
	4	Sinai, Ar. 101
	6	BL, Or. 1315
	11	Cambridge, University Library, Gg. 5. 27
	24	BL, Add. 11856
	98	Sinai, Ar. 147

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
C	5	Vatican, Copt. 9
	78	Beirut, B.O., Or. 434
	88	BL, Or. 1001
	91	Cambridge, University Library, Add. 3508

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
D	8	Sinai, Ar. 112
	10	BL, Arundel 20
	18	BL, Or. 425

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
E	8	Sinai, Ar. 112
	24	BL, Add. 11856

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
F	8	Sinai, Ar. 112
	92	BL, Or. 1317
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
G	10	BL, Arundel 20
	18	BL, Or. 425
	54	BL, Or. 1316
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
H	10	BL, Arundel 20
	46	Vatican, Sbath 121

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
I	11	Cambridge, University Library, Gg. 5. 27
	20	Oxford, Bodleian Library, Seld. 3202, A. 69
	21	BL, Or. 1327
	24	BL, Add. 11856
	34	Berlin, Staatsbibliothek, Df. 42
	37	Oxford, Bodleian Library, Bodl. 447
	40	Rome, Biblioteca Casanatense Ms. 2309
	41	Birmingham, Mingana, Chr. Ar. Add. 271

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
J	11	Cambridge, University Library, Gg. 5. 27
	68	Rome, Biblioteca Casanatense Ms. 2039

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
K	15	Vatican, Copt. 8
	18	BL, Or. 425

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
L	18	BL, Or. 425
	36	Jerusalem, Orthodox Patr., Ar. 213
	54	BL, Or. 1316
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
M	18	BL, Or. 425
	48	Oxford, Bodleian Library, Laud. Or. 191
	57	Cambridge, University Library, Add. 3226
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
N	20	Oxford, Bodleian Library, Seld. 3202, A. 69
	21	BL, Or. 1327
	22	Vatican, Ar. 15
	24	BL, Add. 11856
	34	Berlin, Staatsbibliothek, Df. 42
	37	Oxford, Bodleian Library, Bodl. 447
	40	Rome, Biblioteca Casanatense Ms. 2309
	41	Birmingham, Mingana, Chr. Ar. Add. 271
	86	Vatican, Borg. Ar. 48

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
O	20	Oxford, Bodleian Library, Seld. 3202, A. 69
	68	Rome, Biblioteca Casanatense Ms. 2039

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
P	36	Jerusalem, Orthodox Patr., Ar. 213
	46	Vatican, Sbath 121
	57	Cambridge, University Library, Add. 3226
	84	Lucca, Biblioteca Statale, Ms. 803
	85	Jerusalem, Orthodox Patr., Ar. 235

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
Q	36	Jerusalem, Orthodox Patr., Ar. 213
	46	Vatican, Sbath 121
	57	Cambridge, University Library, Add. 3226
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
R	46	Vatican, Sbath 121
	48	Oxford, Bodleian Library, Laud. Or. 191
	57	Cambridge, University Library, Add. 3226
	85	Jerusalem, Orthodox Patr., Ar. 235

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
S	46	Vatican, Sbath 121
	85	Jerusalem, Orthodox Patr., Ar. 235
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
T	50	BnF, Ar. 144
	52	BnF, Ar. 54
	66	BnF, Ar. 56
	74	Vatican, Ar. 26

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
U	52	BnF, Ar. 54
	90	Leiden, University Library, Cod. 218 Scaliger

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
V	66	BnF, Ar. 56
	74	Vatican, Ar. 26
	90	Leiden, University Library, Cod. 218 Scaliger

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
W	74	Vatican, Ar. 26
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
X	84	Lucca, Biblioteca Statale, Ms. 803
	86	Vatican, Borg. Ar. 48
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
Y	84	Lucca, Biblioteca Statale, Ms. 803
	90	Leiden, University Library, Cod. 218 Scaliger

6.4.5.3. III: Luke 8:9-15 and 15:11-20

Based on the collation of Luke 8:9-15 and 15:11-20, it is possible to group the manuscripts of *family k* into the following subgroups:

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
A	2	Oxford, Bodleian Library, Hunt. 17
	5	Vatican, Copt. 9
	31	Sinai, Ar. 68
	51	Jerusalem, Orthodox Patr., Ar. 135
	54	BL, Or. 1316
	91	Cambridge, University Library, Add. 3508
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
B	2	Oxford, Bodleian Library, Hunt. 17
	5	Vatican, Copt. 9
	54	BL, Or. 1316
	86	Vatican, Borg. Ar. 48
	87	BnF, Ar. 6280

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
C	2	Oxford, Bodleian Library, Hunt. 17
	6	BL, Or. 1315
	46	Vatican, Sbath 121

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
D	2	Oxford, Bodleian Library, Hunt. 17
	6	BL, Or. 1315
	66	BnF, Ar. 56
	78	Beirut, B. O. 434
	85	Jerusalem, Orthodox Patr., Ar. 235
	86	Vatican, Borg. Ar. 48
	91	Cambridge, University Library, Add. 3508
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
E	2	Oxford, Bodleian Library, Hunt. 17
	6	BL, Or. 1315
	88	BL, Or. 1001

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
F	5	Vatican, Copt. 9
	78	Beirut, B. O. 434
	91	Cambridge, University Library, Add. 3508

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
G	28	Vatican, Borg. Ar. 243
	31	Sinai, Ar. 68
	54	BL, Or. 1316
	78	Beirut, B.O., Or. 434
	91	Cambridge, University Library, Add. 3508
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
H	31	Sinai, Ar. 68
	48	Oxford, Bodleian Library, Laud. Or. 191
	51	Jerusalem, Orthodox Patr., Ar. 135

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
I	36	Jerusalem, Orthodox Patr., Ar. 213
	37	Oxford, Bodleian Library, Bodl. 447

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
J	36	Jerusalem, Orthodox Patr., Ar. 213
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
K	40	Rome, Biblioteca Casanatense Ms. 2309
	68	Rome, Biblioteca Casanatense Ms. 2039

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
L	46	Vatican, Sbath 121
	57	Cambridge, University Library, Add. 3226
	85	Jerusalem, Orthodox Patr., Ar. 235
	86	Vatican, Borg. Ar. 48
	92	BL, Or. 1317

Subgroup	*Ms Num-*	*Mss Shelf Mark*

Number	*ber*	
M	46	Vatican, Sbath 121
	85	Jerusalem, Orthodox Patr., Ar. 235
	92	BL, Or. 1317
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
N	48	Oxford, Bodleian Library, Laud. Or. 191
	78	Beirut, B.O., Or. 434
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
O	50	BnF, Ar. 144
	52	BnF, Ar. 54
	66	BnF, Ar. 56
	86	Vatican, Borg. Ar. 48

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
P	51	Jerusalem, Orthodox Patr., Ar. 135
	54	BL, Or. 1316
	78	Beirut, B.O., Or. 434
	91	Cambridge, University Library, Add. 3508
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
Q	78	Beirut, B.O., Or. 434
	87	BnF, Ar. 6280
	92	BL, Or. 1317
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
R	57	Cambridge, University Library, Add. 3226
	65	Vatican, Ar. 609

6.4.5.4. IV: John 6:30-35 and 18:19-27

Based on the collation of John 6:30-35 and 18:19-27, it is possible to group the manuscripts of *family k* into the following subgroups:

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
A	2	Oxford, Bodleian Library, Hunt. 17
	5	Vatican, Copt. 9
	16	BL, Or. 426
	26	Vatican, Copt. 11
	36	Jerusalem, Orthodox Patr., Ar. 213
	48	Oxford, Bodleian Library, Laud. Or. 191
	54	BL, Or. 1316
	78	Beirut, B.O., Or. 434
	91	Cambridge, University Library, Add. 3508
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
B	2	Oxford, Bodleian Library, Hunt. 17
	16	BL, Or. 426
	26	Vatican, Copt. 11
	36	Jerusalem, Orthodox Patr., Ar. 213
	48	Oxford, Bodleian Library, Laud. Or. 191
	85	Jerusalem, Orthodox Patr., Ar. 235
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
C	2	Oxford, Bodleian Library, Hunt. 17
	16	BL, Or. 426
	54	BL, Or. 1316
	59	Cambridge, University Library, Or. 643(8)

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
D	5	Vatican, Copt. 9
	16	BL, Or. 426
	36	Jerusalem, Orthodox Patr., Ar. 213
	54	BL, Or. 1316
	57	Cambridge, University Library, Add. 3226
	65	Vatican, Ar. 609
	78	Beirut, B.O., Or. 434
	91	Cambridge, University Library, Add. 3508

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
E	5	Vatican, Copt. 9
	23	Sinai, Ar. 628
	26	Vatican, Copt. 11
	36	Jerusalem, Orthodox Patr., Ar. 213
	48	Oxford, Bodleian Library, Laud. Or. 191
	50	BnF, Ar. 144
	52	BnF, Ar. 54
	54	BL, Or. 1316
	66	BnF, Ar. 56
	77	BnF, Ar. 53
	78	Beirut, B. O. 434
	91	Cambridge, University Library, Add. 3508
	92	BL, Or. 1317

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
F	36	Jerusalem, Orthodox Patr., Ar. 213
	46	Vatican, Sbath 121
	48	Oxford, Bodleian Library, Laud. Or. 191
	96	Vatican, Borg. Ar. 203

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
G	36	Jerusalem, Orthodox Patr., Ar. 213
	46	Vatican, Sbath 121
	85	Jerusalem, Orthodox Patr., Ar. 235

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
H	46	Vatican, Sbath 121
	57	Cambridge, University Library, Add. 3226
	65	Vatican, Ar. 609
	85	Jerusalem, Orthodox Patr., Ar. 235

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
I	65	Vatican, Ar. 609
	88	BL, Or. 1001

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
J	48	Oxford, Bodleian Library, Laud. Or. 191
	51	Jerusalem, Orthodox Patr., Ar. 135

Subgroup Number	*Ms Number*	*Mss Shelf Mark*
K	50	BnF, Ar. 144
	66	BnF, Ar. 56

The relationship is probable only in the collated test passages of the manuscripts. It is possible that this relationship can be attributed to the entire text of the Gospels, however, one can only make a reasonable claim in this regard after a full collation of these manuscripts has been done.

6.4.6. Unit-Variations versus Greek, Syriac, Coptic and Latin *Vorlagen*

6.4.6.1. Introduction

The critical apparatus in appendix one, §12.11 may not only shed some light on the relationship between the various manuscripts collated, but it may also help determine whether some manuscripts have been influenced by a Greek, Syriac, Coptic or Latin source. Thus, this exercise will concentrate not on the *linguistic* but on the *textual* variants of the eight test passages. The manuscripts below are grouped in relationship with their source of influence (e.g. Greek, Syriac, Coptic or Latin).

Before presenting the information, some cautionary remarks are needed:

1. Since we are examining two passages from each Gospel (and not the entire text of the Gospels), any conclusion applies to the specific test passages only and not to the entire Gospel.
2. Since we are working on specific passages, it is not possible to ascertain whether the Greek, Syriac, Coptic or Latin influence happened randomly, eclectically or thoroughly. A Syriac influence found in one passage might not be present in another. Moreover, while it may be true that a specific passage shows no evidence of influence from another source, it may be untrue for other passages. This is especially the case when a scribe is randomly amending his Arabic exemplar.
3. The presupposition that a specific scribe might have been familiar with two or more languages confirms the vulnerability of this exercise. We might be able to suggest that, for instance, manuscript 48 was corrected against the Greek *Vorlage*, but this statement cannot exclude traces of the Syriac Peshitta which may be perceived in different passages.
4. The existence of a number of Arabic versions make any claim about Greek, Syriac, Coptic or Latin influence less conclusive. One should consider that a correction was made, not against, for instance a Greek or Syriac *Vorlage,* but against an Arabic manuscript of a different family translated from the Greek or Syriac. To conclude that, for instance, manuscript number five is corrected against the Coptic *Vorlage,* when it is in fact corrected against the Arabic version of Ibn al-ʻAssāl (Ibn al-ʻAssāl's version is translated from Coptic), is incorrect. Moreover, since we know little about other forms of Arabic Gospel Manuscripts (e.g. lectionaries, commentaries, Karshuni manuscripts, and the Arabic Diatessaron) any conclusion must be seen as tentative.
5. The linguistic and social backgrounds of a scribe, which eventually influence his writings, might cause some confusion in determining whether he is correcting his text against, for instance, a Greek or Syriac source. As mentioned earlier, the expression الدردار (in Mt 7:16) is one example of many to sufficiently explain this point. Manuscripts 44 and 84 read الدردار (transliteration of the Curetonian Syriac reading ܕܪܕܪܐ) instead of the majority readings العوسج. Should we claim that the texts of manuscripts 44 and 84 are influenced or corrected against the Syriac Curetonian? Or, on the other hand, have the scribes of manuscripts 44 and 84 simply used a familiar expression (because of their Syriac background) without being textually

influenced by the Curetonian version? Is this mere coincidence or a deliberate textual correction? These questions can also be asked about the use of the Arabic expression الكوره which is similar to the Greek χωρα (see appendix one, §12.11 footnote 413).

6. An omission of a word, or an addition of an expression, can happen accidentally or on purpose and may coincide with another reading in, for instance, Greek or Syriac *Vorlage* without necessarily pointing to a relationship between the Arabic version and the *Vorlage.* This occurs repeatedly with the addition and omission of conjunctions and pronouns, transposition of words, exchanging a proper noun with a pronoun and so forth.

With all these limitations in mind, it is still possible to venture into this study. *Consistency* is the key factor in this process and will help us better trace a direct or indirect relationship between the unit-variations and various *Vorlagen.*

Each of the two test passages (from each Gospel) will be examined separately. The selected footnotes and the manuscript numbers will be given and the *Vorlage* will be suggested.[7] The contents of the footnotes will not be repeated here as they can be found in appendix one, §12.11.

6.4.6.2. Matthew 7:15-20 and 16:1-4

6.4.6.2.1. Textual Data

Footnote number	Manuscripts Number(s)	*Vorlage*
13	8	Sp, Sh
	44, 84	Sc
	96	Gk
17	10, 48	Gk, Sy
22	15, 46, 57, 65, 72, 73, 85	Cop, possibly Sc
25	8, 46, 48, 62, 77, 85, 86, 87, 96	Sy, Gk
33	8, 18, 54	Gk codex Vaticanus
	10, 48	Gk
34	46, 48, 77, 85, 87, 88, 96	Gk, Sy
39	10, 18, 54, 62, 77, 86, 87, 96	Gk codex Vaticanus

7 Gk, Cop, Sc, Sp, Sh, Sy stand for Greek, Coptic, Syriac Curetonian, Syriac Peshitta, Syriac Harklean and all Syriac versions respectively.

Footnote number	Manuscripts Number(s)	*Vorlage*
	48	Gk
43	48	Gk
57	8	Sy, Gk
61	8, 10, 46, 48, 85, 86, 87, 96	Gk, Sy
64	2, 8, 10, 46, 48, 85, 86, 87, 95, 96	Gk, Sy
75	86, 87	Sp
85	46, 48, 85, 96	Gk, Sy
87	48	Gk, Sh
	77	Sp
90	3, 5, 6, 15, 18, 54, 92	Cop
92	8, 50	Gk

6.4.6.2.2. Conclusion: Matthew 7:15-20 and 16:1-4

The conclusion takes into consideration only the variations which agree more than *once* against a specific *Vorlage.*

6.4.6.2.2.1. Manuscripts Corrected against the Coptic *Vorlage*

Ms 3 = BnF, Copt. 16
Ms 5 = Vatican, Copt. 9
Ms 6 = BL, Or. 1315
Ms 15 = Vatican, Copt. 8
Ms 18 = BL, Or. 425
Ms 54 = BL, Or. 1316
Ms 92 = BL, Or. 1317
All the Arabic manuscripts in this section are Arabic-Coptic bilingual manuscripts which strengthens the conclusion.

6.4.6.2.2.2. Manuscripts Corrected against the Coptic or Syriac *Vorlage*

Ms 15 = Vatican, Copt. 8
Ms 57 = Cambridge, University Library, Add. 3226
Ms 65 = Vatican, Ar. 609
Ms 72 = Beirut, B.O., Or. 435
Ms 73 = Vatican, Ar. 611

6.4.6.2.2.3. Manuscripts Corrected against the Greek *Vorlage*

Ms 48 = Oxford, Bodleian Library, Laud. Or. 191

6.4.6.2.2.4. Manuscripts Corrected against the Syriac *Vorlage*

Ms 46 = Vatican, Sbath 121
Ms 85 = Jerusalem, Orthodox Patr. Ar. 235

6.4.6.2.2.5. Manuscripts Corrected against the Syriac or Greek *Vorlage*

Ms 8 = Sinai, Ar. 112
Ms 10 = BL, Arundel 20
Ms 77 = BnF, Ar. 53
Ms 86 = Vatican, Borg. Ar. 48
Ms 87 = BnF, Ar. 6280
Ms 88 = BL, Or. 1001
Ms 95 = Leiden, University Library, Cod. 217 Scaliger
Ms 96 = Vatican, Borg. Ar. 203

This is the first step towards a more exhaustive study of these manuscripts. Now I will examine the remaining test passages.

6.4.6.3. Mark 6:14-20 and 13:5-11

6.4.6.3.1. The Textual Data

Footnote Number	Manuscript Number	*Vorlage*
149	5, 15, 18, 54, 78, 88, 92	Cop
152	8	D Θ f^{13} 22, 33 etc.
	2, 8, 18, 48, 54, 92, 96	Gk, Cop
163	2, 8, 10, 15, 18, 36, 46, 48, 54, 85, 92	Cop
194	6, 15, 41, 54, 88	Cop
195	46, 85, 86, 92, 96	Gk
197	31, 84	Cop
202	5, 6, 18, 54, 78, 88, 90, 25	ℵ B L W Ψ 33, Sp, Cop
	2, 8, 10, 28, 77	D Θ 565 etc
	36, 46, 48, 85, 86, 96	W $f^{1(13)}$ 28 *pc*

205	8, 53	ℵ B L W Ψ 2427
210	7, 10, 46, 48, 50, 66, 74, 84, 85, 86, 96 omit.	Gk (excl. W Θ f^{13} etc.), Sy
235	50, 52, 66, 74, 90, 96	Sy and Majority Gk
242	8	Ss, Gk (D W Θ f^{1} 28 etc.)
244	84	Ss
245	5, 36	Sp
	2, 84	Sp
247	2, 5, 18, 54, 78, 88, 90	Cop
249	2, 5, 78	Cop
253	2, 5, 74, 78, 96	Gk, Cop, Sh
266	7, 36, 96	Sp
276	46, 85, 92	Gk 38
	36	Sp, Gk A X Y Γ Δ Π Φ ל 118, 22, etc
277	2, 5, 78, 86	Cop, Gk ℵ B D L W Σ Ψ f^{1}
278	96	Byzantine Text type

6.4.6.3.2. Conclusion: Mark 6:14-20 and 13:5-11

6.4.6.3.2.1. Manuscripts Corrected against the Coptic *Vorlage*

Ms 2 = Oxford, Bodleian Library, Hunt. 17
Ms 5 = Vatican, Copt. 9
Ms 6 = BL, Or. 1315
Ms 15 = Vatican, Copt. 8
Ms 18 = BL, Or. 425
Ms 54 = BL, Or. 1316
Ms 78 = Beirut, B.O., Or. 434
Ms 88 = BL, Or 1001
Ms 90 = Leiden, University Library, Cod. 218 Scaliger
Ms 92 = BL, Or. 1317
Amongst the ten manuscripts above, only two manuscripts are not Arabic-Coptic bilingual manuscripts.

6.4.6.3.2.2. Manuscripts Corrected against the Byzantine or Caesarean Text Type

Ms 8 = Sinai, Ar. 112 (Caesarean text type)
Ms 10 = BL, Arundel 20
Ms 46 = Vatican, Sbath 121
Ms 48 = Oxford, Bodleian Library, Laud. Or. 191
Ms 85 = Jerusalem, Orthodox Patr. Ar. 235
Ms 86 = Vatican, Borg. Ar. 48
Ms 92 = BL, Or. 1317
Ms 96 = Vatican, Borg. Ar. 203

6.4.6.3.2.3. Manuscripts Corrected against the Peshitta

Ms 7 = BnF, Syr. 42
Ms 36 = Jerusalem, Orthodox Patr. Ar. 213
Ms 84 = Lucca, Biblioteca Statale, Ms. 803
Ms 85 = Jerusalem, Orthodox Patr. Ar. 235

6.4.6.3.2.4. Manuscripts Corrected against the Syriac or Greek *Vorlage*

Ms 50 = BnF, Ar. 144
Ms 66 = BnF, Ar. 56
Ms 74 = Vatican, Ar. 26
Ms 90 = Leiden, University Library, Cod. 218 Scaliger
Ms 96 = Vatican, Borg. Ar. 203

6.4.6.4. Luke 8: 9-15 and 15:11-20

6.4.6.4.1. The Textual Data

Footnote number	Manuscript Number	*Vorlage*
291	31	*l*1127 Lvt (l) Dtp Cs (2mss. Gg)
305	38	Ss, Sc
307	36	Δ 13 16 161 etc. Lvt (b)
	21, 28, 38, 40, 51, 68*	Ss Sc Sp
316	31, 34, 36, 46, 48, 85, 86, 87, 92, 96	Gk, Sy
318	34	*l*524 Lvt (d l) Cyr *Lc*

		PRIS, RUF
322	86, 87	Gk
326	3, 4, 11, 15	Cop, Ms Λ
331	2, 6, 36, 88	Sj, Ar
342	5, 31, 48, 51, 54, 78, 92	Sc, Sp, Gk,
346	2, 5, 51, 54, 78, 86, 87, 92	Gk, Cop
361	2, 5, 9, 14, 28, 31, 46, 50, 51, 52, 54, 56, 58, 66, 78, [80], 85, [86], 92, [96]	Gk, Cop, Latin
370	46, 85, 86, 92	Gk, Cop, Latin
373	48	Ss, Sc
	36	Sp, Sh
376	48, 86, 87, 92	Sy, Gk, Latin
388	48	Gk, Sy
391	3	1187*
	36, 46, 65, 85	Sp
	81	Arabic Diatessaron
392	2, 5, 78, 86, 87	Cop
394	36	Lvt (a b c ff^{2} l r^{1}), Sc, Sp
395	36	Ps, Arabic Diatessaron
396	3, 4, 8, 10, 11, 13, 15, 36	Syriac, Lvt (e a b c ff^{2} i l r^{1})
398	36	Sc, Sp, Dta, Lvt (a b c ff^{2} g^{1} l r^{1}) and Lvg (1 ms.)
402	36, 46, 48, 65, 81, 85, 92, 96	Gk or most probably Sy
403	46, 85, 96	Gk, Cop
410	53, 65, 79	Sh
416	3, 4, 8, 11, 15, 36, 48	Gk, Sy
422	3, 5	Sy
	48	Gk
425	6, 88	Cop
	5, 10, 36, 41, 46, 48, 54, 78, 85, 86, 87, 88, 92, 96	Sy, Gk
434	2	Gk, Sy
448	2, 38, 78	Cop
	36, 46, 48, 54, 85, 92, 96	Gk, Sy
452	36, 37, 44, 51, 53, 56, 64, 65,	Sc, Ss, Sp, Arabic

	81, 86, 87, 96	Diatessaron
453	48	Gk
454	48	Gk

6.4.6.4.2. Conclusion: Luke 8:9-15 and 15:11-20

6.4.6.4.2.1. Manuscripts Corrected against the Coptic *Vorlage*:

Ms 2 = Oxford, Bodleian Library, Hunt. 17
Ms 78 = Beirut, B.O., Or. 434

6.4.6.4.2.2. Manuscripts Corrected against the Coptic or/and Greek *Vorlage*

Ms 46 = Vatican, Sbath 121
Ms 85 = Jerusalem, Orthodox Patr., Ar. 235
Ms 86 = Vatican, Borg. Ar. 48
Ms 92 = BL, Or. 1317
Ms 96 = Vatican, Borg. Ar. 203

6.4.6.4.2.3. Manuscripts Corrected against the Greek *Vorlage*

Ms 48 = Oxford, Bodleian Library, Laud. Or. 191

6.4.6.4.2.4. Manuscripts Corrected against the Syriac or/and Greek *Vorlage*

Ms 5 = Vatican, Copt. 9
Ms 46 = Vatican, Sbath 121
Ms 48 = Oxford, Bodleian Library, Laud. Or. 191
Ms 54 = BL, Or. 1316
Ms 78 = Beirut, B.O., Or. 434
Ms 85 = Jerusalem, Orthodox Patr., Ar. 235
Ms 86 = Vatican, Borg. Ar. 48
Ms 87 =BnF, Ar. 6280
Ms 92 = BL, Or. 1317
Ms 96 = Vatican, Borg. Ar. 203

6.4.6.4.2.5. Manuscripts Corrected against the Syriac *Vorlage*

Ms 36 = Jerusalem, Orthodox Patr., Ar. 213

The variations which agree once with one of the *Vorlage* were excluded from this conclusion. Manuscripts 2, 6, 38, 88 have at least one obvious variant which agrees with the Old Syriac versions, and manuscripts 3, 4, 8, 10, 11, 13, 15, 37, 44, 51, 53, 55, 56, 64, 65 , 81 agree with either the Peshitta or the Old Syriac.

6.4.6.5. John 6:30-35 and 18:17-26

6.4.6.5.1. The Textual Data

Footnote number	Manuscripts number(s)	*Vorlage*
492	2, 26, 88	Cop
497	2, 16, 54, 59	Cop
520	48	Gk
529	2, 5, 16, 54, 59, 78, 88	Cop
531	4, 5, 16, 26, 36, 59	Cop, Sc, Ss, Sp, some Gk
551	2, 5, 6, 16, 24, 26, 31, 51, 54, 60, 65, 88, 92	Cop
	36, 96	Ss, Sp
555	36	Gk, Latin, Sy
559	2, 5, 16, 26, 54, 78, 92	Cop
560	36, 46, 48, 85, 86, 96	Gk, Sy, Latin
561	2, 92	Cop
563	48	C, D, Ψ majory text, (q), Sh
565	16, 36	Gk Ms 33 etc.
572	36	Ss, Sp
577	2, 16, 26, 36, 46, 48, 54, 85, 92, 96	Cop
586	36, 38, 41	Ss, Sp
587	5, 6, 7, 16, 31, 78, 88	Cop
588	2, 54	Cop
	36, 48	Gk, Sy
	92	Gk
592	26, 48	Gk, Sh
595	3, 10, 15, 20, 21, 22, 24, 28, 30, 36, 46, 61, 65, 85, 88	Ss, Sp
604	5, 26, 31, 46, 53, 54, 60, 65, 78, 85, 88	Cop

617	2, 5, 6, 16, 26, 50, 52, 54, 66, 78, 88, 92	Cop
	36	Ps
622	3, 5, 23, 26, 46, 48, 54, 65, 85, 88, 92	Gk, Cop
627	30	Gk Λ
632	36	Ss, Sp
633	36	Syr
641	2, 3, 5, 6, 13, 31, 41, 50, 51, 52, 54, 66, 78, 86, 88, 96	Cop, Gk
	4, 9, 12, 15, 19, 25, 34, 38, 42, 43, 44, 47, 49, 53, 55, 72, 73, 76, 81, 93	Sp
642	16, 26, 36, 48	Ss, Sp
647	2, 16	Cop
648	2, 3, 5, 6, 16, 26, 31, 36, 50, 52, 66, 78, 86, 88, 92, 96	Cop, Gk
	12, 22, 25, 38, 41, 44, 45, 47, 49, 51, 61, 93	Sp

6.4.6.5.2. Conclusion: John 6:30:35 and 18:17-26

6.4.6.5.2.1. Manuscripts Corrected against the Coptic *Vorlage*

Ms 2 = Oxford, Bodleian Library, Hunt. 17
Ms 5 = Vatican, Copt. 9
Ms 6 = BL, Or. 1315
Ms 16 = BL, Or. 426
Ms 26 = Vatican, Copt. 11
Ms 31 = Sinai, Ar. 68
Ms 54 = BL, Or. 1316
Ms 59 = Cambridge, University Library, Or. 643 (8)
Ms 65 = Vatican, Ar. 609
Ms 78 = Beirut, B.O., Or. 434
Ms 85 = Jerusalem, Orthodox Patr., Ar. 235
Ms 88 = BL, Or 1001
Ms 92 = BL, Or. 1317
Ms 96 = Vatican, Borg. Ar. 203

Amongst the fourteen manuscripts above, six are not Arabic-Coptic bilingual manuscripts.

6.4.6.5.2.2. Manuscripts Corrected against the Coptic or Greek *Vorlage*

Ms 3 = BnF, Copt. 16
Ms 50 = BnF, Ar. 144
Ms 51 = Jerusalem Orthodox Patr., Ar. 135
Ms 52 = BnF, Ar. 54
Ms 66 = BnF, Ar. 56
Ms 86 = Vatican, Borg. Ar. 48

6.4.6.5.2.3. Manuscripts Corrected against the Greek *Vorlage*

Ms 48 = Oxford, Bodleian Library, Laud. Or. 191

6.4.6.5.2.4. Manuscripts Corrected against the Peshitta *Vorlage*

Ms 12 = Leiden, University Library, Cod. 619 Warn
Ms 15 = Vatican, Copt. 8
Ms 22 = Vatican, Ar. 15
Ms 25 = Rome, Biblioteca Nationale Centrale Ms.
Ms 36 = Jerusalem, Orthodox Patr., Ar. 213
Ms 38 = Leiden, University Library, Cod. 255 Scaliger
Ms 41 = Birmingham, Mingana, Chr. Ar. Add. 271
Ms 44 = Venice, Biblioteca Nazionale Marciana, Or. 3 (12)
Ms 47 = Vatican, Sbath 121
Ms 49 = Vatican, Ar. 557
Ms 61 = Vatican, Ar. 559
Ms 93 = Leiden, University Library, Cod. 217 Scaliger

6.4.6.6. General Conclusion

A general survey of the variants versus the Greek, Syriac, Coptic and Latin witnesses shows that a number of manuscripts of family *k* were influenced by other versions, chiefly the Coptic Bohairic and Syriac Peshitta. This might indicate that family *k* was well received and widely circulated among the Coptic and Syriac speaking churches. There are traces of old Syriac and Latin influence but the extent of the influence is still to be ascertained. In addition, the test passages show that the Harklean Syriac version has not been used for corrections. Surprisingly, the text seems to have been corrected slightly against the Greek. Since many variations agree with both Syriac and Greek, or Coptic and Greek, this conclusion must remain tentative. Codex Oxford, Bodleian

Library, Laud. Or. 191 is the only manuscript in this family to have been clearly influenced by a Greek source.

This exercise, with all its limitations, confirms the widespread use of family *k* and the context in which it circulated. Moreover, it demonstrates the possibility of a different approach to grouping the manuscripts of this version.

A number of significant issues still need to be investigated in this chapter including the influence of other Arabic translations on this version, the list of manuscripts not included in the ALAGM, and an analysis of the *Vorlage* behind the collated base.

What influence do the Arabic versions have on this family? Do some of the unit-variations reflect corrections made against other Arabic translations? We turn to investigate this issue in brief.

6.4.7. The Unit-Variations versus other Arabic translations of the Gospels

I have conducted a linguistic comparison between the unit-variations in §12.11 and other Arabic Gospel versions in order to ascertain whether or not there is any influence on family *k* from other Arabic translations. The study reveals the following:

1. The test passages in Mark of manuscripts 5, 10, 46, 52, 74, 78, 85, 90, 92 are influenced by family *l*—the version of Ibn al-ʻAssāl.
2. The test passages in John of manuscripts 2, 5, 16, 23, 26, 36, 48, 50, 52, 54, 65, 66, 77, 78, 85, 92 are also influenced by family *l*.
3. In Matthew and Luke the case is different. The test passages do not show a certain relationship between the manuscripts of this family and Ibn al-ʻAssāl's version. One possible exception is manuscript 41 in Luke only.
4. Manuscript 36 might have been influenced by family *a*, *g* and/or j^{C}.
5. Manuscript 48 might have been influenced by family *e* and/or j^{C}.
6. The test passages in Matthew of manuscripts 8, 10, 18, 36, 48, 54, 62, 72, 73, 77, 84, 85, 86, 87, 96 might have possibly been influenced by one or more versions, chiefly families *a*, *g*, *h* and j^{B}.

Many questions still remain to be answered. For example: Is there any influence of the Arabic Diatessaron, the Arabic Lectionaries, the commentary of Ibn al-Tayyib, or the Arabic manuscripts written in Karshuni script on this version (or vice versa)? A further question might be added: What conclusions would be reached if different test passages were studied; would we find more or different block mixture of texts? The answers to these questions are beyond the scope of this study.

The above case study is far from complete. It represents a tiny fragment of a huge project which still lies ahead for our discipline.

The major remaining question concerns the *Vorlage* of family *k*. It has always been believed that Coptic is the language behind this version. How true is this claim? Is there another *Vorlage* beside, or instead of, the Coptic? This will be discussed in section 6.6, but first, additional lists of manuscripts containing this version will be given.

6.5. Additional Lists of Manuscripts of Family *k*

The ninety-seven manuscripts of family *k* analyzed in this study are not the sole witnesses of this version. There are a number of manuscripts of this family not listed in the ALAGM, mainly because I was not able to extract test passages from them. The information about these manuscripts is taken from Graf's monumental work *Geschichte der christlichen arabischen Literatur*,[8] as well as from his *Catalogue de manuscripts arabes chrétiens conservés au Caire*.[9] I have used the shelf-mark of these manuscripts and not the number given by Graf.[10] The word *Gospels* in the list below stands for the *Four Canonical Gospels*. The list is divided into two main sections: the AGM from the Coptic Museum in Cairo and the AGM from the Coptic Patriarcate in Cairo.

6.5.1. Manuscripts from the Coptic Museum in Cairo

Sigla	Ms Number	Date	Contents
K^{100}	Copt. Mus., Bibl. 2	1795/6	Gospels
K^{101}	Copt. Mus., Bibl. 7	14th	Gospels
k^{102}	Copt. Mus., Bibl. 8	1683	Gospels
k^{103}	Copt. Mus., Bibl. 10A	1651	Gospels
k^{104}	Copt. Mus., Bibl. 10B	1651	Gospels
k^{105}	Copt. Mus., Bibl. 62	1783	Gospels
k^{106}	Copt. Mus., Bibl. 75	1614	Gospels
k^{107}	Copt. Mus., Bibl. 84	18th	Jn 1:1-20:5
k^{108}	Copt. Mus., Bibl. 93	1257	Gospels
k^{109}	Copt. Mus., Bibl. 96	14th	Mt

8 See Graf, *Geschichte,* 161.

9 See Graf, *Catalogue de manuscrits arabes chrétiens*.

10 For a concordance of these manuscripts see, Samir, *Tables de concordance*.

k^{110}	Copt. Mus., Bibl. 97	1339/40	Jn
k^{111}	Copt. Mus., Bibl. 90	1340	Gospels
k^{112}	Copt. Mus., Bibl. 91	1203	Gospels
k^{113}	Copt. Mus., Bibl. 99	1689	Gospels
k^{114}	Copt. Mus., Bibl. 106	13th	Gospels
k^{115}	Copt. Mus., Bibl. 107	1705	Gospels
k^{116}	Copt. Mus., Bibl. 108	17th	Gospels (Fragments)

6.5.2. Manuscripts from the Coptic Patriarchate in Cairo

Sigla	Ms Number	Date	Contents
k^{117}	Copt. Patr., Bibl. 93	1804	Gospels
k^{118}	Copt. Patr., Bibl. 99	1795	Mt and Mk
k^{119}	Copt. Patr., Bibl. 100	1832	Mt
k^{120}	Copt. Patr., Bibl. 101	18th	Mt
k^{121}	Copt. Patr., Bibl. 102	19th	Mt and a fragment from Mk
k^{122}	Copt. Patr., Bibl. 104	1802	Mt and Mk
k^{123}	Copt. Patr., Bibl. 105	1796	Lk and Jn
k^{124}	Copt. Patr., Bibl. 106	13th	Lk
k^{125}	Copt. Patr., Bibl. 107	1803	Lk and Jn
k^{126}	Copt. Patr., Bibl. 108	18th	Jn
k^{127}	Copt. Patr., Bibl. 109	1811	Mk
k^{128}	Copt. Patr., Bibl. 110	1826	Lk and Jn
k^{129}	Copt. Patr., Bibl. 111	18/19th	Lk and Jn
k^{130}	Copt. Patr., Bibl. 112	1819	Lk and Jn
k^{131}	Copt. Patr., Bibl. 113	19th	Mt
k^{132}	Copt. Patr., Bibl. 114	19th	Mk
k^{133}	Copt. Patr., Bibl. 115	18th	Lk
k^{134}	Copt. Patr., Bibl. 117	1400	Gospels
k^{135}	Copt. Patr., Bibl. 122	19th	Gospels
k^{136}	Copt. Patr., Bibl. 130	13th	Lk
k^{137}	Copt. Patr., Bibl. 131	18/19th	Mt
k^{138}	Copt. Patr., Bibl. 132	18th	Mk
k^{139}	Copt. Patr., Bibl. 133	18th	Mt
k^{140}	Copt. Patr., Bibl. 137	1810	Gospels
k^{141}	Copt. Patr., Bibl. 196	1291	Gospels

6.5.3. Miscellaneous Manuscripts

There is another list of manuscripts from various libraries which are not included in this study. Two are mentioned by Samir and a few by Graf and placed among the manuscripts of the Alexandrian Vulgate. They are:

1. Beirut, Family of Buṭrus Ṭayyān (13th).[11]
2. Mardin, location unknown (15th).[12]
3. Berlin, Staatsbibliothek, Copt. 191 and 396[13].[14]
4. Washington, Samml. Adler Nr. 18 (18th).
5. Manchester, Manchester University, Ar. 1 (about the 1300? A.D.).
6. Dresden, Dresden University, Or. 9.
7. Göttingen, Göttingen University, Ar. 102 (1786 A.D.).
8. Tübingen, Tübingen University, Ar. 202 (14/15th).
9. St. Petersburg, National Library, Or. 2 (13th).
10. Mardin Ar. 85 (1720 A.D.) and Mardin Ar. 606.
11. Aleppo, Sbath 777 (1697 A.D.), 834 (1721 A.D.), 966 (17th). 967 (16th),1013,2 (18th), 1109 (16th), and Fihris 388 and 391.
12. Lebanon, Sherfeh Ar. 2/8.
13. One manuscript in „Jerusalem, in der Kopt. Kirche des hl. Georg" from the 13/14th century.
14. BnF, Coisl. 239 (Suppl. Ar. 27).[15]
15. Vienna, National Library, Mxt. 514 (Fragment from the 13th century).

Finally, it is worth noting that the text of the Walton's London Polyglot (printed in 1657)[16] is closer to manuscripts k^{52} and k^{66} than any other manuscripts are. Now we turn to examine the *Vorlage* of family *k*.

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11 On this manuscript see Cheikho, "Ingīl ʻarabī Qadīm," *Al-Mashriq* 6 (1903): 238; Samir, "Ibn al-ʻAssāl," 462-3 and 518-9.

12 On this manuscript see Cheikho, "Nisakh ʻarabiyyah," 107-8; Cheikho "Ingīl ʻarabī Qadīm," 238; Graf, *Geschichte*, 161; Samir, "Ibn al-ʻAssāl," 478-9; 506, 518-9. This manuscript also contains the text of the Alexandrian Vulgate and not of Ibn al-ʻAssāl.

13 When I visited the *Staatsbibliothek* in Berlin in 2005 these two manuscripts were not found.

14 The manuscripts listed in number 3-13 are from Graf, *Geschichte*, 156-7, 160-162.

15 See §3.12.2.

16 *Biblia S Polyglotta, Bibliorum Sacrorum tomus quintus: Sive Novum d.n. Jesu Christi Testamentum*, 1657.

6.6. The *Vorlage(n)* of Family K

6.6.1. Introduction

Guidi was the first (although many followed him later[17]) to argue that the primitive text of the "Alexandrian Vulgate" (family *k*) is faithfully preserved in the Arabic-Coptic codex Vatican, Copt. 9. This primitive text was used as the base for an eclectic recension which assimilated Syriac and Greek variants. Thus, for Guidi the "Alexandrian Vulgate" was initially translated from the Coptic Bohairic, and only later did it assimilate Syriac and Greek variants and become an eclectic recension. This recension, according to Guidi, is the most universal version of all.[18]

Hence, the starting point in the examination of the *Vorlage* of this version is to check whether the Arabic text of Vatican, Copt. 9 follows the Coptic version faithfully. Surprisingly, the study below reveals that the Arabic text in the parallel column of Vatican, Copt. 9 is unlikely to have been *translated* from Coptic but *corrected*, though not thoroughly, against the parallel Coptic text.

For instance in John 1:18. Vatican, Copt. 9 reads الابن الوحيد[19] الذي في حضن ابيه هو نطق. The use of الابن الوحيد (the only Son) goes against the Coptic Bohairic tradition which consistently uses ⲡⲓⲙⲟⲛⲟⲅⲉⲛⲏⲥ ̀ⲛⲛⲟⲩϯ (the only begotten God) which makes it unlikely that this version could have been translated from Coptic. In the margin the scribe writes الوحيد الاله to conform it to the Coptic in parallel. Thankfully, he did not replace the reading in the text but added his correction in the margin. This is one of many readings which clearly show that the scribe of Vatican, Copt. 9 is copying the Arabic text from an examplar which is unlikely to have been translated from Coptic. Then he occasionally corrected it against the Coptic by adding variants in the margin or in the text. The above example refutes Guidi's claim that Vatican, Copt. 9 is the primitive translation of the "Alexandrian Vulgate" from a Coptic Bohairic *Vorlage*. Therefore, the text of Vatican, Copt. 9 should not be considered as one of the leading witnesses of this version, as its text was heavely influenced by the Coptic text in parallel.[20]

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17 Burkitt, "Arabic Versions," 136-137, Graf, *Geschichte*, 157; Vööbus, *Early Versions*, 294.

18 Guidi, *Traduzioni*, 17, 22-23.

19 In the margin it is written الوحيد الاله.

20 See H. Kachouh, "The Arabic Versions of the Gospels: A Case Study of John 1.1 and 1.18," in David Thomas, ed., *The Bible in Arab Christianity* (Leiden: Brill, 2006), 9-36.

Another interesting variant to consider is Matthew 16:2-3. These two verses are omitted by most reliable Coptic Bohairic manuscripts.[21] Of the ninety-seven Arabic manuscripts examined only eight manuscripts omit verses 2-3 from the body of the text.

1. Manuscripts *k*[3] (1196 A.D.), *k*[6] (1208 A.D.) *k*[18] (1308 A.D.), *k*[54] (1663 A.D.), *k*[92] (1815 A.D.) omit the reading.
2. Manuscript *k*[5] (Vatican, Copt. 9 of 1204 A.D.) omit but in the margin it is written: "Greek but not in Coptic" followed by the two verses in Arabic:
   رومي وليس في القبطي اذا كان المسا قلتم ان السما صاحية لاحمرارها وبالغداه تقولون اليوم شتا لاحمرار جو السماء وتغيمها ايها المراون تعلمون تمييز وجه السما وايه هذا الزمان لا تعلمون الجيل
3. *k*[15] (13[th]): omit but in the margin it is written: "the Arabic adds:
   في العربي يزايد اذا كان المسا قلتم ان السما صاحية لاحمرارها وفالغداه تقولون اليوم شتا لاحمرار جو السماء بعبوس ايها المرايين تعلمون تمييز ايه هذا الزمان
4. *k*[88] (18[th]) omit but in the margin it is written vertically on the left with highly probably the same hand:
   لاحمرارها وبالغداة تقولون اليوم شتاء لاحمرار جو السماء وغمامها بعبوس ايها المراؤون تعلمون تميزون وجه السماء، وآيات هذا الزمان لا تعلمون الجيل الشرير

It is important to note that all eight manuscripts mentioned above are Coptic-Arabic codices. Not a single manuscript which only has the Arabic and not Coptic-Arabic text from the ninety-seven manuscripts of this version has omitted this reading.

Moreover, Vatican, Copt. 9 has omitted this reading but added it in the margin, with a note that this reading is found in Greek but not in Coptic. It is worth noting that the Arabic text in the margin is not the scribe's own translation from Greek but a copy from his Arabic exemplar; its text is more or less identical to that found in the other witnesses of this version.

Manuscript *k*[15] from the thirteenth century has omitted the reading but added it in the margin, with a note that the *Arabic text adds* (the scribe is referring here to his exemplar) and inserts the two verses in Arabic. This is another clear indicator that the scribe has omitted the Arabic text found in his exemplar.

Manuscript *k*[88] has the two verses in the margin and not in the body of the text. It is worth mentioning that he had in the Arabic text وغمامها بعبوس a conflation of readings (بعبوس + وغيامها).

Had this version been originally translated from Coptic, there should be at least one non-Coptic Arabic manuscript which omitted verses 2-3 of Matthew 16, but there is none. Additionally, when the text

21 See Horner, *The Coptic Version*, 136.

is added in the margin of the Coptic-Arabic manuscripts, it is evident that the Arabic text is not a fresh translation from Greek or Syriac but copied from the Arabic exemplar which the scribe is using for his manuscript.

Of the twenty-two Coptic manuscripts collated by Horner, only the following manuscripts contain the text of Matthew 16:2-3: Manuscripts A B^c D_4 Δ_1^c $F_1^c{}_2$ Ɛ Θ^c $J_{1,2}$ L O Hunt 18. It is worth noting that four of the manuscripts mentioned above have verses 2-3 added by the corrector, and among the manuscripts which have verses 2 and 3 inserted by the original hand (A D_4 F_2 Ɛ $J_{1,2}$ L O Hunt 18), at least five are Coptic-Arabic manuscripts (A D_4 F_2 Ɛ J_1 (and possibly J_2) and possibly Hunt 18) which may indicate that the inclusion of verses 2 and 3 might have come from Arabic into Coptic and not vice versa.

The above examples make it clear that one should not approach this version with the presupposition that it was originally translated from Coptic. It is true that this version is repeatedly copied in Coptic-Arabic manuscripts, but this does not argue in favour of a Coptic *Vorlage.*

The study of the *Vorlage* of family *k* will concentrate on two exercises: The first will focus on a selection of readings from the four Gospels and the second will examine the text of the eight test passages (with Sinai, Ar. 101 as the representative manuscript). In the first exercise, the variants are randomly chosen, although I tried to avoid readings which might converge coincidentally. In the second exercise I have studied the *Vorlage* of this version in the light of other Arabic versions. In this way, we may be better able to evaluate the readings when they are compared with other Arabic variants from other families. Both exercises are found in appendix three, §§14.1, 2.

6.6.2. An Assessment of the Textual Variants of Sinai, Ar. 101

The representative manuscript of family *k* (i.e. Sinai, Ar. 101) seems to generally follow the Greek. Some variants seem to indicate that a Syriac version originally lies under the Arabic text. It is possible that either this version was translated from Syriac and Greek at the same time, or translated from Syriac and later corrected against the Greek. The straightforward variants seem to follow the Greek and not Syriac.

However, there are a number of readings which might indicate that initially this version was translated from Syriac.[22]

To make this textual issue more complicated, there seem to be four variants which only follow the Coptic Bohairic version.[23] On the other hand there are many readings which clearly disagree with the Coptic.[24]

The test passages above better argue for Syriac-Greek *Vorlagen*. It is more likely for the Syriac to be the primitive *Vorlage* of family *k* than vice-versa.

The second exercise (appendix three, §14.2) focuses on more than fifty verses from the four Gospels. Since the *Vorlage* of this version is still not clear, I have examined a range of variants, some of which support the Peshitta, old Syriac, Greek or the Coptic. In addition to the inclusion of the Arabic readings in this exercise (and the manuscripts which support the variants in question), I have occasionally inserted the Coptic text and additional comments about specific variants which will help in the evaluation of each variant.

The result of the second exercise is also inconclusive. All that can be said with some degree of certainty is that this Arabic version does not follow the Coptic Bohairic version (especially early non-bilingual manuscripts), and is, in general, a mixture of Peshitta and Greek readings. It appears that the Peshitta is the initial *Vorlage* and that later Greek (and rarely Coptic) variants were introduced to the text. In the case of bilingual Arabic Coptic manuscripts, both the Arabic and the Coptic have influenced one another. On the one hand, some Coptic variants were introduced to the Arabic text, and on the other hand, Arabic variants were added to the Coptic Bohairic version. Some of the Syriac readings found in the Coptic Bohairic text (of bilingual Coptic-Arabic manuscripts) seem to have entered the text through the medium of Arabic.

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22 See for instance in appendix three, §14.2 Matthew 16:3b%; 16:14c; Mark 13:9b*; Luke 8:12&; Luke 8:13b&; John 6:30%; John 18:24*; 18:25%; John 18:26a%; 18:26a&; 18:26b-27%.

23 The four variants are: (1) Mt 7:18 the singular ثمر instead of the plural. However, this variant could have emerged from a Syriac reading since the main variant between the singular and plural is the two "dots" above the word. (2) Mk 6:15b, the additionالاولين which seems to be only found in the Coptic Bohairic version (some witnesses of family *k* omit this reading) and also the Greek MS 64 and some Georgian MSS; (3) Luke 8:10b, the addition of يسمعون ولا which could have agreed with the Coptic coincidentally (see also families *a* and *i*); (4) Luke 15:12, the addition of the attached pronoun لابيه instead of الاب. The addition of the pronoun is common in Arabic Gospel manuscripts and does not necessarily follow the Coptic textually.

24 See for example Mark 6:16b; 6:20b; Luke 15:15*; 15:17*; John 18:20a*; 18:23.

6.7. Conclusion

The *Vorlage* of family *k* is still unknown. There is no evidence that this version was originally translated from Coptic. Some of the copies were later corrected against the Coptic version especially the bilingual Coptic-Arabic manuscripts. Originally family *k* might have been either translated from Syriac and then revised against the Greek Byzantine text, or translated from Syriac and Greek simultaneously. This enterprise possibly took place in the ninth or tenth century. From the twelfth century onwards, this version gradually gained acceptance amongst the Copts in Egypt, and Coptic variants were introduced to its text. From the fourteenth century onwards, it became the Arabic Vulgate. However, between the eleventh and thirteenth centuries, family *j*, which circulated mainly amongst the Melkite communities, was undoubtedly taking the lead.

7. The Grouping of Arabic Gospel Manuscripts of Coptic, Latin and Mixture *Vorlagen*, and Manuscripts edited from Arabic Lectionaries

7.1. Family L: Otherwise Known as Al-As‘ad Ibn al-‘Assāl's Version

7.1.1. Introduction to the Witnesses of Family L

The article "La version arabe des évangiles d'al-As‘ad Ibn al-‘Assāl" by Samir makes any new description of this version superfluous.[1] Not only has Samir presented a scholarly review of this version, he has also briefly described, listed and examined thirty-one manuscripts which are supposed to belong to this family. Regrettably, his study was mainly based on secondary sources and not on the manuscripts themselves (with a few exceptions). He was not able to extract the same pericope (e.g. Matthew 1:18-25) from each of the thirty-one manuscripts, and in some cases not even a verse or two. Some of the manuscripts referred to in his work do not contain the text of Ibn al-‘Assāl but instead contain the "Alexandrian Vulgate" (family *k*). Samir recognized this in some cases but was misled in others, mainly because he relied on secondary sources and had no access to the texts of these manuscripts.

In the light of this study, I can confirm that of the thirty-one manuscripts at least nine do not contain the version of Ibn al-‘Assāl and thirteen manuscripts may or may not contain the version of Ibn al-‘Assāl since I was not able to extract passages and study them. Here is a list of the manuscripts mentioned by Samir, each followed by a brief comment.

1. The first manuscript is from Sbath *Fihris* 67.[2] This manuscript once belonged to Constantin Hudarī, a Greek Catholic priest from Aleppo. This manuscript seems to be lost and no text is extracted

1 See §2.9.4 above.

2 See Samir, "Ibn al-‘Assāl," 457.

from the manuscript to ascertain whether it contains the text of Ibn al-'Assāl or not.

2. The second is Amsterdam, University Library 185 (Or. 2792). Samir learned about this manuscript from de Goeje's catalogue,[3] without providing any test passages from this codex. With some assistance, I was able to detect the present shelf mark of this manuscript, III G29.[4] It contains the version of the Alexandrian Vulgate and not Ibn al-'Assāl.
3. The third manuscript in Samir's list was previously identified by Cheikho. It comes from the Greek Catholic Patriarchate in 'Ayn Trāẓ. Cheikho did not extract any passage from this manuscript. According to Nasrallah this codex seems to be lost today,[5] therefore we cannot be certain of its contents.
4. The fourth manuscript is Beirut, B.O., Or. 433. It contains the text of the Alexandrian Vulgate and not Ibn al-'Assāl.[6]
5. The fifth manuscript is Beirut, B.O., Or. 434. Samir rightly argues that it contains the text of the Alexandrian Vulgate and not Ibn al-'Assāl's version.[7]
6. The sixth manuscript is from the library of Ibrāhīm ibn Bishārah al-Hụ̄rī in Beirut, Lebanon. This manuscript contains Ibn al-'Assāl's version and is collated in §7.1.2.
7. The seventh manuscript is also a private manuscript which belongs to the heirs of Buṭrus Tayyān in Beirut, Lebanon. Samir rightly observes that it contains the Alexandrian version and not Ibn al-'Assāl's.
8. The eighth to seventeenth manuscripts are: Cairo, Franciscan Museum 13; Cairo, Coptic Museum, Bible 62, 90; Cairo, Coptic Patriarchate, Bible 119, 120, 126, 197, 207; Jerusalem, Dayr Mār Girgis of the Copts, 1 and 2. These ten manuscripts are located in places which I have not visited and thus excluded from this study. Samir did not extract test passages from these manuscripts and thus one cannot be certain of their contents.

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3 Ibid.

4 Thanks to the curator at the University Library in Amsterdam who helped me prepare a concordance of the following manuscripts. Numbers according to Goeje's catalogues: 2788, 2789, 2790, 2791, 2792, 2793, 2794 and 2795 have the following shelf marks respectively VI E 10, III A 16, B c 2-6, III H 25, III G 29, III E 20, III E 19, III D25a.

5 Samir, "Ibn al-'Assāl," 459.

6 As correctly noted by Father Samir, see Samir, "Ibn al-'Assāl," 548.

7 Ibid., 548-9.

9. The eighteenth to twentieth manuscripts are: Jerusalem, Orthodox Patr., Ar. 36, 194 and 220. These three manuscripts, however, contain the Alexandrian Vulgate and not Ibn al-ʻAssāl's.
10. The twenty-first manuscript is Leiden, University Library, Cod. 223 Scaliger; it contains Ibn al-ʻAssāl's version and is collated below.
11. The twenty-second manuscript is BL, Or. 1327 and Samir claims that it is an intermediate text between the Alexandrian Vulgate and Ibn al-ʻAssāl's.[8] It certainly has the text of the Alexandrian Vulgate and has the sigla k^{21} in this study.
12. The twenty-third manuscript is BL, Or. 3382; it contains Ibn al-ʻAssāl's version.
13. The twenty-fourth manuscript is a manuscript examined by L. Cheikho in Mardin; its location is unknown today. The texts of Mt. 1: 18-25 and Jn 1: 1-14 show that it contained the Alexandrian Vulgate and not Ibn al-ʻAssāl's version.
14. The twenty-fifth to thirty-first manuscripts are: Milan, Biblioteca Ambrosiana, C. 47 Inf.; Bodleian Library, Arch. Seld. A. 68, and Huntington 118; Saint-Petersburg, Institut Norodov Azii, B 1214; Vatican, Ar. 610; Vatican, Copt. 10; Vatican, Sbath 776. All these manuscripts except the Saint-Petersburg's manuscript are Ibn al-ʻAssāl's version and are collated below. No text was extracted from St. Petersburg's manuscript and hence, one cannot be certain of its contents.

In summary, from the thirty-one manuscripts presented by Samir, two manuscripts are probably lost today (no. 1 and 2 above); eleven have not been collated in this study (no. 8 (10 mss.) and no. 14 (1 ms.) above) and thus I am uncertain of their contents; nine manuscripts contain the Alexandrian Vulgate; and nine manuscripts definitely contain Ibn al-ʻAssāl's version.

In addition to the nine manuscripts of this version mentioned by Samir, I was able to detect another six of the same family (total of fifteen). Test passages from each of the fifteen manuscripts are collated in appendix one, §12.12. Other libraries, particularly in the Orient, might show the existence of a number of manuscripts of this version.

7.1.2. A Table of the Witnesses of Family L

As mentioned earlier, test passages from fifteen manuscripts are collated in this family. The table below shows the manuscript number, the

8 Ibid.

sigla assigned to each manuscript, the Biblical passages collated and the date for each manuscript (except the manuscript of Ibrāhīm ibn Bishārah al-Ḥūrī and Vatican, Sbath 1035, which are treated separately). Codex BL, Or. 3382 will be the collated base. It is the most quoted by scholars and the second earliest surviving copy. The rest of the manuscripts are listed in no specific order. The numbers with asterisks show that the manuscripts have a critical apparatus and marginal notes to the text (on this see below).

Sigla	Ms Number	Passages collated	Date
*l*1*	BL, Or. 3382	TP	1264 A.D.
*l*2	BL, Add. 5995	TP	1474 A.D.
*l*3	BL, Or. 1326	TP	1585/7 A.D.
*l*4	Cambridge, University Library, Add. 1860	TP	13th
*l*5	Leiden, University Library, Cod. 223 Scaliger	The TP excluding John 18:19-27[9]	1500
*l*6	Milan, Biblioteca Ambrosiana, C. 47 Inf. (Or. 84)	TP	1280 A.D.
*l*7	BnF, Copt. 14	TP	14th
*l*8	BnF, Copt. 14A	TP	1593 A.D.
*l*9*	Vatican, Sbath 776	Mt 7:15-20; Mt 16:1-4; Mk 6:14-20; Mk 13:5-11	19th
*l*10	Vatican, Copt. 10	TP	13/14th
*l*11	Vatican, Ar. 610	TP	1291 A.D.
*l*12	Oxford, Bodleian Library, Arch. Seld. A. 68	TP	1285 A.D.
*l*13*	Oxford, Bodleian Library, Hunt. 118	TP	1259/60 A.D.

7.1.3. A Description of the Translation Technique in Ibn al-'Assāl's Version, with a Focus on Codex BL, Or. 3382

Scholars in the past have given particular attention to codex BL, Or. 3382 and their information will not be repeated here.[10] The colophon

9 John 18:19-27 starts on folio 170r. Folios 169-175 are written by another and much later hand and contain the Alexandrian Vulgate (Family *k*).

indicates that this manuscript was copied by Gabriel on January 5, 1265 A.D. from a work originally prepared by a prominent literary figure of the time, Abū-l-Faraj Hibat Allāh Ibn al-ʻAssāl.[11] Ibn al-ʻAssāl's recension came into existence in the midst of a religious and literary renaissance among the Christians of Egypt in the thirteenth century. At this time few Copts understood Coptic, and the Coptic Bible was inadequate for their needs. According to Ibn al-ʻAssāl, there were numerous Arabic versions in circulation at that time, some of which must have come from Palestine and Syria, but they were discordant and untrustworthy. As a result, Ibn al-ʻAssāl was asked to prepare a standard Arabic text of the Gospels in 1252/3 A.D. for use among the Egyptian community. Ibn al-ʻAssāl pointed out in the introduction that the first thing he did was to seek diligently for an Arabic codex that predated the rise of Islam (before the seventh century), "that it might be derived from that with which the Apostles had preached the Gospel in Arabic to the Arabs," but he did not find any. Consequently, he decided to make his own Arabic translation from the Coptic version, which he considered the most trustworthy of the versions. But since he found himself inadequate for such a high task he gathered a number of Arabic and Coptic manuscripts of the Gospels and out of these built up his own version. Whenever the Arabic versions disagreed among themselves in a specific reading, Ibn al-ʻAssāl returned to his Coptic manuscript laid on his desk to ascertain which one was the authentic reading. According to Ibn al-ʻAssāl, the Coptic text was the final authority and the criterion to evaluate variant readings.

Moreover, in the margin (and occasionally between the lines), he placed some important variants which he found in his Arabic manuscripts. In other words the body of the text represents the authentic readings, and the apparatus in the margin shows the variant readings. In addition to this, he created twenty-eight signs for his elaborated apparatus to help the reader identify the Vorlage of a specific variant,[12]

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10 See the review in Samir, "Ibn al-ʻAssāl," 477-8, and most importantly Bailey, "Ibn Al-ʼassāl," 11-26 and Macdonald, "Ibn al-ʻAssāl's Arabic Version," 375-392. For a codicological description of the manuscript, see the ALAGM.

11 According to BL, Or. 3382, fol. 385v, his full name is: Abu al-Faraj Hibat Allāh Ibn Abū al-Mufaḍḍal Asʻad Ibn Abū Isḥāq Ibrahīm Ibn Abū al-Sahl Jirjis Ibn Abū al-Bishr Yuḥannā ibn al-ʻAssāl.

12 For example: For the Coptic he gave the sign ق; for the Arabic manuscripts translated from the Greek he gave the letter م; for those translated from the Syriac he gave the letter س; for the agreement of Coptic, Greek and Syriac the sigla قسر; the Coptic and Syriac against the Greek he gave the sign قس or سق; for Coptic and Greek = قر; some of the Coptic = عق; some of the Syriac = عس; some of the Greek = عر; omitted in the Coptic = قلا; omitted in the Greek = ملا; omitted in the Syriac = سلا; only in Coptic =

and he occasionally added Coptic words above the line to refer back to his authority.

One of the main areas in which this study contributes to the study of Ibn al-'Assāl's version, is by ascertaining which Arabic versions he used in the preparation of his recension. This is only possible after grouping and classifying the AGM, which are the chief concerns of this study. I will return to the Arabic versions behind Ibn al-'Assāl's recension after assessing the collation of the test passages.

7.1.4. The Eight Test Passages and the Relationship between the Witnesses

7.1.4.1. Introduction

The test passages of the thirteen manuscripts listed above, with a critical apparatus, are found in appendix one, §12.12.1. In addition, two manuscripts might be added to this family. They are Beirut, Library Ibrāhīm ibn Bishārah al-Ḥūrī copied in 1323 A.D. (which takes the sigla l^{14}), and Vatican, Sbath 1035 copied in 1683/4 A.D. (l^{15}). One passage from each of these two manuscripts is collated against l^1 (BL, Or. 3382) and are found in appendix one, §12.12.2.

The collation not only helps us group the manuscripts into one family but also sheds some light on the relationship between the members of the family.

7.1.4.2. The Relationship between the Various Members of the Family

The apparatus in appendix one, §12.12.1 shows that the degree of relationship between the manuscripts varies; because of this, manuscripts can be divided into three provisional[13] subgroups. In each group below the manuscripts are listed in chronological order.

قط; only in Syriac = سط; only in Greek = مط; Greek and some of the Coptic = معق; Coptic and some of the Greek = قعر etc. (The list of the sigla, as well as the introduction of Ibn al-'Assāl's version, was transcribed, translated and published by D. B. Macdonald. See Macdonald, "Ibn al-'Assāl's Arabic Version," 375-392.

13 It is a provisional subgrouping because more passages need to be collated to better ascertain the relationship between the manuscripts.

7.1.4.2.1. Family l[a]

There are seven manuscripts in this subgroup:

Sigla	Shelf-Mark	Date
l[a13]	Oxford, Bodleian Library, Hunt. 118	1259 A.D.
l[a1]	BL, Or. 3382	1264 A.D.
l[a6]	Milan, Biblioteca Ambrosiana, C. 47 Inf. (Or. 84)	1280 A.D.
l[a12]	Oxford, Bodleian Library, Arch. Seld. A. 68	1285 A.D.
l[a5]	Leiden, University Library, Cod. 223 Scaliger	1500 A.D.
l[a3]	BL, Or. 1326	1585/7 A.D.
l[a9]	Vatican, Sbath 776	19th century

7.1.4.2.2. Family l[b]

There are two manuscripts in this subgroup:

Sigla	Shelf-Mark	Date
l[b4]	Cambridge, University Library, Add. 1860	2nd half of the 13th century
l[b11]	Vatican, Ar. 610	1291 A.D.

7.1.4.2.3. Family l[c]

There are four manuscripts in this subgroup:

Sigla	Shelf-Mark	Date
l[c10]	Vatican, Copt. 10	2nd half of the 13th century
l[c7]	BnF, Copt. 14	14th century
l[c2]	BL, Add. 5995	1474 A.D.
l[c8]	BnF, Copt 14A	1593 A.D.

There are still two manuscripts unallocated here: codices *l*[14] and *l*[15]. Since I only had access to John 21:14-19a of manuscript *l*[14] and John 20:19-23 of *l*[15], it was not possible to allocate them into subgroups.

The apparatus above seems to show that the best two representatives of this family are manuscripts *l*[a13] copied in 1259/60 A.D and *l*[a1]

copied four years later. Any attempt to reconstruct the archetype of family *l* should primarily take these two manuscripts into consideration.

Moreover, l^{a13} and l^{a1} (in addition to l^{a9} of the nineteenth century) are the only manuscripts which contain the full apparatus in the margin. The significance of l^{a13} lies not only in the fact that it is the earliest extant manuscript of this family, but also that it was copied directly from the autograph of Ibn al-'Assāl. The colophon on folio 251v of manuscript l^{a13} states that this manuscript was copied from a manuscript by the hand of "al-As'ad" in year 1252/3 A. D. (969 of the Martyrs). According to Ibn al-'Assāl, stated at the end of the Gospels in codex l^{a1}, he was asked to prepare this recension in year 969 of the Martyrs (A.D. 1252/3) (see BL, Or. 3382 folio 287v). Manuscript l^{a13} is not only the closest chronologically but also a direct copy of the archetype.[14] All three subgroups emerged in the second half of the thirteenth century and not later.

This family deserves more attention in the future. Ibn al-'Assāl's explanation of his methodology for preparing his recension, has not received sufficient study. The thousands of variants inserted in the margin have never been examined closely. I have tried below to ascertain which Arabic versions Ibn al-'Assāl used for his recession and if any of these versions is represented among the families of this study.

7.1.5. The Arabic Versions Used by Ibn Al-'assāl in the Preparation of His Recension

7.1.5.1. Introduction

It is clear from Ibn al-'Assāl's account, that this version is an eclectic recension corrected against the Coptic version. A comparison between the Arabic text of this family and the Coptic Bohairic version supports this account: the Arabic text follows closely, and sometimes literally, the Coptic Bohairic version. What interests us here are the Arabic versions behind his recension. Which Arabic translations did Ibn al-'Assāl use in preparing this version? Which families among the families examined in this study were in circulation in Egypt in the thirteenth century? Are the variants placed in the margin of the version able to help us in this respect? To this we turn now.

14 If both accounts are correct, this means that it did not take Ibn al-'Assāl more than a year to prepare his recension.

I shall first refer to any valuable information about these manuscripts mentioned by Ibn al-ʻAssāl in his introduction and then compare variants from the margins of codex l^{a1} with the collations of families *a, b, c, d, e, f, g, h, i, j, k, m, n, o, p, q and r* and see if any of the readings in the above families match the variants in the margin of l^{a1}. I shall concentrate on a selection of variants mainly from the eight test passages.

7.1.5.2. What does the Introduction tell us about these Arabic versions?

After presenting and explaining the symbols used in his apparatus, Ibn al-ʻAssāl gives a concise list of the manuscripts which he made use of in his recension. The list can be grouped as the following:

1. Arabic Sources
   a. Manuscript a (four Gospels of a Greek Origin)
      A Bilingual Arabic-Greek manuscript of the four Gospels copied in 438 A.H (1060 A.D.). It is the translation from Greek by Theophilus Ibn Tafayl of Damascus, the bishop of Egypt.
   b. Manuscript b (four Gospels of a Greek Origin)
      An Arabic codex of the four Gospels translated from Greek by the same scribe of manuscript *a* dated 591 A.H. (1213 A.D.)
   c. Manuscript c (Gospels of Matthew and Luke of a Syriac Origin)
      This manuscript contains the Gospels of Matthew and Luke in Arabic with, according to Ibn al-ʻAssāl, a commentary by Bashīr ibn al-Sirī. It is a very old codex and has no date. Ibn al-ʻAssāl notes that in Luke its text is very close to the manuscript translated from Greek. It is not clear from Ibn al-ʻAssāl's account whether the two Gospels were from one codex or two separate codices.
   d. Manuscript d (Gospels of Matthew and John of a Syriac Origin)
      This codex contains Matthew and John in Arabic with a commentary by Abu al-Faraj Ibn al-Ṭayyib. It is translated from Syriac. It is not clear whether Matthew and John were two separate codices of Ibn al-Ṭayyib's version or one codex.
   e. Manuscript e (Gospels of Mark, Luke and John of a Syriac Origin)
      This codex contains Mark, Luke and John in Arabic translated from Syriac by an anonymous scribe. It is not clear if they were three independent codices (Mark, Luke and John) of the same translation or whether they were just one codex. In any case, they all contain the same translation.

2. Coptic Sources[15]
   a. Manuscript f (four Gospels of a Coptic Origin)
      This Coptic codex was copied by Stephen Ibn Ibrahīm, a student of Abu a-Faraj, the monk Damnahūr. It is dated 921 of the Martyrs (1204/5 A.D.). Ibn al-'Assāl points out that this manuscript is collated against an ancient codex which was in Jerusalem and that he relied on this manuscript in the preparation of his version.
   b. Manuscript g (Gospel of Luke of a Coptic Origin)
      This codex contains the Gospel of Luke in Coptic and was copied by Macarius the Monk. It has a lacuna at the beginning.
   c. Manuscript h (Gospel of John of a Coptic Origin)
      This codex contains the Gospel of John in Coptic and was copied by Gabriel the Priest.

The above list represents the five manuscripts (or, less likely, seven if manuscript *e* is considered three different codices) in Arabic and three in Coptic which Ibn al-'Assāl used in preparing his recension.[16] Two of the Arabic manuscripts contain a commentary interspersed with the Gospel text (manuscript *c* and *d*). This category of manuscripts is excluded from this study, as this study is mainly concerned with the AGM of a continuous text.

15 There has been a debate in the past over whether Ibn al-'Assāl used a *Coptic source* or an *Arabic source* translated from Coptic in preparing his recension. This debate is reflected upon in Bailey's article "Ibn Al-'assāl," 14-15. Any careful reading of the introduction of Ibn al-'Assāl (and not the English translation of Duncan B. Macdonald which brought in all the confusion!) on folios 383v-385r of codex BL, Or. 3382 shows with a high degree of certainty that in the case of the Coptic manuscripts, as opposed to the Greek and Syriac, Ibn al-'Assāl relied on a Coptic text and not an Arabic text translated from Coptic. In this we are totally agreeing with Bailey's argument. However, the controversy, which Bailey failed to address, is between Ibn al-'Assāl's introduction and the marginal notes in his text. Although Ibn al-'Assāl made it clear that he was using a Coptic source and not an Arabic source translated from Coptic, in the margins we see otherwise: he gives the sigla ق (for Coptic) and he inserts an Arabic word or even a phrase. This is where the controversy lies. Would it be possible that he was using an Arabic-Coptic manuscript? If so why did he not mention it in his introduction?

16 In addition to the versions above, Ibn al-'Assāl mentioned that he has seen two copies of the Psalms and both in three columns (Coptic, Greek, Arabic and the second Syriac, Greek, Arabic). This may be of some interest for scholars working on polyglot manuscripts of the Old Testament.

7.1.5.3. A Comparative Study of the Variants as Found in the Margin of l[a1]

In his introduction, Ibn al-ʻAssāl made it clear that, because of his limited knowledge of languages, he had to rely on other translations to assist him in the preparation of his recension. Moreover, he clearly stated that the manuscripts available to him had textual variants. His critical apparatus inserted in the margin shows this adequately. What can these variants tell us about these versions? Have the Arabic versions used by Ibn al-ʻAssāl survived to the present? Are they included among the manuscripts examined in this study? The table below gives the biblical reference, the sigla given by Ibn al-ʻAssāl before inserting the variants, the variants as found in the margin of *l*[a1], and its equivalent reading in one of the manuscripts of this study:
Matthew 7:15-20 and 16:1-4

Text	Sigla	The Variants	The Manuscript which has the same reading
Mt 7:15	ق Coptic (manuscript *f*)	تحفظوا	None
Mt 7:16	قس Coptic and Syriac	لعله يجمع	None
Mt 7:16	سر Greek and Syriac	حسك in the first clause	None of the manuscripts read حسك in the first clause, but *family a, b, d, j*[A], *j*[C] read الحسك in the second clause
Mt 16:1	No sigla	الاحبار والمعتزله	None
Mt 16:2	ق for Coptic (manuscript *f*)	اذا كان العشيات قلتم ان السما مصحيه لاحمرارها	The majority manuscripts of family *k* read similarly with one variant: اذا كان المسا قلتم ان السما مصحيه لاحمرارها
Mt 16:3	عس some of the Syriac	لان حمره السما كمده	None
Mt 16:3	No Sigla	لان السما احمرت بعبوس	*k*[48], *g*[5], read لان السما محمرت بعبوس *J*[b36] reads لان المسا محمارت بعبوس

Mark 6:14-20 and 13:5-11

Text	Sigla	The Variants	The Ms/Family which has the same reading
Mk 6:14	No sigla	فبلغ	*h*, j^{A}, j^{B}, j^{C}, *m*
Mk 6:14	س Syriac (Ms *e*)	بخبر يشوع	g^{5}
Mk 16:14	مي Greek (Mss *a,b*)	صار ظاهر	j^{A}, j^{B}, j^{C}
Mk 16:14	س Syriac (Ms *e*)	قد عرف عنده	g^{5}
Mk 6:14	مي Greek (Mss *a,b*)	يجترح به القوى	j^{A} j^{B} (some mss) and j^{C} read similarly but transpose القوى. They read القوى تجترح به
Mk 6:14	س Syriac (Ms *e*)	تجرى على يده الجرايح	g^{5}
Mk 6:16	No sigla	قطعت راسه وهو قام من بين الاموات	g^{5}
Mk 6:16	مي Greek (Mss *a,b*)	قطعت عنقه	k^{15}. *Family j* reads حسمت/قطعت انا راسه
Mk 6:17	مي Greek (Mss *a,b*)	وقيده	j^{B36}
Mk 6:17	س Syriac (Ms *e*)	وقذفه	g^{5}, *h* and k^{8}
Mk 6:17	س Syriac (Ms *e*)	بسبب	g^{5}
Mk 6:17	مي Greek (Mss *a,b*)	زوجه	i^{1}
Mk 6:18	مي Greek (Mss *a,b*)	يجوز	j^{C} (except $j^{C2,3}$) and k^{2}
Mk 6:19	مي Greek (Mss *a,b*)	فاحتفظ هيرودس ذلك a mistake for فاحتفظت هيروديا ذلك	j^{A}(except $j^{A2,4}$) read فاحتفظها ذلك
Mk 6:19	س Syriac (Ms *e*)	تكن تقدر	g^{5} and k^{8}
Mk 6:20	مي Greek (Mss *a,b*)	لعلمه	$k^{8, 36, 46, 77, 85, 92, 96}$, *family n* and *o*.

Text	Sigla	The Variants	The Ms/Family which has the same reading
			j[A] has اذ علمه, *j*[B,C] كان يعلم
Mk 6:20	مي Greek (Mss *a,b*)	واذ كان يسمع ما فعله كثيرا	*j*[A2,4]
Mk 6:20	مي Greek (Mss *a,b*)	فباستماع كان يسمع له	*j*[A2] reads فباستماع كان يسمع
Mk 13:5	س Syriac (Ms *e*)	لعل انسان يخدعكم	*g*[5]
Mk 13:6	مي Greek (Mss *a,b*)	فيطغون/فيطعون	*Family a* and *j*
Mk 13:6	س Syriac (Ms *e*)	اناس كثيرين	*g*[5] reads ناس كثيرا
Mk 13:8	س Syriac (Ms *e*)	موضع موضع	*g*[5] and *h*
Mk 13:9	مي Greek (Mss *a,b*)	تضربون	*b,c,j*[A,C] and most witnesses of *k*
Mk 13:9	س Syriac (Ms *e*)	تجلدون	*g*[5]
Mk 13:9-10	س Syriac (Ms *e*)	لشهادتهم غير ان بشراي مزمعه ان يبشر بها	*g*[5]
Mk 13:9-10	مي Greek (Mss *a,b*)	من اجل الشهاده لهم وينبغي ان ينادى بالانجليل	The majority of *j*[B]
Mk 13:11	ق Coptic (Ms *f*)	فلا تتقدموا فتهتمون	*k*[2,7,10]

Luke 8:9-15 and 15:11-20

Text	Sigla	The Variants	The Ms/Family which has the same reading
Lk 8:9	عر some of the Greek	ما عسى ان يكون هذا	*j*[A]
Lk 8:10	عر some of the Greek	لقد اعطيتم ان تعرفوا	*Family J* reads slightly differently لكم اعطى ان تعرفوا
Lk 8:10	س Syriac	لكم وهب العلم	*g*[5]
Lk 8:10	عس Some of the Syriac	كيما اذ يرون لا يبصرون واذ	*g*[5] reads كيما اذ يرون لا يرون واذ يسمعون لا يسمعون

Text	Sigla	The Variants	The Ms/Family which has the same reading
		يسمعون لا يفهمون	ويفهمون *j*A reads اذ يروا لا يبصروا واذ يسمعوا لا يفهموا
Lk 8:10	عس Some of the Syriac	لكي الناظرون لا ينظرون والسامعون لا يفهمون	None
Lk 8:10	عر Some of the Greek	يبصرون ولا يبصرون ويسمعون ولا يسمعون	*j*A2 reads يبصرون لا يبصروا واذ يسمعون لا يفهموا *j*B19 reads ابصروا لا يبصرون واذا سمعوا لا يسمعون
Lk 8:14	عر some of the Greek	وينطلقون فيختنقون من الهموم واليسار ولذات الدنيا فلا تكمل اثمارهم	*J*A reads: وينطلقون فيختنقون من الهموم وايسار[17] ولذات الدنيا فلا تكمل اثمارهم
Lk 8:14	No sigla	ومن الاهتمام والغنى والاوهام [بالعالم يذهب تزدحم] ولا تعطى كمالا	None
Lk 8:14	عس some of the Syriac	وهم في هموم الدنيا والغنى واللذات ذاهبون فيختنقون ولا يوتون ثمارا	None
Lk 8:14	No sigla	ومالهم والغنى وشهوات الدنيا يختنقون ولا يوتون ثمارا	*g*5 reads: ومالهم والغنى بشهوات الدنيا يختنقون ولا يوتون ثمرا
Lk 15:13	عس some of the Syriac	لانه عاش [طربا]	None
Lk 15:16	ق Coptic	باطنه	None
Lk 15:17	عر some of the Greek	فرجع الى نفسه وقال	*k*46, 85, 92, 96
Lk 15:17	عر some of the Greek	فاقبل على نفسه وقال	*j*A3

17 2, 4 والايسار.

Text	Sigla	The Variants	The Ms/Family which has the same reading
Lk 15:17	No sigla	فلما رجع الى نفسه قال	*g*[5]
Lk 15:17	س Syriac	كم من الاجره الان في بيت ابي	*g*[5]
Lk 15:17	مي Greek	يفضل اجرا ابي من	*j*[A]

John 6:30-35 and 18:19-27

Text	Sigla	The Variants	The Ms/Family which has the same reading
Jn 6:32	عس some of the Syriac	المن	*g*[5]
Jn 6:32	عس some of the Syriac	خبز الصحه	None
Jn 6:32	مي Greek	الخبز الحقيقي	*Family j*
Jn 18:19	قط only Coptic	علمه	None
Jn 18:20	ق Coptic	كلمه	*k*[54]
Jn 18:20	عسsome of the Syriac (probably a mistake for عر some of the Greek	فلم اكن اتكلم بشي سرا	*j*[A (except 4)]
Jn 18:20	عس some of the Syriac	وخفيه لم اخاطب ولا واحدا	None
Jn 18:20	No sigla	ولم اقل شيا في السر	None

7.1.5.4. Conclusion

Among the five different Arabic versions (which we gave the sigla *a* to *e*) used by Ibn al-ʻAssāl, only three manuscripts have their texts represented in this study:

1. Manuscripts *a* and *b*: (according to Ibn al-ʻAssāl, they are translated from Greek). The text of these two manuscripts is similar but not

identical to family *j* (in the present study). Some of the readings agree with the subgroups j^A, j^B and j^C (but chiefly j^A).

2. Manuscript *e* (contains Mark, Luke and John of a Syriac origin): this manuscript is almost identical to manuscript g^5 (Beirut, B.O., Or. 430 of the nineteenth century). This manuscript is extensively quoted by Ibn al-'Assāl in his apparatus. This shows the importance of this codex and its antiquity, though only a nineteenth century codex has survived from it.
3. Manuscripts *c* and *d* are both with commentaries and their texts are not similar or close to any of the families examined in this study.
4. Manuscripts *f*, *g* and *h* are, according to the introduction written by Ibn al-'Assāl, Coptic codices and are not the subject of this study. However, there are some variants *in Arabic* which surprisingly have the sigla ق for Coptic in the margin. They do not agree with any of the manuscripts examined in this study with the exception of a very few from family *k* from the sixteenth century and onwards.[18] If Ibn al-'Assāl was using a bilingual Coptic-Arabic manuscripts, which he failed to mention in his introduction, then the Arabic text he is using is unknown to us and is not represented in any of the manuscripts studied here.

7.1.6. General Conclusion

Ibn al-'Assāl prepared an eclectic recension of the four Gospels sometime around 1253 A.D. His text follows the Coptic Bohairic version and the marginal notes are variants found in his Arabic sources of Greek and Syriac *Vorlagen.*

Scholars, such as Guidi, Macdonald, Bailey and Samir have given particular attention to this version. However, neither a full edition of this version nor an in-depth examination of the variants in the margin have yet been undertaken.

The test passages extracted from various manuscripts show that at least sixteen manuscripts contain the same text as this version and only three manuscripts contain the marginal notes of textual variants. Moreover, it was possible to group the manuscripts into three different subgroups and to show that the two codices l^{a13} and l^{a1} should be considered the main resources for reconstructing the text of this version, and l^{a13} might be the leading manuscript. A colophon in the codex of l^{a13},

18 It is obvious that these manuscripts of family *k* were influenced by the marginal readings of Ibn al-'Assāl's version.

which does not appear to have been been mentioned by previous scholars, shows that the exemplar of this manuscript is the autograph of this version. Finally, all three subgroups have at least one manuscript from the second half of the thirteenth century. This means that in less than fifty years the textual history of this version has already been split into three subgroups.

A further contribution is the discovery of a clear affinity between three Arabic versions used by Ibn al-ʻAssāl and some of the manuscripts examined in this study. The most important is between an Arabic manuscript (which contains the continuous text of Mark, Luke and John) of a Syriac origin and manuscript g^5 (Beirut, B.O., Or. 430) of the nineteenth century. This has some important implications for the possibly widespread circulation of codex Or. 430.

Finally, the marginal notes seem to indicate that occasionally Ibn al-ʻAssāl has made use of an Arabic text translated from Coptic (and not necessarily a Coptic source). Nothing is known about this text and none of the texts of the manuscripts of this study is similar to it.

Already at the beginning of the thirteenth century, a number of manuscripts of family *k* were given marginal notes of textual variants. This is especially true for Coptic-Arabic codices. One can recall codex Vatican, Copt. 9 as a good example in which a number of marginal notes added occasionally when the Arabic text differs from the Coptic in parallel can be found. This approach (of inserting marginal notes) might have inspired Ibn al-ʻAssāl in the preparation of his recension. However, the use of at least five Arabic and three Coptic manuscripts is an unprecedented and vigorous attempt in the Arab world. In addition, the very many readings inserted in the margins and between the lines have no parallel. Sadly, this masterpiece (at least, as we see it today) has in general been rejected by most communities of Christian faith. The fact that only fifteen manuscripts contain this version, and only three with the apparatus, (when about one-hundred and fifty are of the Alexandrian Vulgate) argue in favour of this failure. Was it too scholarly to be used in a church setting? It is possible, but why then has the text itself (excluding the textual apparatus) not been widely used? Were the Christians already familiar with the Alexandrian Vulgate, which by the thirteenth century had reached a more or less homogeneous status, and replacing it became almost impossible? This is also possible.

7.2. Family M: A Latin Origin

According to scholars such as Guidi, K. Römer, H. Goussen, Vööbus and Graf, the text of this family was translated from Latin by Isḥāq ibn Balashk in 946 A.D.[19] Philippe Roisse's PhD thesis on this family will be thoroughly examining the textual and linguistic features of this version, with a transcription and a critical apparatus of the Gospel of Mark, therefore, I shall only list the witnesses represented in this family with the transcription of the test passages. I shall refrain from an elaborate examination of this family since it will be methodically examined by Roisse. We eagerly await the completion of his work.

7.2.1. A List with the Witnesses of Family M

The manuscripts which contain the text of family *m* are:

1. BL, Add. 9061
2. Madrid, Biblioteca Nacional, Cod. 4971
3. Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059B)
4. The Archive of the Cathedral of León, Cod. 35
5. Munich, Staatsbibliothek, Cod. Ar. 238
6. Munich, Staatsbibliothek, Cod. Ar. 234
7. Qarawiyyîne Library in Fes 730

7.2.2. The Test Passages of Codex BL, Add. 9061

Among the seven witnesses of this family, only Codex BL, Add. 9061 is mentioned in the ALAGM and collated below. The rest of the manuscripts are located in libraries, an examination of their collections goes beyond the limits of this study.

Codex BL, Add. 9061 has some lacunae in the text. Matthew 7:15-20 and 16:1-4; Mark 6:14-20; Luke 8:9-15 and 15:11-20 are the only test passages found in and transcribed from this codex. Folio 70v ends with Mark 12:37 and folio 71r starts with Mark 13:16, therefore, Mark 13:5-11 is missing. Folio 127v ends with وما آيتك التي ترينا ونومن بك قد اكل اباؤنا المنّ (John 6:30, 31a) and folio 128r starts with واوصاهم به في قفرناؤم (John 6:59b). Folio 143v ends with وصلبوا على يمينه (John 19:18b) and folio 144r starts with يكن معهم اذ اقبل اليهم يسوع فقالوا له (John 20:24). Thus John 6:30-35 and

19 For a summary of previous works written on this version see §2.4 above.

John 18:19-27 are also missing. The rest of the test passages can be found in appendix one §12.13.

7.2.3. Conclusion

Family *m* which is believed to have been translated from Latin by Isḥāq ibn Balashk in 946 A.D., is represented by seven manuscripts. Codex BL, Add. 9061 has many lacunae in the text and needs to be supplemented by other manuscripts to produce a full edition of this version. The linguistic and syntactical features of this version differ widely from the rest of the extant AGM. Some of the terms used in this version are found nowhere except in this version. The following is an example from Matthew 7:15 of the first test passage:

1. While all other versions read احذروا, احتفظوا or احترسوا for Προσέχετε, this version reads تجنبوا.
2. While all other versions read ياتونكم, يوافون, يجيؤونكم for ἔρχονται, this version reads يستشعرون.
3. While all other versions read ذياب for λύκοι this version reads سباع
4. While all other versions read خاطفه (and family *n* ضاريه) for ἅρπαγες this version reads مغيره.

This comparison, as well as those of wider sections of the Gospels, shows the total independence of this version. While some other versions of the Arabic Gospel seem to be dependent on each other, this version appears to show no such indication. It seems to have been translated independently by a scribe who has a different linguistic and social background from most scribes of other versions.

The exact date of its translation, an examination of its affinities with the other six witnesses and a closer identification of the text type of its *Vorlage* are yet to be determined.

7.3. Family N: A Mixture of *Vorlagen* (Berlin, Staatsbibliothek, Do. 162)

7.3.1. Introduction

Codex Berlin, Staatsbibliothek, Do. 162 has never been examined properly. B. Ahlwardt, in his famous catalogue of the manuscripts in Berlin, gave a concise description of the manuscript with a reference to the

beginning and ending of each book of the New Testament.[20] A few years earlier, in 1864, Lagarde had mentioned this codex among manuscripts of Syriac origin.[21] Guidi, on the other hand, included it among "singular manuscripts" without making any reference to its *Vorlage*.[22] Graf, probably depending on Lagarde, mentioned it among a few manuscripts translated from the Peshitta.[23] Neither Lagarde nor Graf gave any justification for their textual claims. Nothing is known about the text of this manuscript, except the few words from each Gospel quoted by Ahlwardt.

7.3.2. Description of the Berlin, Staatsbibliothek, Do. 162

This codex (hereafter n^1) with its nice brownish leather cover, consists of 348 folios. It contains the four Gospels (lacunae Mt 1:1-10:27), Acts, the fourteen letters of Paul, five Catholic letters and the book of Revelation. According to a colophon at the end of the Gospel of John (fol. 160r), this codex was copied in May year 6773 of Adam (1264 A.D.).[24] Some of the edges have been eaten by worms, particularly toward the end of the codex, and the manuscript seems to have been subject to water damage. On some folios, especially at the bottom of the page, the ink has run.

The text is written in a small neat *Nashki* script. It is fully vocalized with a justification at the four sides of the text. Chapter numbers are inserted in the text with big, clumsy letters. Some of the headings are in gold. Some of the folios have a few Latin words inserted in the margin[25], possibly in the fifteenth century.[26]

According to a note at the beginning of the codex, as well as on folios 1v-2r, 4v-6r and 5v.-6r, this codex belongs to دير البالمند (Balamand

20 W. Ahlwardt, *Verzeichniss der arabischen Handschriften der königlichen Bibliothek zu Berlin,* vol. 9, Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin, (Berlin: A. Asher & Co., 1897), 527-529.

21 Lagarde, *Die vier Evangelien,* xvi.

22 Guidi, *Traduzioni,* 32.

23 Graf, *Geschichte,* 151.

24 Lagarde gives 1273 A.D. and G. Graf 1265 A.D. Ahlwardt and Guidi did not give the *anno Domini* date. If we consider 1st of September 5509 B.C. as the starting point (see, Déroche, *Manuel,* 347), then May 6773 of Adam represents 1264 A.D.

25 Fol. 6r, 17r, 83v, 85r, 106v, 112v, 122r, 140v, 150v, 151r.

26 As for the Latin glosses, Largarde points out that „im XV jahrhundert hat eine eurpäische hand hier und da lateinische bemerkungen beigeschrieben," (Lagarde, *Die vier Evangelien,* xvi).

Monastery). In addition there is a note at the end of the Gospel of John (fol. 160v) indicating that the Bishop يواكيم مطران ثغر بيروت has "looked into this book" (نظر في هذه الكتاب).

None of the manuscripts studied in this study contain the same text as n^1. The transcription of the test passages will show its uniqueness as well as the free nature of the translation.

7.3.3. The Test Passages of Family N

As mentioned earlier, this version is represented by one manuscript: codex n^1. The transcription of seven test passages (Matthew 7:15-20 is missing) are found in appendix one, §12.14. When these test passages are compared with test passages from other families it becomes clear that codex n^1 stands on its own, and yet might be related to another family (see the next section).

7.3.4. The *Vorlage* of Family N

The test passages in appendix one, §12.14 demonstrate sufficiently the free nature of this version. Synonymous expressions and explanatory phrases are added continuously throughout the text of this manuscript. As a result of this, it becomes difficult to ascertain the text type of the *Vorlage* of this version. Moreover, the fact that this version is a *free* translation, and therefore the Arabic text reflects an inadequate and precarious representation of the *Vorlage,* any attempt to recover the textual variants of the *Vorlage* is uncertain and unreliable and thus pointless. I shall, however, present twenty-three textual variants from the test passages which might tell us something about the *Vorlage,* regardless of whether this exercise is academically trustworthy.

1. Mt 16:3a قلتم هذا يوما شاتيا. The verb قلتم (ܐܡܪܝܢ ܐܢܬܘܢ (*dicitis*)) agrees with the Peshitta version, the Old Latin *b ff*^{2} , one Vulgate manuscript and the Georgian version.
2. Mt 16: 3b the addition of ايها المراايين (ὑποκριταὶ) agrees with the Greek manuscripts Θ Σ Π Φ ǀ 118, 209, 124^2 346 565 700, the Latin *b e f ff*$^{1.2.}$ *g*^{1} *vg.* (2 mss), the Syriac Peshitta, the Coptic Bohairic and the Georgian version.
3. Mt 16:3c ما تفرزوا (οὐ δοκιμάζετε) agrees with the Greek manuscript L (cf. Lk 12:56).
4. Mk 6:19a حاقده على يوحنا مضطغته عليه وَجُداً وغضباً تتواعده. The Greek has one word ἐνεῖχεν which means "to be hostile towards", the Syriac reads

ܠܘܚܡܐ ܗܘܬ ܠܗ from the root ܠܚܡ and means "to threaten". The Arabic seems to have included both meanings into its text.

5. Mk 13:5 reads فقال لهم يسوع (and Jesus said to them) and agrees with the Syriac Sinaiticus which reads ܐܡܪ ܠܗܘܢ ܝܫܘܥ.
6. Mk 13:9a يسلموكم الى المحافل. The Greek reads συνέδρια (*concilliis)*. The Syriac Peshitta reads ܕ̈ܝܢܐ (rulers, judges). The Arabic does not follow the Syriac here.
7. Mk 13:9b في المجامع. The omission of هم reads against the Peshitta ܒܟܢܘܫܬܗܘܢ.
8. Mk 13:9c الملوك والولاه (kings and governors): The Arabic transposes the two expressions and agrees with the Peshitta ܡ̈ܠܟܐ ܘܗܓ̈ܡܘܢܐ, and the Old Latin q *reges et praesides*, against the Greek (and other versions) which read ἡγεμόνων καὶ βασιλέων.
9. Mk 13:11 هو الناطق فيكم. This addition is only found in the Old Latin *l qui loquitur in vobis*.
10. Lk 8:10a سراير (secrets) in the plural reads against the Syriac versions.
11. Lk 8:10b the addition of يخاطبون (ܡܬܐܡܪ) is supported by the Old Syriac and Peshitta versions, and the Old Latin g[1].
12. Lk 8:11 اما الزارع فهو ابن البشر. This addition is supported by the Old Latin r[1] (*qui seminat est filius hominis*).
13. Lk 8:13a يومنون. It agrees with the Greek πιστεύουσιν against the Peshitta which reads ܗܝܡܢܘܬܗܘܢ (their faiths) and not ܡܗܝܡܢܝܢ (as is the case with the Sinaiticus, Curetonian and the Harklean versions).
14. Lk 8:13b يرتابون ويجحدون. The Greek, as well as the Latin, reads ἀφίστανται (*recedunt*) which means "they leave, fall away, or commit apostasy." The Syriac ܡܬܟܫܠܝܢ (passive participle of the extended form *Ethpᶜel* and means "be offended" and also "to doubt"[27] (Greek equivalent: σκανδαλίζονται). The Arabic seems to include both meanings in the text.
15. Lk 8:14 addition of بتصرفهم (form V of صرف, to conduct oneself). This reading agrees with the majority of Greek, Latin, Coptic manuscripts with the exception of *l*524 *l*950 *l*1074, Old Latin e r[1], the Peshitta and the Persian Diatessaron.
16. Lk 15:11. The Arabic text omits Εἶπεν δε and follows the Greek manuscripts E[suppl] 69 788 983 1352.
17. Lk 15:12 reads نعمتك against the Peshitta which reads ܡܢܬܝ (other Arabic versions translated from the Peshitta read بيتك).

27 See, Cardahi, *Al-Lubāb*, vol. 1, 605.

18. Lk 15:17 في بيت ابي. The addition of بيت (τῇ οἰκίᾳ – ܒܒܝܬ) is supported by two Latin Vulgate manuscripts, the Peshitta, Arabic and Persian Diatessaron and the Armenian versions.
19. Jn 18:20 قال له. The Arabic reads ܐܡܪ (he said) instead of ἀπεκρίθη (he answered) and follows either the Syriac Sinaiticus or the Peshitta.
20. Jn 18:22 لطمه على خدّه. The addition of على خده follows the Old Latin a q, as well as the Peshitta and the Sinaiticus (ܥܠ ܦܟܗ).
21. Jn 18:23 اجابه يسوع وقال. The majority of Greek manuscripts, as well as the majority of Latin witnesses, read ἀπεκρίθη αὐτῷ [ὁ] Ἰησοῦς and omit εἶπεν. The Coptic Bohairic version reads "Jesus answered, he said to him". The Syriac Peshitta reads ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗ (Jesus answered and said to him).
22. Jn 18:25 وفيما كان بطرس the omission of Σίμων agrees, according to Tischendorf, with X and Latin b^{scr*}.
23. Jn 18:26a قطع بطرس اذنه. The Arabic reads Πέτρος against the Peshitta which reads ܫܡܥܘܢ. The Sinaiticus has both readings: ܫܡܥܘܢ ܟܐܦܐ. See also John 18:26b فانكر بطرس (Πέτρος) against the Peshitta (ܫܡܥܘܢ).

All that can be said about the *Vorlage* of this version is that it seems to have assimilated variants from various *Vorlagen*. Some variants agree closely with Old Latin manuscripts (e.g. Mk 13:11; Lk 8:11) against all other *Vorlagen*. Other variants agree closely with the Peshitta. However, this agreement with Peshitta does not seem to be consistent. Readings from a Greek *Vorlage* are also present. In a few places, the scribe seems to have inserted more than one rendering to reflect the Greek and Latin *Vorlagen* on the one hand, and the Syriac Peshitta on the other. In Chapter Nine we shall see how this version is not a fresh translation but a reworked edition of much earlier version(s) (see §9.7.1 below).

7.4. Family O: An Edition of a Lectionary (BnF, Ar. 58 and Beirut, B.O., Or. 432)

7.4.1. Introduction

Family *o* has survived in two codices: BnF, Ar. 58 (copied in the seventeenth century) and Beirut, B.O., Or. 432 (copied in 1841). It is a distinct family as it is an edition of an Arabic version which is written in a sophisticated manner and rhymed prose. This rhymed version, which was used as the base for the text of family *o*, contains a series of lection-

aries originally translated by ʻAbd Yashūʻ al-Ṣūbāwī. A similar text to al-Ṣūbāwī's version is Beirut, B.O., Or. 431 copied in 1891.[28]

Little attention will be given to family *o* as it is an edition of a very loose and rhymed prose version that has deviated significantly from its *Vorlage.* On the text of Beirut, B.O., Or. 431 Cheikho asserts that he would not give a high consideration to this version as it contains "faked and embellished words."[29] For this reason, I shall only give a concise description of Beirut, B.O., Or. 432, present the test passages and consider an unresolved riddle.

7.4.2. Description of Beirut, B.O., Or. 432[30]

According to Cheikho, this manuscript originally belonged to Rizqallah Hassoun, who died in England in 1880.[31] He copied it from an exemplar dated in 1694.[32] The manuscript contains an introduction written in an elegant style (folios 2r-4r), followed by the four Gospels (folios 5r-128r) and then a lexicon of difficult terms (folios 128v-165r). Each term is written in red ink and its meaning in black. Each Gospel is preceded by a prologue with 101 chapters for Matthew, 54 for Mark, 86 for Luke and 46 for John.

7.4.2.1. The Colophon

The colophon on folio 165r, which is written in the same hand as the text (but in smaller), gives the full name of the scribe: رزق الله ابن المرحوم الخواجا نعمه الله حسون (Rizqallah the son of Niʻmatallah Ḥassūn), and informs us of the following:

حرر هذا المصحف [...] رزق الله [...] عن نسخه مرقومه عن دستور المترجم نفسه عينه عام اربع وتسعين وستمايه بعد الالف. موقوفه لكنيسه مارى الياس في مدينه حلب سنه 1841 مسيحيه

(Rizqallah has copied this volume from an exemplar [the latter of which is] copied from [the autograph?] of the translator himself in 1694 [possibly A.D.]. It [probably the exemplar of this volume] is bequeathed as a religious endowment to Saint Elias' Church in Aleppo in 1841 A.D.)

28 On codex B.O., Or. 431 see Cheikho, *Catalogue raisonné,* 158.

29 Cheikho, "Nisakh ʻarabiyyah," 108.

30 For a general codicological and palaeographical summary of this manuscript see the description and the literature given in ALAGM *ad loc.*

31 Cheikho, *Catalgue raisonné,* 158.

32 Ibid.

It is worth noting that the date was originally 1094 and later the phrase *six hundred* was added above the line in a different ink.

7.4.2.2. The Introduction of Beirut, B.O., Or. 432

The introduction (fol. 2r-4r) has some valuable information about this version, its source, and translator/editor:

1. Folio 2r gives the name of the translator (المترجم): He is the Maronite Ya'qub Bnu Abi al-Ghayth al-Dibsī.
2. Folio 3v gives more details about the translator: he is originally from Tripoli and lives in Aleppo.
3. In folio 3v Ya'qub al-Dibsī informs his readers that he made use of an Arabic Gospel lectionary translated by Mar 'Abd Yashū'. 'Abd Yashū' al-Ṣūbāwī and his translation are well known to us today; he was the Metropolitan of Nisibis and Armenia and died in 1318. His translation of the Gospels (in the form of lectionaries), which can be found in Beirut, B.O., Or. 431, was accomplished in 689 A.H. and 1000 of the Alexandre (1312 A.D.).[33]
4. The final important note in folio 3v shows that this version is not a fresh translation but an edition based on 'abd Yashū''s translation. He says:

   الى ان اهداني الله تعالى الى انجيل ترجمه الشيخ مار عبد يشوع مطران نصبين [...] ققوت اثره ضاربا في حافرته ممتطيا شملة عزمته ولكني اعرضت عن اساجيعه التي قصدها والزيادات التي تواردها وحريت به نثرا على الانساق...

Two important things are to be noted here: ad-Dibsī *followed* 'abd Yashū''s translation *closely* but *avoided his rhymed prose and the additions* into the text.

To test the accuracy of the information given in ad-Dibsī's introduction it is worth comparing passages from both manuscripts (Beirut, B.O., Or. 432 of Ya'qub ad-Dibsī and Beirut, B.O., Or. 431 of 'abd Yashū' al-Ṣūbāwī) to see if it is possible to ascertain a close relationship between both texts. A short, randomly selected passage suffices (in this case we will examine John 1:1-10). I have placed both texts in parallel so that one can clearly see the omissions and the variants. The first line

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33 L. Cheikho gives a different conversion. He notes "il [Ebedjésu] les [lectionaries] a traduits en 689 de l'hégire et 1000 d'Alexandre (1289 de J. C.)." It is not clear where the date "1289" comes from. According to Déroche, *Manuel,* pages 341 and 347, the Hijrah date starts on Friday the sixteenth of July 622, and the era of the Alexander starts the first of October 312 B.C. Thus 689 A.H. and 1000 of the Alexandria should correspond to 1312 A.D. See, L. Cheikho, *Catalogue raisonné,* 158 and also Graf, *Geschichte,* 165 where he points out that: „Er ['Abd Yashū'] vollendete sein Werk i. J. 1300, nach anderen 1313."

has the text of Beirut, B.O., Or. 431 and the second of Beirut, B.O., Or. 432.

في البدء كان الكلمه موجودا في الازل والكلمه لدى الله لم يزل وكان الكلمه الله معل العلل
في البدء كان الكلمه والكلمه كان لدى الله الله هو الكلمه

هذا كان في القدم موجودا عند الله وما انتقل
هذا كان في القديم موجودا عند الله

كل كون بيده وهو له فعل ولا شيء من دونه موجود ومفتصل
كل به كون ولا شيء موجود من دونه مما كان

به كانت الحياه لما اعتدل والحياه هي نور الناس لمن عقل
وبه كانت الحيوه والحيوه هي نور الناس

وللنور اضاءة في قتام الظلل ولا ادركه ظلام ولا شغل
والنور اضاء في الظلام ولم يدركه الظلام

كان البشري الذي ارسل من الله فامتثل اسمه يوحنا اي حنان وجذل
كان البشري الذي ارسل من الله اسمه يوحنا

هذا ورد للشهاده على النور ليشهد في جمل كيما يومن على يده كل انسان من اهل الملل
هذا ورد للشهاده ليشهد للنور كيما يومن به كل انسان

ليس هو كان النور اذا اشتعل بل شاهدا للنور وعن الحق كما عدل
ليس هو كان النور بل شاهدا للنور

ولقد كان نور الحق موجودا من ازل منيرا لكل انسان وقد جاء في العالم وحل
ولقد كان نور الحق منيرا لكل انسان واردا الى العالم

وانه قد كان موجودا في العالم وما افل والعالم بيده كان وهو له مفتعل والعالم ما كان به محيطا علما لكن عن مجده غفل
وانه قد كان موجودا في العالم والعالم بيده كان والعالم ما كان به محيطا علما

The text of John 1:1-10 confirms that what is noted in the introduction of Ya‘qub ad-Dibsī is indisputable: ad-Dibsī has closely followed the text of ‘abd Yashū‘ but avoided his rhymed prose and unnecessary additions.

7.4.3. The Test Passages

As mentioned earlier, two manuscripts survive of this family: Beirut, B.O., Or. 432 (hereafter *o*[1]) and BnF, Ar. 58 (hereafter *o*[2]). The test passages (in appendix one, §12.15) show how closely these two manuscripts are related to each other. There are only five variants in the eight test passages collated, and most variants are an omission or replace-

ment of a single letter.[34] Such linguistic agreement between these two manuscripts is almost unprecedented in the Arabic manuscripts.

7.4.4. The Riddle

The riddle arose when I found an article by Cheikho (in *Elementa Grammaticae Arabicae*) in which he transcribed a number of passages from the Gospels, one of which is from the *ninth century* and *contains the same text as Beirut, B.O., Or. 432*. My initial response to this discovery was that since the text of Beirut, B.O., Or. 431 is a series of lectionaries, (thus perhaps not the entire text of the Gospels is present), the scribe of Beirut, B.O., Or. 432 had supplemented the missing portions of his source (of Beirut, B.O., Or. 431) from a ninth century manuscript, a passage of which was later transcribed by Cheikho (Matthew 16:13-20).

As a result of that, I purchased a CD of the lectionary (Beirut, B.O., Or. 431) with the conviction that it is unlikely to contain the text of Matthew 16:13-20. To my surprise the pericope is present on folio 8v and hence refutes my conjectures of a ninth century second source used in the preparation of the text of family *o*.

I shall compare the text transcribed by L. Cheikho (Matthew 16:13-20) with the same text from Beirut, B.O., Or. 431 (the base of B.O., Or. 432) and B.O., Or. 432 (o^1) and draw some conclusions.

7.4.4.1. Cheikho's Reference (Manuscript O[3])

Before Cheikho transcribes the passage from Matthew 16:14-20, he gives the following information about the manuscript: *Ex Versione Graecorum, facta saec. IX, Ms. Univ. Beryt. ff. 20.*This note indicates that the manuscript in question is a ninth century manuscript of a Greek *Vorlage,* it belongs to the collection of the *Bibliothèque Orientale* in Beirut, and that the transcribed text is found on folio twenty. This manuscript has been given the sigla o^3.

7.4.4.2. The Text of Matthew 16:13-20 As Found in Beirut, B.O., Or. 431 and Manuscripts O[1] and O[3]

Here below are the three texts of Matthew 16:13-20 in parallel. The first line contains the text of Beirut, B.O., Or. 431 (fol. 8v), the second manu-

34 The five variants are: 1. يجنى/يجتنى ; 2. الان / omit; 3. ليبروه / ليسبروه ; 4. تحم / قحم ; 5. بثبات / ثبات.

script o^1 (Beirut, B.O., Or. 432, on folio 24r) and the third manuscript o^3 (Cheikho's reference).[35]

Mt 16:13a

ولما اتى المخلص الى قيصاريه فيليفوس بفلسطين اخذ يسال تلاميذه ويقول لهم اجمعين
ولما اتى يسوع الى ارجاء قيساريه فيلبس اخذ يسال تلامذته
ولما اتى يسوع الى ارجاء قيساريه فيلبس اخذ يسال تلامذته

Mt 16:13b

من يقول الناس اني انا ابن البشر ظانين
ما الذي يقول الناس في ابن البشر
ما الذي يقول الناس في ابن البشر

Mt 16:14a

فاجابوه قائلين. ان منهم من يقول انك يحيى الصابغ في الواردين وبعض يقول انك اليا من المقبلين
فاجابوه قائلين ان منهم من يقول انك يوحنا الصابغ وبعض يقول انك ايليا
فاجابوه قائلين: ان منهم من يقول انك يوحنا الصابغ وبعض يقول انك ايليا

Mt 16:14b

واخرون يقولون ارميا واحد النبيين.
واخرون يقولون ارميا او احد النبيّين
واخرون يقولون ارميا او احد النبيين

Mt 16:15

قال لهم المخلص وكانوا له ناصتين فانتم الان من تقولون اني انا معتقدين
قال لهم يسوع فانتم الان من تقولون اني انا
قال لهم يسوع: فانتم الان من تقولون اني انا

Mt 16:16

اجاب شمعون الصفا وقال نيابة عن جمع الحواريين. انت المسيح ابن الله الحي مخلص العالمين.
اجاب سمعان الصفا وقال انت هو المسيح ابن الله الحي.
اجاب سمعان الصفا وقال: انت هو المسيح ابن الله الحي

Mt 16:17a

اجاب المخلص قائلا له في الحين. الطوبى لك يا شمعون ابن اليون. لان ذا لحم ودم لم يكشف لك هذا السر المكنون
اجاب يسوع قائلا له الطوبى لك يا سمعان بن اليون لان ذا لحم ودم لم يكشف لك هذا
اجاب يسوع قائلا: الطوبى لك يا سمعان بن اليون لان ذا لحم ودم لم يكشف لك هذا

Mt 16:17b

لكن ابي الذي في السماء كان لك من الكاشفي

35 Cheikho, *Elementa grammaticae arabicae*, 198.

لكن ابي الذي في السموات
لكن ابي الذي في السماوات

Mt 16:18a

وانا ايضا اقول لك انك انت الصفا لاساس الدين وعلى هذا الصفا ابني بيعتي وعلى هذا الراي [المكين]
وانا ايضا اقول لك انك انت الصفا وعلى هذا الصفا ابني بيعتي
وانا ايضا اقول لك انك انت الصفا وعلى هذا الصفا ابني بيعتي

Mt 16:18b

وابواب الجحيم لن تقهرها وتلك شرور الطاغين
وابواب الجحيم لا تقهرها
وابواب الجحيم لا تقهرها

Mt 16:19a

اليك افوض مقاليد ملكوت السماء وهي السنن المؤديه الى علّيين
اليك افوض مقاليد ملكوت السماء
اليك افوض مقاليد ملكوت السماء

Mt 16:19b

وكل شي تعقده في الارض من القوانين يكون معقودا في السماء الى الابدين
وكل شي تعقده في الارض يكون معقودا في السماء
وكل شي تعقده في الارض يكون معقودا في السماء

Mt 16:19c

وما تحله في الارض من وثاق الخاطئين يكون في السماء من المطلقين
وما تحله في الارض يكون محلولا في السماء
وما تحله في الارض يكون محلولا في السماء

Mt 16:20

عند ذلك امر تلامذته ان لا ينبئوا احدا انه يسوع المسيح
عند ذلك امر تلامذته ان لا ينبئوا احدا انه يسوع المسيح

The following can be said about the three texts of Matthew 16:13-20:

1. The passage of Beirut, B.O., Or. 431 is written in a rhymed prose. There are additions to the text to make it rhyme smoothly. For instance the addition of من وثاق الخاطئين and its parallel من المطلقين in verse 19c. The style is not unique to this passage as it is found in the entire text of codex. Beirut, B.O., Or. 431.
2. Manuscript o^1 is certainly derived from Beirut, B.O., Or. 431. The scribe of o^1 has omitted these rhymed prose phrases found in the text of Beirut, B.O., Or. 431 and brought it closer to the biblical text. In the case of verse twenty, the scribe had to translate it again.
3. The texts of o^1 and o^3 are almost identical. The variants are: the addition of *colons* in verse 14a, 15 and 16,17a, which might have been

added by Cheikho and do not necessarily come from the manuscript and the omission of له in verse 17a.

4. In summary, the text of o^1 (prepared in the seventeenth century) is undoubtedly derived from the text of Beirut, B.O., Or. 431 (translated in 1289 A.D.). The riddle is that the text of o^1 is identical to *a ninth century codex* (o^3), which we only know about through secondary sources (Cheikho's article). If all the information above is correct, how could o^1 be derived from a text translated in 1289 A.D. when o^1 is identical to a text from the ninth century?

There is not enough light to resolve this riddle. It might be that the information provided by Cheikho is inaccurate, particularly the date. This also happened in the case of family *h* (see §5.1.4.2.2 above). This could also be the case here. However, to make this issue even more complicated, the language of family *o* seems to be very archaic and close to other ninth century versions (for instance, الصابغ (verse 14a), النبيين (verse 14b), بيعتي (verse 18a) and مقاليد (verse 19a)). Moreover, as mentioned earlier, the date in the colophon of Beirut, B.O., Or. 432 was originally 1094 (possibly A.D.?) then changed to 1694 A.D.

8. Manuscripts of Mixed Arabic Versions and Fragmentary Manuscripts

8.1. Manuscripts of Mixed Arabic Versions

8.1.1. Family P(J): Sinai, Ar. N.F. Parch 6, 5, 63

8.1.1.1. Introduction

The only reference to Sinai, Ar. N.F. Parch 5, 6 and 63 is found in Meimaris's Greek-Arabic catalogue of the Arabic manuscripts of the newly-discovered Sinai collection. Meimaris did not notice that the text in these manuscripts is continuous, and that they originally belonged to the same codex. This codex consists of seventeen quires (17 x 8 = 136 folios) divided between three manuscripts as follows:

1. Sinai, Ar. N.F. Parch 6 contains Matthew 1:1-John 4:38a. Verse 28 reads واما لم تعنوا به اخرين عنيوا وانتم. Originally, the manuscript had 14 quires (8 folios x 14 quires = 112 folios) of which 109 folios have survived. Folios 64r-70v have been replaced and copied by a tenth/eleventh century hand.
2. Sinai, Ar. N.F. Parch 5 starts with John 4:38b دخلتم في عناهم and ends with John 8:59a فحملوا حجاره ليرجموه فاختفا. It contains the fifteenth quire (of eight folios).[1]
3. Sinai, Ar. N.F. Parch 63 starts with John 8:59b عنهم يسوع وخرج من الهيكل فجاز بينهم وذهب and ends with John 21:25. It originally contained quire sixteen, seventeen and three additional leaves ((8 x 2) + 3 = 19 folios). Of these 19 folios only ten have survived.[2]

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1 On the top of folio 8v it is written خمسه اعشر (fifteen). This also supports the fact that N.F. Parch 5 is the continuation of Parch 6.

2 The lacunae in the text are: John 9:25v-13:12a (six folios from quire sixteen); John 18:24b-19:11a (one folio from quire seventeen); 19:33b-21:7a (the first folio of the last gathering). The last gathering does not seem to be made of four leaves (8 folios) but rather one leaf (two open folios) and one folio. The leaf is missing. It contained 19:33b-21:7a (the first folio) and possibly the colophon (on the second folio).

The colophon is missing; it might not have existed in the first place. On paleographical ground, it is most likely to have been copied in late eighth or early ninth century. Some of the paleographic characteristics of this codex, which might support an earlier date, include the following:

1. The *dāl* and the *dhāl* always have an upward right bend at the top of the letter.
2. The head of the middle *'ayn* consists only of two oblique strokes (like the letter *v* in English).
3. The *'alif* bends to the left on the top and to the right at the base (this happens regularly but not always).
4. The tail of final *yā'* extends remarkably to the right and goes under whole word and sometime beyond.
5. The tail of final *qāf* is similar to some extent to the *waw.*
6. The final *bā'* does not have the final upper stroke.

However, the one dot on the *fā'* and the two dots on the *kāf* might point to a ninth century codex. In any case the omissions in the text, due basically to homoeoteleuton, show that the text is a copy of an earlier exemplar which was in circulation in the eighth century at the latest.

Since the text of Matthew, Mark and Luke (found on folios 2r-104v of Sinai, Ar. N.F. Parch 6) contain the same family as *b*, and therefore treated in §4.4 above, no further discussion about its textual feature is undertaken here. It is sufficient to examine some of the linguistic and textual characteristics of the Gospel of John which will be placed under family *p* followed by the sigla $^{(J)}$ for John.

8.1.1.2. Family P$^{(J)}$ (Sinai, Ar. N.F. Parch 6, 5, 63)

This family survived in the last few folios of manuscript Sinai, Ar. N.F. Parch 6 and in manuscripts Sinai, Ar. N.F. Parch 5 and 63. As mentioned earlier, it seems to be an independent translation which contains the Gospel of John only. John starts on folio 104r of Sinai, Ar. N.F. Parch 6, then throughout Sinai, Ar. N.F. 5 and ends on folio 10v of Sinai, Ar. N.F. Parch 63. The transcription of the two test passages of John is found in appendix one, §12.16.1.

The test passages show that this family *p*$^{(J)}$ is dissimilar to any other families analyzed in this study. The relationship between this family and other families will be studied in a separate chapter. The point here, through the test passages, is to show the distinction between the versions.

8.1.1.2.1. The *Vorlage* of the Gospel of John in family P(J)

There are many omissions in the Gospel of John. Letters, words and even phrases are missing which might reflect the careless attitude of the scribe towards his text.[3] Some of the omitted phrases were added in the margin in an apparently different hand.[4] There are some additions (some of which are superfluous) in the text which are not supported by any known *Vorlage*.[5]

The carelessness of the scribe, and sometimes the additions in the text, virtually eliminates the opportunity to ascertain conclusively whether a variant is textual or not.[6] Hence, learning about the *Vorlage(n)* becomes exasperating and almost impossible. After reading the forty folios of John with a Greek and Syriac comparison, and selecting John 1 and John 19:10-33 as a case study of the *Vorlage* of this version (see appendix two, §13.11), the following conclusions are reached:

1. The text was originally translated from the Syriac Peshitta and not Greek. The choice and order of words as well as very many textual variants argue clearly in this direction.
2. The text has later been corrected at a later date against another source. This source is either the Harklean version or a Greek (more likely Byzantine) source.
3. The corrections are not meticulous. Syriac Peshitta readings are still present and almost everywhere. The remarkable thing is that as the

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3 For example (1) in Sinai, Ar. N.F. Parch 6, the omission of: لم تزل (fol. 105r) in Jn 1:1; النبي in Jn 1:23 (105v); نقودمس فقال له كيف يستطيع ان يكون هذا فاجابه in Jn 3:9 (added later in the margin); (2) in Sinai, Ar. N.F. Parch 5, the omission of : εις την Κανα της Γαλιλαιοι οπου εποιησεν το υδωρ οινον (or even better ܠܩܛܢܐ ܕܓܠܝܠܐ ܠܐܝܟܐ ܕܥܒܕ ܡܝܐ ܚܡܪܐ since the Arabic text follows the Syriac after that وكان في كفرناحوم) in Jn 4:46 (fol. 1r); ابني in Jn 4:49 (fol. 1r); ܪ̈ܕܦܝܢ ܗܘܘ in Jn 5:16; اما انا فاني لا اصعد الى هذا العيد in Jn 7:8 (fol. 5v); (3) in Sinai, Ar. N.F. Parch 63, the omission of: ܘܡܫܒܚܐ ܡܫܒܚ ܠܗ in Jn 13:32 (fol. 2v); ܘܡܪܝܡ ܡܓܕܠܝܬܐ in Jn 19:25 (fol. 4v – folio 4 is misplaced in the manuscript).

4 See for instance Sinai, Ar. N.F. Parch 6 folio 107v; Sinai, Ar. N.F. Parch 5 folios 5v, 7r and 8v; and Sinai, Ar. N.F. Parch 63 folios 4r, 5v, 8r and 9v.

5 For instance, Sinai, Ar. N.F. Parch 6 adds وصعد ناس كثير after فصعد يسوع الى اورسليم in Jn 2:13 (fol 107r); Sinai, Ar. N.F. Parch 5 adds بيت المجد after يدعا بالعبرانيه بيت حسدا in Jn 5:2 (fol. 1v); Sinai, Ar. N.F. Parch 63 adds the superfluous phrase واكرمتك على الارض after مجدتك في العالم in Jn 17:4 (fol. 7v) and اكرمني after امجدني in Jn 17:5 (fol. 7v).

6 For instance in Jn 1:17, Sinai, Ar. N.F. Parch 6 (fol. 105v) omits Χριστος. Is it a textual variant (which agrees with the Greek א*) or a scribal error? In Jn 1:27 (folio 105v) the scribe omits ος εμπροσθεν μου γεγονεν. This omission might be either textual (agreeing with P5.65.75 C* L N* etc. and Sys.c. Co) or due to homoeoteleuton (the occurrence of الذي three times). Another example of a different kind is the addition of القدس after الروح in Jn 1:32 (folio 106r). This variant could either be textual (agreeing with the Syriac Sinaiticus) or merely a scribal addition (as is the case in Jn 1:33 الروح القدس).

text proceeds to the end, it gets closer and closer to the Syriac Peshitta version. It seems to me that the scribe who was in charge of correcting his text (of a Syriac Peshitta origin) against the Greek or Harklean version became less and less scrupulous as the text advances and reaches its end, and hence overlooked many Syriac readings of his exemplar.

8.1.1.2.2. Conclusion Concerning Family P(J)

This is another independent and unusual version. It has only survived in three manuscripts which were originally one codex. Unfortunately the text was corrupted by the carelessness of the copyist. On paleographical grounds the manuscript was most probably copied any time prior to the second half of the ninth century. It is a copy of a much older exemplar. Originally translated from the Peshitta, it was corrected against the Harklean version and/or a Greek source.

This version might not be of great interest for Greek textual scholars, nor even Syriac scholars, as its text has been sporadically corrected and imprudently copied. However, this codex is new evidence towards recovering the history of the Arabic translation of the Gospel text. From this text one can argue that by the end of the eighth and early ninth century, the Arabic Gospel text had been revised and corrected against different sources. All the evidence suggests that scholars should see the second half of the eighth century not as the starting point in the history of the Arabic Gospel text, but as a time during which the Arabic text went through various revisions of more primitive exemplars. The second half of the eighth century is when we should talk of *the history of transmission* of the Arabic Gospel text and not the beginning of the Arabic translation of the Gospels.

8.1.2. Family Q: Sinai, Ar. N.F. Parch 36

This parchment manuscript (Sinai, Ar. N.F. Parch 36, hereafter q^1) of about the tenth century is one of the very few manuscripts which contain a mixture of families. Q^1 has many lacunae in the text. It starts with Matthew 1:1 and ends with Luke 7:34. The hand writing is almost identical to that of Sinai, Ar. N.F. Parch 64. This might be an indication that both codices were originally one. However, because of the lack of sufficient evidence, they are treated as two separate codices.[7]

7 Sinai, Ar. N.F. Parch 64 contains Luke 23:2-24:53 only, and agrees with family *b*.

The test passages in appendix one, §12.16.2 show that Matthew 7:15-20 of q^1 agrees with family *d* and family *b* (although the text is similar to *d* and *b* (with some slight variations), it is closer to *d* than to *b*). Mark 6:14-20 agrees with family *b*. Finally, Mark 13:5-11 and Luke 1:15-34 agree with family *c*.

As far as I know, q^1 has not been microfilmed yet. The test passages were able to show the mixture of families this codex contains. Any further study on this manuscript requires first access to the entire codex and secondly a thorough study of its entire text.

The attempt to create one version from three different versions might indicate that by the tenth century (or even earlier) there was a need for a more homogenous text, or an eclectic recension which took into consideration and benefitted from other pre-existing versions. Should this be the case, then one might venture to argue that the scribe was unsuccessful: this eclectic recession has not trace outside this codex.

8.1.3. Family R: Leipzig, University Library, Cod. Tischend. XII & BL, Add. 14467

The two tenth century bilingual Arabic-Syriac manuscripts Leipzig, University Library, Cod. Tischend. XII (Or. 1075) and BL, Add. 14467 (Brit. Mus., Syr. Wright 97) were originally one codex and belonged to Saint Mary Deipara in the Nitrian desert[8] (hereafter r^1). In a meticulous examination of this version, Gildemeister argues that this version follows the Syriac Peshitta strictly, while occasionally showing close affinity with the Greek.[9] This led Guidi to suggest that this version was originally derived from the Greek and then corrected against the Peshitta, leaving traces of its origin.[10] According to Gildemeister its exemplar dates to between 750 A.D. and 850 A.D.[11]

Leipzig, University Library, Cod. Tischend. XII contains: Matthew 17:13-22:3; Matthew 22:24-John 8:58; John 10:41b-11:44. And BL, Add. 14467 contains Matthew 7:22-11:1; 11: 22-12:10; 16:21-17:13; John 8:59-10:18; 16:13-18:3; 19:27-20:25.

8 See Graf, *Geschichte*, 150, and Burkitt, "Arabic Versions," 136.

9 See Gildemeisteri, *De Evangeliis*, 37.

10 Guidi, *Traduzioni*, 13.

11 Cheikho agrees with the date ascribed to the manuscript, see Cheikho, "Naskha 'Arabiah," 99.

Since there seems to be a mixture of Arabic versions incorporated in the text of *r*[1], I shall approach this version by examining each Gospel separately. Mark and Luke will be studied first, then Matthew and finally John.

8.1.3.1. Gospel of Mark and Luke

There is little doubt that the texts of *r*[1(Mk&Lk)] share the same archetype as family *c* of a Greek origin showing occasional Syriac influence. The test passages below show this adequately.

Mark 6:14-20

r[1(Mk)]	*c*[1] (Sinai, Ar. 75)
فسمع هيرودس الملك بيسوع لان اسمه قد كان شاع في الناس وكان يقول ان يوحنا المعمد قد قام من بين الاموات فلذلك يصنع هذه الايات	فسمع هرودس الملك بيسوع لان اسمه كان قد شاعى في الناس وعُرف وكان يقول ان يحنا المعمد انه قد قام من بين الاموات فلذلك هذه الايات تعمل علي يديه
ويقول اخرون انه ايليا واخرون انه نبي [كاحد] الانبيا	واخرين كانوا يقولون انه ايلياس واخرين كانوا يقولون انه نبيا كاحد الانبيا
فلما سمع هيرودس قال هذا يوحنا الذي [ضرب] عنقه قد قام من بين الاموات	فلما ان سمع هرودس قال هذا يحنا الذي [جلدت] عنقه هو قام من بين الموتا.
فان هيرودس هو الذي كان ارسل [فخذ] يوحنا فحبسه في السجن من اجل هيروديه امراه اخيه [فيلفوس] التي تزوج بها	لان هروذس كان ارسل فاخذ يحنا فجسه في السجن من اجل هروذيا امراه اخوه فيليبس التى تزوج
وكان يوحنا يقول لهيرودس لا يحل لك [.....] امراه اخيك	لان يحنا كان يقول لهروذس ليس يحل لك ان تتزوج امراه اخوك
وكانت هيروديه [....متا عنه لذلك] وارادت قتله فلم تكن تقدر	وكانت هروذيا عليه [ضاغنه] وكانت تريد قتله فلم تكن تستطيع
وكان هيرودس يخاف يوحنا لانه كان معروفا بانه رجل بار مقدس وكان يحتفظ به ويكثر الاسماع منه ويعمل ويستلذ اسماعه	وكان هروذس يخاف يحنا لانه كان يعلم انه رجل بارا مقدسا وكان يتهيبه كثيرا ويسمع منه جدا وكان يشتهي ان يسمع من قوله

Mark 13:5-11

*r*1(Mk)	*c*1 (Sinai, Ar. 75)
فبدا يسوع يخبرهم احتفظوا الا يطغيكم احد فان كثيرا ياتون باسمى ويقولون اني انا[12] وكثيرا يضلون	فبدا يسوع يقول لهم احتفظوا الا يطيغكم احد فان كثيرا ياتون علي اسمي ويقولون اني انا المسيح وكثيرا يضلون
فاذا سمعتم بالقتال والحروب فلا تخافوا فان ذلك سيكون لكن لما يكون الانقضا	فاذا انتم سمعتم بالقتال وسمع الرجوف فلا تخافوا فان ذلك كاينا ولكن لما يكون الانقضا
[سيا..] قوم قوما ومملكه مملكه ويكثر الزلازل في مكان مكان ويكون جوع وذعر وهذا كله اول المخاض	فانها ستقوم امه على امه وملكا على ملك وترجف الارض في مكان مكان ويكون جوع واستجاس وهذا كله اول المخاض
فاحفظوا انفسكم فانكم تسلمون الى القضاه وتعذبون في جماعاتهم وتقومون بين ايدي الملوك وذوي السلطان من اجلى لشهاداتهم	ولكن احفظوا انتم انفسكم فانهم سيسلموكم الي الدانه والى جماعاتهم وتضربون وتقومون بين يدي الملوك وذوي السلطان علي شهاده عليهم
وينبغي ان ينادى بدعوتي في كل الامم	وفي كل الامم سيكون بشرى الانجيل
فاذا هم اخذوكم ليسلمونكم فلا يهمنكم ماذا تتكلمون ولا تعدوا لذلك كلاما لكن انطقوا بما يعطون ساعتيذ فلستم انتم تنطقون ولكن روح القدس	فاذا اخذوكم ليسلموكم فلا يهمكم ماذا تتكلمون ولا تعدون لذلك كلاما ولكن ما أُعطيتم من الله في تلك الساعه ذلك فتكلموا فانكم لستم انتم الذين تتكلمون ولكن روح القدس

Luke 8:9-15

*r*1(Lk)	*c*1 (Sinai, Ar. 75)
وساله تلاميذه وقالوا[13] ما هذا المثل فقال لهم اياكم اعطى ان [تعلموا] سر ملكوت الله فاما [سايركم بامثال] يقال لهم .fol. 76v فاذا راوا لا يبصرون واذا سمعوا لا ينظرون [يبصرون / ينظرون] فاما هذا المثل فان الزرع هو كلمه الله والذي زرع على حافه الطريق فهم الذين يسمعون الكلمه فيجي الشيطان فيقلع الكلمه من قلوبهم ليلا يومنوا فيحيوا والذي زرع على الصفا هم الذين اذا سمعوا الكلمه قبلوها بفرح وليس لهم فيها اصل وانما ايمانهم لساعه فيرتابون عند [العسر] والبلا والذي سقط بين الشوك هم الذين يسمعون الكلمه فيخنقها الهم والغنا وشهوات العالم ولا يثمرون ثمرا والذي زرع في الارض الطيبه هم الذين يسمعون الكلمه بقلب نقي صلح ويحفظونها ويثمرون ثمرا بالصبر والرجا	فساله تلاميذه وقالوا ما هذا المثل. فقال لهم لكم اعطي ان تعلموا سراير ملكوت الله. فاما اولايك فبالامثال يُقال لهم لكيما يرون فلا يبصرون ويسمعون فلا يفهمون. فاما هذا المثل فان الزراع هو كلمه الله. واما الذي زرع على ظهر الطريق فهم الذين يسمعون الكلمه فياتي الشيطان فياخذ الكلمه .fol. 58r من قلوبهم لكيما لا يومنون فيحيون. واما الذين زرعوا على الصفا فانهم الذين اذا سمعوا الكلمه قبلوها بفرح وليس لها فيهم اصل ولكن ايمانهم حينا قليلا وفي زمن البلا يكفرون بها. واما الذي سقط بين الشوك فانهم الذين يسمعون الكلمه فينالهم الغنا وشهوه الدنيا تخنقها فلا ينبتون انباتا. فاما الذى زرع في ارض طيبه فهم الذين بقلب صالح طيب يسمعون الكلمه فيمسكوها وينبتون انباتا بصبر ورجا

12 The word المسيح is written in the margin by the same hand. This shows that the scribe is not translating but copying his Arabic manuscript. The Syriac omits it. Sinai, Ar. 75, which is from the same family, reads المسيح.

13 This reading is not found in the Peshitta in parallel.

Luke 15:11-20

$r^{1(Lk)}$	c^1 (Sinai, Ar. 75)
ثم قال لهم يسوع ايضا ان رجلا كان له ابنان فقال له ابنه الاصغر يابتاه اعطنى القسمه التي تصيبني من بيتك فقسم لهما ماله فلما كان بعد ايام يسيره جمع ابنه الاصغر كل شي اصابه فذهب الى مكان بعيد ففرق ماله هنالك وكان يعيش [مقويا فارغا] فلما افنى كل شي كان له وتلفه كان في ذلك البلد جوع شديده واصابه العوز وجعل [يتذمر] ولحق برجل من اهل مدينه ذلك البلد فارسله الى قريته ليرعى له الخنازير وكان يشتهي ان يملا بطنه من الخرنوب التي كانت ترعاه الخنازير ولم يكن احد يعطيه فلما راجع نفسه قال كم من اجير في بيت ابي قد فضل منه الطعام وانا ها هنا قد اهلكني الجوع اني اقوم فاتي الى الاب واقول له يا ابه قد اخطات في السما وبين يديك fol. 95r. ولست باهل ان ادعا لك ابنا فاجعلني كاحد اجرايك فنهض فاتا اباه. فيما هو بعيد منه اذ بصر به ابوه فرحمه وسعا اليه فاعتنقه وقبله	ثم قال ايضا رجل كان له ابنين فقال له ابنه الاصغر يا ابتاه اعطني [حصتي] الذي ينوبني من بيتك. فقسم لهما ماله. فلما ان كان بعد ايام قلايل جمع ابنه الاصغر كل شي بلغه فذهب مسافرالى ارض بعيده ففرق ماله هناك بعيش شاطر. فلما ان اهلك كل شي له وافناه اصاب تلك البلد جوعا شديدا فجعل ينتقص ويندم فذهب فلحق باحد [ينك] تلك البلد. فارسله الى قراه ليرعا خنازيره وكان يشتهي ان يملا بطنه من الخروب الذي كانت تاكل الخنازير منه فلم يكن احد يعطيه. فلما ان راجع نفسه قال كم اجير في بيت ابي الان يفضل له الطعام وانا ها هنا قد اهلكني الجوع. اقوم فاذهب الى ابي فاقول له. با ابتاه قد اخطات فى السما وبين يديك. ولست اهل ان ادعا لك ابنا، اجعلني كاحد اجراك. فقام فاتى الى ابيه فبين ما هم بعيدا منه راه ابوه فرحمه فسعا اليه فاعتنقه وقبله

What can be determined from the comparison above is that the scribe of $r^{1(Mk\&Lk)}$ was not producing a fresh translation from the Syriac, but using a manuscript already in circulation and correcting it against the Syriac (and occasionally improving its style). The exemplar which the scribe has used is now identified as a text similar to Sinai, Ar. 75 (family *c*). Thus, Gildemeister was correct to suggest that the text of Leipzig, University Library, Cod. Tischend. XII goes back to a period between 750 A.D. and 850 A.D, though he had no idea that a similar text of the exemplar has survived in a number of manuscripts including Sinai, Ar. 75 of the ninth century (family *c*). I previously argued that family *c* was originally translated from Greek and then corrected on a number of occasions against the Syriac. Hence, the traces of Greek which Gildemeister found in Leipzig, University Library, Cod. Tischend. XII are now explained (see the discussion in §4.5.2 above).

Once again, what we find in the text of Leipzig, University Library, Cod. Tischend. XII is the text of family *c* (which was once translated from Greek) being inundated by the Syriac version. Elsewhere I have argued that there seems to be a process of assimilation of Syriac readings in the history of the Arabic text of this version (see §§4.5.5,6 above). This is an attempt at a full revision of the text of family *c*

against the Peshitta (found in the first column), but this revision is far from prefect and Greek traces are still present.

After we have identified the text of Mark and Luke, we turn to Matthew and John to see whether or not a similar relationship is ascertained.

8.1.3.2. The Gospels of Matthew and John

As opposed to Mark and Luke, the Gospels of Matthew and John (hereafter $r^{1(Mt\&Jn)}$) seem to have significantly departed from the text of family *c*, thus, it is not possible to be certain whether $r^{1(Mt\&Jn)}$ is an offshoot of family *c* or an independent translation. Since the text of $r^{1(Mt\&Jn)}$ is fragmentary, only John 6:30-35 of the eight test passages has survived. I have examined two additional passages (Matthew 8:5b-13 and John 9:1-11), and when Matthew 8:5b-13 of families *c* and *r* are compared, the result is far from conclusive. There seems to be some linguistic similarity between both texts and also considerable dissimilarity. In the case of John fewer similarities are detected than in Matthew. At this stage it is not possible to ascertain whether the similarity is coincidental or organic. Below are the texts of Matthew and John in parallel.[14] I have highlighted the words and phrases which are similar in both texts.

Matthew 8:5b-13

$r^{1(Mt)}$	c^1 (Sinai, Ar. 75)
fol. 1v دنا منه **رجل** قايد وجعل يطلب اليه ويقول، **رب ان** [صبيا لي] مقعدا **في [البيت] في** **عذاب شديد فقال له يسوع انا** اتيه واشفيه، اجاب **ذلك** القايد **وقال رب اني لست باهل ان** [.....] **ظلال بيتي، لكن قل** مولاي **فقط** ك[لمه] **فيبرا** **صبي، فاني [وانا.........] سلطان، تحت يدي** **فرسان، واقول** لبعضهم انطلق فيطلق، ولبعضهم اقبل فيقبل، ولغدى افعل كدى فيفعل، **فلما سمع** **يسوع ذلك عجب وقال** لتابعيه، الحق **اقول لكم،**	Fol. 8 اتاه **رجل** امير على مايه فساله وقال **رب ان** غلامي مخلع **في البيت في عذاب شديد** **فقال له يسوع انا** اجي فابريه فاجابه **ذلك** الاركون وقال رب **اني لست باهل ان تلج تحت** **ظلال بيتي** و**لكن قل** كلمه **فقط فيبرا غلامي** **فاني وانا رجل صاحب سلطان و تحت يدي** **فرسان فاقول** لهذا اذهب فيذهب وللاخر تعال فيجي ولعبدي اصنع هذا فيصنع **فلما سمع ذلك** **يسوع عجب وقال** للذين تبعوه امين **اقول لكم**

14 For Matthew 8:5-13 and John 9:1-11 see also: manuscripts a^1 (fol. 14v-15r and 218r-219r), b^1 (fol. 14v and 115v-116r), d^1 (fol. 10r-10v and 98r-v), e^1 (fol. 33r-33v and 304v-306r), family *f* is written in rhyme prose and very different from family *r*, g^5 (fol. 12r, 160r-v), h^1 (fol.9v-10v - John 9:1-11 is defective), i^1 (fol. 141v-142v - Matthew 8:5-13 is defective), j^{A1} (fol. 20v-21r and 246r-v), k^2 (fol. 27v-28v and 357r-358v), l^1 (fol. 20v-21r and 332v-333v), m^1 (fol. 14r-v; 135v-136r); n^1 (fol. 138r-v - Matthew 8:5-13 is defective), o^1 (fol. 12v and 113r-v), p^J (see Sinai, Ar. N.F. Parch 6 fol. 8v and Parch 63 fol. 1r-1v), q^1 (fol. 13r - John 9:1-11 is defective).

اني لم اجد في اسرايل مثل هذا الايمان، **اقول لكم** يقينا، **ان كثيرا ياتون من المشرق والمغرب [فيتكون] مع ابرهيم ويعقوب في ملكوت السما،** (fol. 2r) **فاما ابنا** الملكوت، **فيخرجون الى الظلمه** البرانيه، حيث **يكون** بكا و[يصريف] **الاسنان، وقال يسوع لذلك** القايد، اذهب **كما امنت** كذلك [يسعف]وبرا صبيه من ساعته،	**اني لم اجد في اسرايل مثل** هذه الامانه **اقول لكم ان كثير ياتون من المشرق والمغرب فيتكون مع ابرهيم** واسحق **ويعقوب في ملكوت السما فاما ابنا** المُلك **فيخرجون الى الظلمه** القصوى هنالك **يكون** البكا وتقعقع **الاسنان فقال يسوع لذلك** الامير على الميه **فكما امنت** يكن لك فرجع الى بيته فوجد غلامه قد برى في تلك الساعه

John 9:1-11

$r^{1(Jn)}$	c^1 (Sinai, Ar. 75)
(fol. 9r) وبينما هو ذاهب اذ راى رجلا ولد من بطن امه مكفوفا **فساله تلاميذه وقالوا** له ربنا **من** الذي اخطى **هذا او** ابواه حيث **ولد** اعمى فقال لهم **يسوع** لم يخط هذا **ولا** ابواه بل **لتظهر** فيه **اعمال الله** وقد يجب علي **ان اعمل اعمال الذي ارسلني ما دام النهار** و**سياتي الليل** الذي **لا يقدر احد** على العمل فيه. **ما دمت في العالم** فانا **نور العالم. فلما قال هذا بصق** على **الارض** وعمل من بصاقه طينا وطلى به عيني ذلك الاعمى **وقال له** انطلق واغسلها في نهر [ثلون حسطا] **وانطلق** فغسلهما ورجع مبصرا. واما جيرانه **والذين** راوه من **قبل يستطعم** جعلوا يقولون **اليس هذا الذي كان** جالسا يستطعم (fol. 9v) فقال بعضهم نعم هو ذاك وقال اخرون لا. هو **شبيه به. فقال** لهم بل **انا هو** انا. **فقالوا له** و**كيف انفتحت عيناك**، فاجابهم **وقال** لهم بان رجل اسمه **يسوع** عمل طينا [-------------]	fol. 92v فجاز كذلك فنظر انسان اعما من مولده **فساله تلاميذه وقالوا** يا معلم **من** اخطا **هذا او** والديه انه **ولد** اعما اجاب **يسوع** فقال لا هذا اخطا **ولا** والديه ولكن **لتظهر اعمال الله** فيه ينبغي لي انا **ان اعمل اعمال الذي ارسلني ما دام النهار** فان **سياتي الليل** حيث **لا يقدر احد** يعمل **ما دمت في العالم** فاني **نور العالم فلما قال هذا بصق** في **الارض** وصنع طينا من البصاق ووضع الطين علي عيني الاعما **وقال له** اذهب توضا في بركه سلوان الذي يترجم المرسل **فانطلق** فتوضا فجا وهو يبصر فقال جيرته **والذين** كانوا يبصروه **قبل** انه كان **يستطعم اليس هذا** هو **الذي كان** قاعد يسل اخرين قالوا لا ولكن هذا **شبيه به** فاما هو **فقال انا هو قالوا له كيف انفتحت عينيك** اجاب ذلك **وقال** انسان يقال له **يسوع** عمل طينا ومسح على عيني وقال لي اذهب الى عين سلوان فتوضا فلما ذهبت توضات ابصرت

Matthew 8:5b-13 does not contain any significant textual or linguistic variants which could help identify the *Vorlage* of $r^{1(Mt\&Jn)}$. In the case of John 9:1-11 there are few but sufficient variants which argue in favour of a Peshitta *Vorlage*:

1. John 9:1 رجلا (ܓܒܪܐ)
2. John 9:2 ربنا (ܪܒܢ)
3. John 9:3a فقال لهم يسوع (ܐܡܪ ܠܗܘܢ ܝܫܘܥ)
4. John 9:3b لتظهر فيه اعمال الله (ܕܢܬܚܙܘܢ ܒܗ ܥܒܕܘܗܝ ܕܐܠܗܐ)
5. John 9:9 .لا هو شبيه به (ܠܐ ܐܠܐ ܡܕܡܐ ܕܡܐ ܠܗ)
6. John 9:11 ...فاجابهم وقال لهم بان رجل (ܥܢܐ ܘܐܡܪ ܠܗܘܢ ܓܒܪܐ...)

8.1.3.3. Conclusion

Family *r* is represented by two bilingual Syriac-Arabic manuscripts: Leipzig, University Library, Cod. Tischend. XII and BL, Add. 14467. These two manuscripts belonged originally to one codex copied in the tenth century. In Mark and Luke, the text is an offshoot of family *c* and has been linguistically improved and textually corrected against the Syriac Peshitta. In the case of Matthew and John there seems to be no close affinity with family *c*. The text of Matthew and John is either an independent translation (as for John, translated from the Syriac Peshitta) or a re-worked edition based on the text of family *c* which has significantly departed from its exemplar, and thus can no longer be associated with it.

8.1.4. Family S

8.1.4.1. Family S^{A}: BnF, Ar. 57

Codex BnF, Ar. 57, copied in 1646 A.D. is another manuscript with a mixture of Arabic Versions. The test-passages in appendix one, §12.16.4.1 show that the text of Matthew contains the version of Ibn al-ʻAssāl (family *l*), and the texts of Mark, Luke and John belong to family *k*.

Moreover, it is worth noting that the first test-passage of Matthew is closer to manuscript l^{A3} and that the second test-passage is closer to manuscripts $l^{B4,11}$ than the other witnesses of family *l*.

8.1.4.2. Family S^{B} Rome, Biblioteca Nazionale Centrale, Ms. Or. 14

Rome, Biblioteca Nazionale Centrale, Ms. Or. 14 is a fragmentary manuscript of the seventeenth century. It contains Mt 1:1-25:27. The two test-passages in appendix one, §12.16.4.2 show that the text of Mt 7:15-20 is of family *k* and Mt. 16:1-4 of family *l*.

8.1.5. Family T: Sinai, Ar. 102

Codex Sinai, Ar. 102, copied in the thirteenth century, is a mixture of at least three Arabic versions: *a, j* and *k.* The scribe seems to have selected the most well known Arabic versions and from which he constructed his own. The test-passages in appendix one, §12.16.5 show how in Mat

thew the scribe depended significantly on j^B and j^C. In Mark 6:14-20 he relied on family *a* and j^C, and in Mark 13:5-11 on families *a*, j^B and *k*. Luke 8:9-15 is a mixture of families *a* and *j* and Luke 15:11-20 is a mixture of j^C and *k*. John 6:30-35 is heavily influenced by family *k*, and John 18:19-27 mainly by family *a.*

This is another attempt for an eclectic edition which took into consideration a number of well known pre-existing versions. As is the case with family *q*, this eclectic recession has left no trace outside this codex.

Now we turn to the fragmentary manuscripts.

8.2. Independent Fragments

8.2.1. Family U : BL, Or. 1242(4)

All that we know about this version comes from a fragment which is in the possession of the British Library, and has the shelf mark Or. 1242(4). This fragment contains Luke 23:29-31, 33 in Coptic and opposite to it Luke 23:29-30a in Arabic. The fragment is copied on the verso of a single paper folio with small handwriting. On paleographical grounds the Arabic is possibly from the thirteenth or fourteenth century. The Arabic text reads:

29هوذا ستاتي عليكم ايام تعطون الطوبا لبطون العواقر الذين لم يحبلن ولم يلذن ولم [يريون ولم يقوين]

30 [كيف ولن] للجبال لتسقط عليهم

A comparison of these two verses with the representatives of other families shows that this fragment does not belong to any of the families examined in this study and needs to be listed separately. This claim is based on the two verses only and might be refuted if a longer portion of the text could be analyzed. However, the data available shows that it is an independent translation.

Concerning the *Vorlage* of this family, it is impossible to ascertain as only less than two verses survived. In addition, not all the words are legible. Moreover, the translation seems to be free.[15]

15 For instance the expression تعطون instead of تقولون; عليهم instead of علينا. Moreover, note the addition of consecutive verbs not all of them found in any *Vorlage* (لم يحبلن ولم يلذن ولم [يريون ولم يقوين]).

8.2.2. Family V (Cambridge, University Library, Add. 1905)

This fragment contains the first four chapters of Mark. It was copied with a good modern *naskhi*, in the late nineteenth or twentieth century. However, it seems to preserve a very old text. Below is the transcription of Mark 1:1-13 (fol. 1r).

بدايه انجيل يسوع المسيح ابن الله مثل ما هو مكتوب في اشعيا النبى ها انا ارسل ملاكي قدّام
وجهك الذي يسهل دربك قدامك صوت يصيح في البريّه حضّروا درب الرب وعدّلوا طرقه كان
يوحنا المعمدان في البريّه يعمّد ويكرز بمعموديه التوبه لغفران الخطايا وكانوا يخرجون اليه جميع
اهل اضياع اليهوديه وكل اهل اورشليم ويعتمدون منه في شط الاردن معترفين بخطاياهم وكان
لبس يوحنا من صوف الجمال ومتحزّماً بالجلد على وسطه واكله الجراد وعسل البريّه ويبشر
ويكرز قايلاً يجى بعدى الذى هو اقوى منّى الذي انا لست...[16] مستاهلا ان انكب واحل سيرا يمنته
انا عمدتكم بالماى وهو يعمدكم بروح القدس وكان في هذيك الايام جا يسوع من ناصره الجليل
واعتمد في الاردن من يوحنا ولما طلع من الماى قشع السموات قد انشقت والروح مثل حمامة
نازلاً عليه وكان صوت من السماوات يقول انت ابنى الحبيب بك رضيت وفي الحال اخذه الروح
الى البريه وكان في البريه اربعين يوماً واربعين ليله ويجربه الشيطان وهو مع الوحوش
والملايكه[17] يخدمونه.

The choice of words[18] and the grammatical and orthographical mistakes[19] are all indicators that this manuscript might have been copied from an old exemplar. Moreover, the free-nature of the translation also suggests that the translation is not a recent one.[20] This version does not correspond to any other families examined in this study and receives the sigla *v*. Textually, Family *v* differs from the Greek and Syriac and follows the Coptic Bohairic version.[21] Unfortunately this manuscript has not survived to study it in depth. This is not surprising if its archetype goes back to the beginning of the second millennium, however, this claim needs more evidence to be vindicated.

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16 These three dots are made by the author to get to the end of the line for a perfect justification. No words are missing.

17 There is a small *hamza* on the letter ي.

18 Like for instance, درب; عدلوا; يجى; قشع etc.

19 Like for example وكانوا يخرجون (grammatical mistake) and السموات (orthographical mistake).

20 See for instance, يعمد ويكرز (verse 4) and also يبشر ويكرز (verse 7).

21 See for instance the addition of ابن الله in verse 1; اشعيا النبي and قدامك in verse 2 and اربعين يوماً واربعين ليله in verse 13. All these variants *together* are only found in the Coptic Bohairic.

8.2.3. Family W (Cambridge, University Library, Add. 1045)

This manuscript contains the story of the Prodigal Son (Luke 15:11-32) followed by the story of Joseph and his brothers (Genesis 37, 39-45).[22] The manuscript has no date. It was possibly copied in the nineteenth or twentieth century. Its linguistic features suggest that the translation might have been done during that same period rather than earlier. The manuscript, especially the text of Genesis, has many corrections in the margin. Often, the scribe strikes the word and replaces it in the margin in red ink. The titles and verse numbers are also in red. The manuscript is written in modern Arabic. It is almost unique in using the Islamic expression عيسى to refer to Jesus.[23]

The text of this manuscript does not correspond to any families examined in this study; it has been assigned the sigla *w*.

Mark 15:11-20 reads as the following (fol. 3r):

انجيل لوقا الباب الخامس عشر [بكلمه] 11 حكايه الشاب المسرف

11ثم قال لهم عيسى كان لرجل ابنين 12 فقال صغيرهما لابيه يا ابت اعطنى الحصة التى تنتسب الي من الاموال فقسم وجه معاشه عليهما 13 وبعد ايام قليله جمع الابن الصغير جميع الاموال وسافر الى ارض بعيده وبذر امتعته هناك فى رفاهيه العيش 14 ولما صرف جميع المال عرض في تلك[24] الديار قحط عظيم احوجه[25] الى الاحتياج 15 فسار والجئ نفسه الى بعض اعيان تلك البلاد فارسله يرعى الخنازير في قاعه 16 وكان يتمنى ان يملئ بطنه من النّبت الذى ترعاه الخنازير ولم تعطه اياه احد 17 فحينئذ رجع الى نفسه وقال كم لابي من خادم عندهم من الجبز [.] يكفيهم للاكل والهبة وانا اهلك ها هنا من الجوع 18 اقوم [..] فاني سوف اقوم واذهب الى عند ابي واقول له الا يا ابت انى قد اخطت تحت السماء وامام وجهك 19 وبعد هذا لا استاهل بانى اسمى لك ابنا فاجعلني مثل بعض من استاجرت من خدامك 20 ثم قام واتى الى ابيه وبينما هو بعيد بفاضله جيده ابصره ابوه وتحنن عليه وقام يركض وخر على عنقه وقبله

It is almost impossible to draw any conclusion about the language of the *Vorlage* from this specific passage which might be Greek, Latin or Syriac. The Coptic version has some major variants in this passage, but the Arabic text does not follow it.[26] Here is a list of some important variants:

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22 The fact that these two stories are put together might suggest a relationship perceived in the mind of the scribe. See K.E. Bailey (who might have been influenced by this manuscript) in *Jacob & the Prodigal: How Jesus Retold Israel's Story* (Illinois: InterVarsity Press, 2003).

23 Family *f* also gives the name عيسى to Jesus.

24 Written above the line in another hand and ink.

25 Written above the line in another hand. The same which added تلك above.

26 Compare for instance verse 20 which reads "And he rose, he came to his father saw him, and had compassion, he ran, he threw himself upon his neck, and kissed his mouth" (The English translation is from Horner, *The Coptic Version*, 215).

1. The addition of لهم عيسى in verse 11 agrees with the Peshitta (ܘܐܡܪ ܗܘܐ ܠܗܘܢ ܬܘܒ ܝܫܘܥ) against the Greek ειπεν δε (and Latin).[27] However the Arabic omits ܬܘܒ.
2. In verse 12 the Arabic omits ܒܪܗ with the Greek, against the Peshitta.
3. In verse 13a the Arabic has قليله with the Syriac ܩܠܝܠ. The Greek (and Latin) however, has ου πολλας.
4. In verse 13b the Arabic reads الابن الاصغر with the Greek (and Latin) ο νεωτερος υιος. The Syriac, however, has ܗܘ ܒܪܗ ܙܥܘܪܐ.
5. Verse 17 the Arabic reads لابي with the Greek (and Latin) του πατρος μου. The Syriac, however, reads ܒܝܬ ܐܒܝ.

Some readings above agree with the Peshitta and other with the Greek and Latin. This narrative is not sufficient to suggest which *Vorlage* is the closest to the Arabic text. The scribe clearly intends to write correct Arabic. As a result, divergence from the *Vorlage* is inescapable, and makes it even harder to discern the language of his *Vorlage.*

8.2.4. Family X: BL, Add. 17224

Codex Add. 17224, from the British Library collection, is a Syriac manuscript copied in the thirteenth century. The Syriac text is written in two columns. Folios 58-65, most of which are torn on the edges, contain an Arabic translation placed on the left hand side of each of these pages. Folios 58 and 59 contain Matthew 5:10-19 and 6:13-24, and folios 60-65 contain Mark 12: 14, 20, 39-14:13, 28-40. Lessons are marked on the margins by a different hand.

The Arabic translation of family *x* is not similar to any version discussed in this study. It is most probably an independent translation made from the Syriac Peshitta. This version does not seem to have survived beyond these eight folios. Below is the transcription of Mark 13:5-11 (fol. 50v-51r):

5فبدا يسوع يخبرهم احتفظوا الا يطغيكم احد

6 فان كثيرا ياتون باسمى ويقولون اني انا وكثيرا يضلون

7 فاذا سمعتم بالقتال والحروب فلا تخافوا فان ذلك سيكون لكن لما يكون الانقضا

8 [ساصب] قوم قوما ومملكه مملكه ويكثر الزلازل في مكان مكان ويكون جوع وذعر وهذا كله اول المخاض

9 فاحفظوا انفسكم فانكم تسلمون الى القضاه وتعذبون في جماعاتهم وتقومون بين ايدي الملوك وذوي السلطان من اجلى لشهاداتهم

27 Except the Old Latin r[1]. It agrees with the Arabic, but the convergence is coincidental.

10 وينبغي ان ينادى بدعوتي في كل الامم

11 فاذا هم اخذوكم ليسلمونكم فلا يهمنكم ماذا تتكلمون ولا تعدوا لذلك كلاما لكن انطقوا بما يعطون ساعتيذ فلستم انتم تنطقون ولكن روح القدس

9. The Organic Linguistic Relation between the Families

9.1. Introduction and Preliminary Remarks

This chapter uses phylogenetic software to reconstruct the evolutionary history of the Arabic Gospel families by studying their shared characteristics. Here are some preliminary remarks:

1. The relationship between the families will only be studied on the level of the *representative* of the families (e.g. manuscript a^1, b^1 etc.) and not on the level of the witnesses of each family (e.g. manuscripts $a^{1,2,3,4,5etc.}$, $b^{1,2,3etc.}$). For the eight test passages set in parallel with brief comments, see appendix three, §14.2.
2. The data sets used for this analysis will be extracted from the eight test passages only. Thus, fragmentary manuscripts, which do not contain at least one test passage, will be omitted from this study.
3. The following representative manuscripts will be included in this study:
   Manuscript a^1 (Sinai, Ar. 74)
   Manuscript b^1 (Sinai, Ar. N.F. Parch 8, 28)
   Manuscript c^1 (Sinai, Ar. 75)
   Manuscript d^1 (Sinai, Ar. 70)
   Manuscript e^1 (Vatican, Syr 269)
   Manuscript g^5 (Beirut, B.O., Or. 430)
   Manuscript h^1 (Vatican, Ar. 13)
   Manuscript i^1 (BL, Or. 2291)
   Manuscript j^{A1} (Venice, Biblioteca Nazionale Marciana, Gr. 539 (1))
   Manuscript j^{B1} (Sinai, Ar. 106)
   Manuscript j^{C1} (Sinai, Ar. 76)
   Manuscript k^4 (Sinai, Ar. 101)
   Manuscript l^{1*} (BL, Or. 3382)
   Manuscript n^1 (Berlin, Staatsbibliothek, Do. 162)
   Manuscript o^1 (Beirut, B.O., Or. 432)
   Manuscript $p^{(J)}$ (Sinai, Ar. N.F. Parch 6, 5, 63)
   Manuscript q^1 (Sinai, Ar. N.F. Parch 36)

Manuscript *r*[1] (Leipzig, University Library, Cod. Tischend. XII and BL, Add. 14467), Mark, Luke, John (1 test passage)[1]

4. In addition to the above manuscripts, I have added the well-known and widely used al-Bustāni-Smith-Van Dyke, (Vk), printed edition of 1865 A.D. Since we know that this contemporary version is unrelated to any of the Arabic manuscripts mentioned above,[2] its inclusion here will help us ascertain how PAUP (see §9.4 below) will relate to it and where the software will locate it in the stemma. (Trees 1-37 include the Vk edition and Trees 38- 65 exclude it).

Before proceeding with the result of this analysis, I shall present what I consider the *intrinsically inquisitive* approach to translating documents, then the difficulty in ascertaining any relationship between families and finally a concise description and the limitation of the phylogenetic analysis and software.

9.2. Translators are Intrinsically Inquisitive

When it comes to the study of the relationship between the families/versions, I presuppose that translators in general are intrinsically inquisitive, and so will look at other translations of the same document made by their predecessors. It seems unlikely that a prominent scholar/scribe who is engaged with the translation of the Gospels into Arabic will not have examined previous work available to him. Thus we should expect to see either a fresh translation (because the scribe had no access to any Arabic text), or a translation that has slightly (directly or indirectly), moderately or extensively been influenced by another version in circulation at the time.

9.3. The Difficulty in Establishing Relationships between Families of Translated Documents

The aim of this chapter is to try to establish a relationship between the translated documents and not between a specific translated document and the *Vorlage* of another translated document. But how can one tell

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1 The two manuscripts *m*[1] (BL, Add. 9061) and *f*[1] (Leiden, University Library, Cod. 561 Warn) translated in rhymed prose will not be included as their linguistic style differ significantly from the rest.

2 One might argue, however, that Vk was depended on family *k* which was in circulation in the 18th and 19th centuries.

whether the relationship is on the level of the translated document or the original document? Sometimes, it seems almost impossible to know. For example, in Matthew 16:3 families *a, j*[(b)] and the printed text of Van Dyke (1865 A.D.) read against all other families تستطيعوا(ن) ([you are] able to -2nd person plural). Can we assume a relationship between these three versions? Or should we see this as a misleading similarity on the level of the Arabic text, since the original (Greek in this case) has δύνασθϵ (be able to) against the Syriac Peshitta ܝܕܥܝܢ (know)? On the other hand only families *g, k, h, q* use the verb تعرفوا(ن) (know – 2nd person plural), does this suggest a relationship between the four Arabic versions or between each one and the Syriac which underlines them? Consistency should play the major role in establishing relationship between the Arabic versions.

9.4. Phylogenetic Analysis and the Arabic Versions

Phylogenetic analysis was originally developed by biologists for the purpose of reconstructing "evolutionary genealogies of species based on morphological similarities."[3] This kind of analysis is being applied to literary texts for the purpose of reconstructing stemmas and family trees of manuscripts, and learning about the transmission and evolution of the text through its tradition.[4]

The software used in the analysis of phylogenetic relationships between the nineteen Arabic versions mentioned above is PAUP (Phylogenetic Analysis Using Parsimony) version 4.0, which was developed by David Swofford in 1991 and is today "the most widely use software package for the inference of evolutionary trees."[5]

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3 For an introduction to phylogenetic analysis see, Peter H. Weston and Michael D. Crisp, "Introduction to Phylogenetic Systematics" [article online]; available from http://www.science.uts.edu.au/sasb/WestonCrisp.html ; Internet; accessed 25 June 2007, and also Stuart M. Brown, "Introduction to Phylogenetics" [article online]; available from http://www.med.nyu.edu/rcr/rcr/course/phylo-intro.html ; Internet; accessed 25 June 2007.

4 See Peter M. W. Robinson and Robert J. O'Hara, "Report on the Textual Criticism Challenge 1991," *Bryn Mawr Classical Review* 3 (1992): 331-337, Peter M. W. Robinson, "Computer-Assisted Stemmatic Analysis and 'Best-Text' Historical Editing" in Pieter van Reenen and Margot van Mulken, eds., *Studies in Stemmatology* (Amsterdam: Benjamins, 1996), 71-104 and ibid, "The One Text and the Many Texts," *Literary and Lingusitic Computing* 15 (2000): 5-14.

5 See David Swofford, "PAUP" [article online]; available from http://www.paup.csit.fsu.edu/about.html ; Internet; accessed 25 June 2007, and Robinson and O'Hara, "Report," 333-336.

The analysis is based on 801 entries (1-801). Each variant in each entry is converted to a digit. Thus in Matthew 7:15 the verb احذروا, which is the first entry (number 1), has the following digits:

a	b	c	d	e	g	h	i	j^A	j^B	j^C	k	l	n	o	p	q	r	Vk
1	2	2	2	1	1	1	?	1	2	3	1	1	?	1	?	2	?	1

The table above indicates that families *a, j^A, k, l, o* and *Vk* read similarly احذروا (digit 1) and that families *b,c,d, j^B,* and *q* have احتفظوا (digit 2) and that manuscript *j^C* has a singular reading احترسوا (digit 3) and that manuscripts *i, n, p* have lacunae (a question mark (?)).

9.5. The Limitation of PAUP in Relation to the Arabic Versions

In general, phylogenetic software presupposes a relationship between all species/manuscripts which evolved from *a single* organ/archetype. This presupposition is most likely to be true when it comes to original documents (e.g. Greek biblical manuscripts) but not translated documents. The same text could have been independently translated a number of times, and each translation would be an archetype of its own. Applying this software to members of the same translation/family/version to learn about how the translation in question has evolved might be more effective, but this is not the aim of this chapter. While we can anticipate a great benefit of using PAUP since we do not know whether one or more families are organically related, this analysis should be undertaken with a recognition of its potential limitation.

The second limitation is concerned with *the level of relationship* ascertained. This chapter is concerned with discerning a relationship between the translated families themselves (level one), and not between families and *Vorlagen* (e.g. Greek, Syriac etc – level two). Since PAUP is highly sophisticated in tracing relationships, it might draw a relationship between two independent translations translated from a similar *Vorlage* (e.g. Syriac in the case of family *d* and *e*); the relationship which PAUP proposes might therefore be misleading.

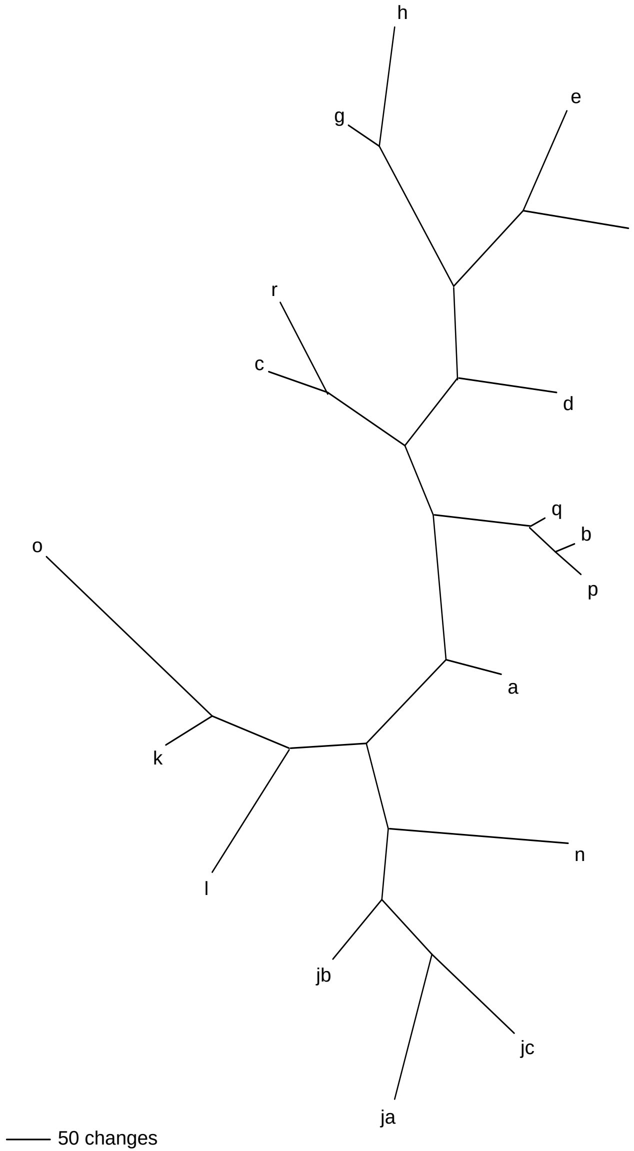
The most important thing about PAUP is the stemma or the phylogenetic tree. This branching structure is crucially important for this study; every time two or more branches approach each other, the hypothesis of relationship between the families grows, and every time they

distance themselves from each other, the likelihood of misleading similarity or relationship rise.

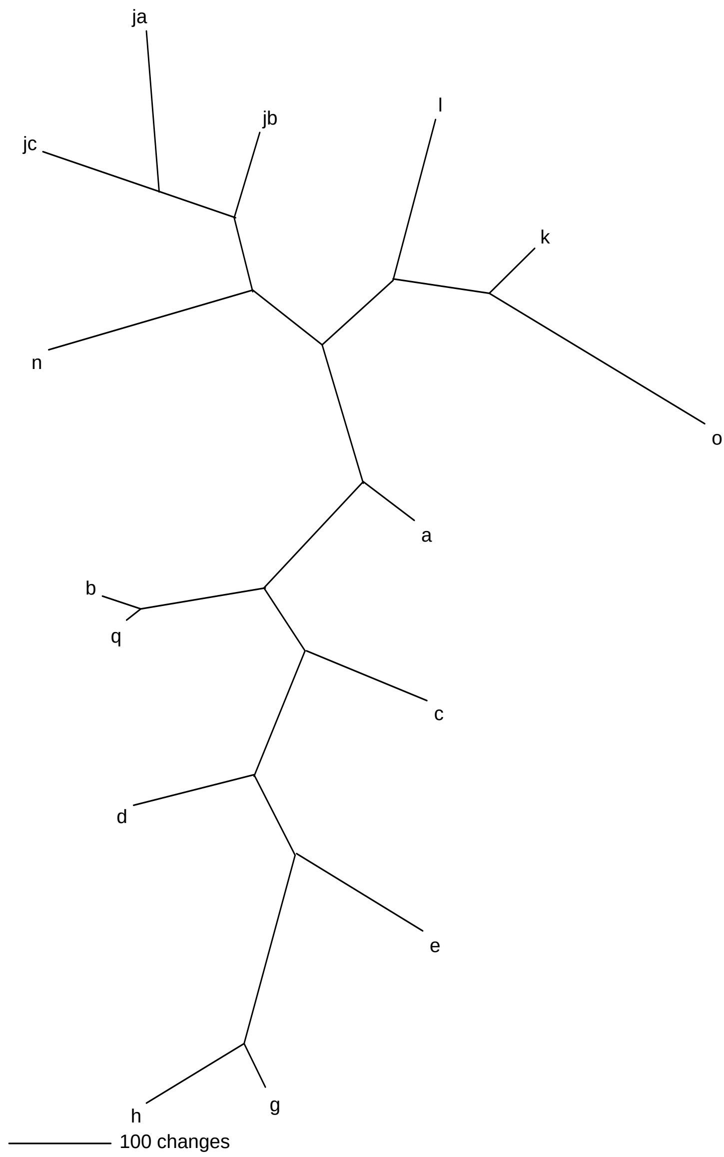
We now turn to present the stemmas and comment on them. In appendix four, there are sixty-five different stemmas which reflect the relationship between the families (stemmas for each test passage, stemmas for each Gospel presented separately (two test-passages), and stemmas for the four Gospels analysed collectively). Below I will place a representative stemma for the four Gospel (tree number 38), and one stemma for each Gospel (trees 41, 50, 56, 62). The reader is advised to consult the appendix should they want to see more stemmas.

9.6. The Outcome of the Analysis

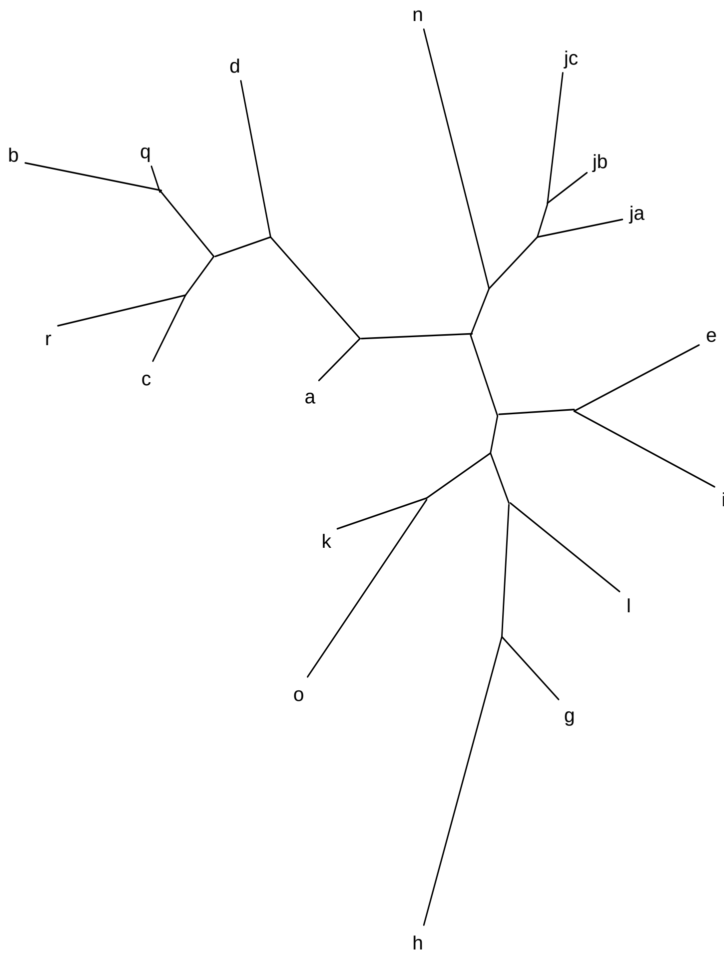
TREE 38: All test passages:



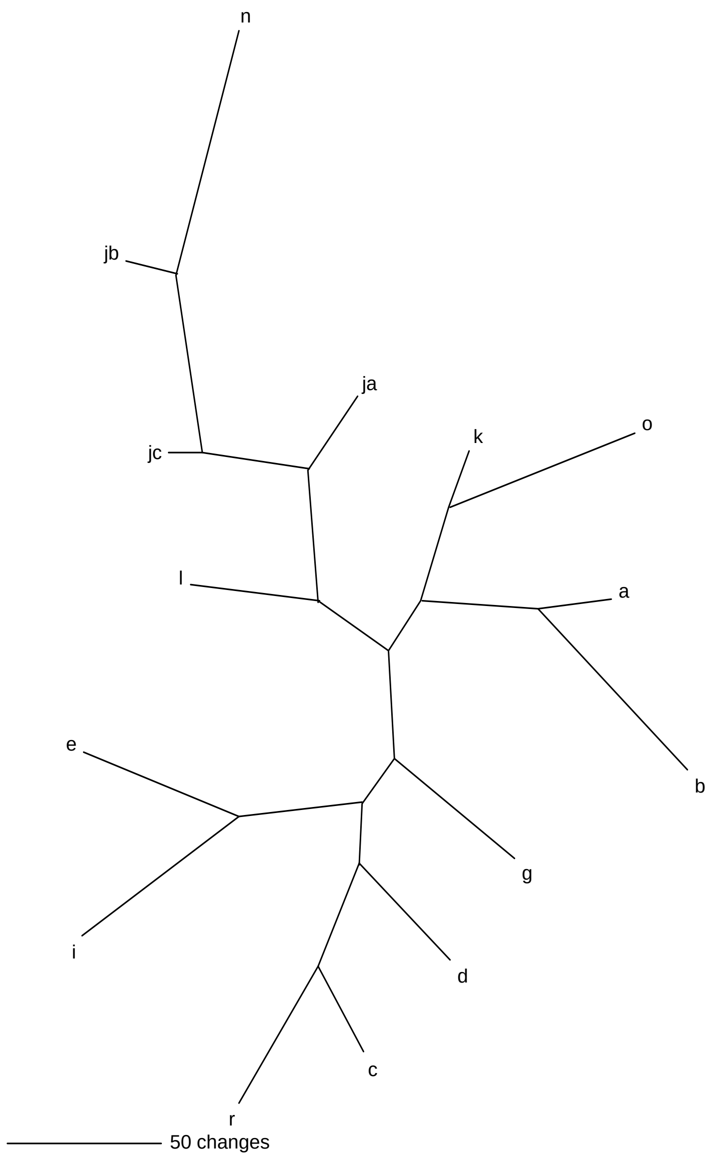
TREE 41: Matthew – both test passages:



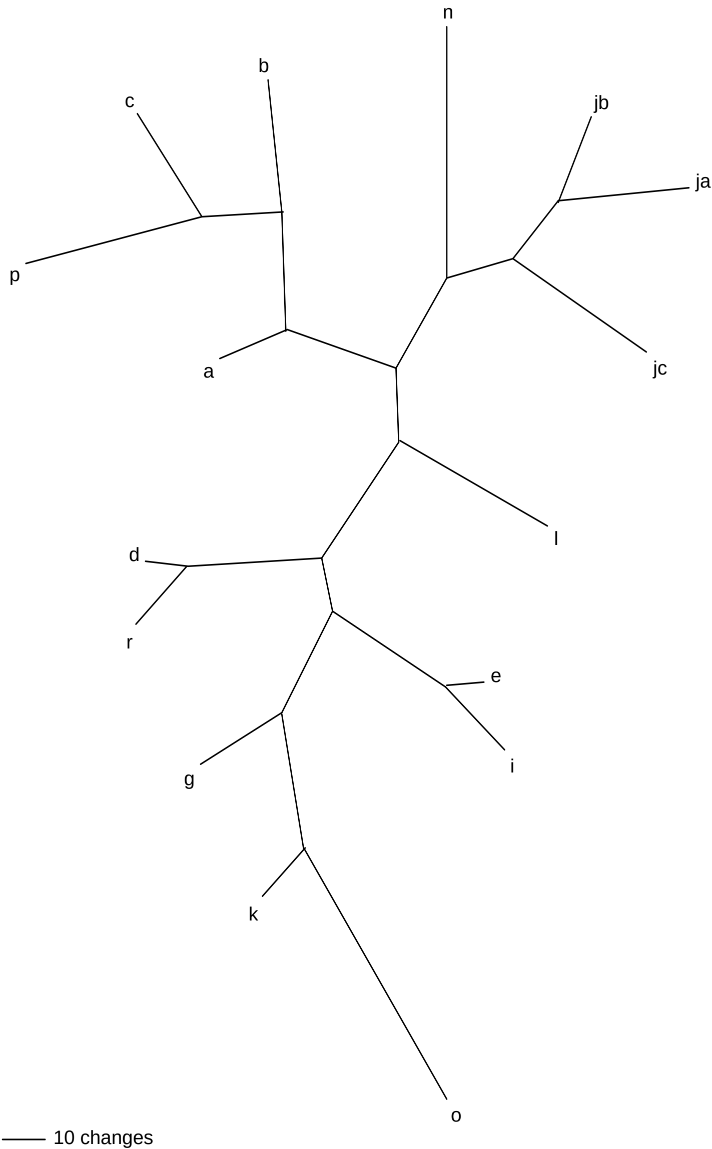
TREE 50: Mark – both test passages:



TREE 56: Luke – both test passages:



TREE 62: John – both test passages:



9.7. Tribes: Relationship Between Families

The trees above (and in appendix four) depict the possible relationship between the families. This relationship, obtained by running PAUP, confirms some of the observations made throughout the study. We can to some extent argue that the families can be grouped into seven provisional mega-groups or *tribes.*

9.7.1. Tribe One (Families J and N)

This tribe consists of two families and three subgroups: Family *j* (subgroup j^A, j^B, j^C) and family *n*. There is considerable consistency in the relationship between the families and subgroups of this tribe throughout the eight test passages. When each of the test passages of Matthew is analysed separately this relationship might not be clearly identified, possibly because of the limited number of variants. The relationship becomes clearer when both test passages in Matthew are analysed, or any other test passages from Mark, Luke or John. The earliest manuscript of this tribe goes back to about 1000 A.D.

9.7.2. Tribe Two (Families H and G)

This tribe consists of family *h* and *g*. A linguistic comparison between these two families shows undoubtedly that family *g* is an edition of family *h*.[6] The phylogenetic software confirms this relationship. The original text of family *h* might go back to *circa* sixth century.

Earlier (see §5.2.4 above) I suggested a possible relationship between family *h* and family *j.* However, the phylogenetic analysis above does not seem to show any close (and consistent) relationship between these two families (with a possible exception; see trees 9, 43, 44 of Matthew). Therefore, since further research is needed in this direction, no conclusion will be drawn here, and the question of whether or not there is a relationship between both families will remain open.

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6 See particularly H. Kachouh, 'The Arabic Gospel Text of Codex Beirut, Bibliothèque Orientale, 430: Is it Recent or Archaic?', *Parole de l'Orient,* 32 (2007) 105-121.

9.7.3. Tribe Three (Families E and I)

Two families belong to this tribe: *e* and *i*. We have seen in the body of the study that family *i*, which is corrected against the Harklean version, has more than a few Peshitta readings in its text. Moreover, I have suggested above that this family might have been an edition of an earlier Arabic version translated from the Peshitta (§5.1.6.4 above). PAUP reveals the consistent close relationship between *e* (translated from the Peshitta) and *i* (corrected against the Harklean version). This suggests that the text which the scribe of *i* used to prepare his edition is most likely to be similar to the text of *e.* This relationship, however, is less apparent in Matthew. This might be because the scribe was working carefully and meticulously at the beginning of his edition, but became less thorough as his text progressed toward the Gospel of John.

9.7.4. Tribe Four (Mainly Family A)

This tribe is constituted mainly of family *a.* The phylogenetic analysis does not seem to relate this family, closely or consistently, to any other families (with possible exceptions, see below), and should be considered for now as an independent translation. More test passages need to be studied to ascertain the credibility of this claim. A close examination of the trees above suggests that apart from Matthew (both test passages), Mark (first test passage) and Luke (first test passage), there could be a close relationship between family *a* and *b.* This relation gets stronger in the second part of Luke and John's Gospel. It is also possible to claim, in the case of John's Gospel only, that family *a, b* and *c* are genetically related.

Since there is some inconsistency in the data above, we shall leave this matter open for a more thorough analysis.

9.7.5. Tribe Five (Family L)

Tribe Five also represents a single family; family *l* (prepared by Ibn al-ʻAssāl). This family seems to be situated in general at the foot of tribe One (especially family *j*) and might in some places be related to it. We have already seen that one of the versions Ibn al-ʻAssāl used in this preparation of this eclectic edition has a similar text to family *j* (see §7.1.5.4 above).

9.7.6. Tribe Six (Families K and O)

This tribe consists of family *k* with a possible relationship with family *o*. We have already seen that family *o* is an edition of a lectionary written with rhymed prose (see §7.4 above). It is remarkable that PAUP was able to ascertain a consistent connection between *k* and *o*. This might suggest that the scribe of *o* was familiar with the text of *k* (Alexandrian Vulgate) and was influenced by it. The study of the AGM has shown conclusively that the most influential and widespread version in the seventeenth century (the time when scribe *o* prepared his edition) was family *k*. Hence, it is reasonable to claim that the scribe of *o* was familiar with and might have been influenced by the text of *k* in preparation of his edition.

9.7.7. Tribe Seven (Mainly Families C and R)

Families *c* and *r* are closely related, primarily in Mark and Luke. It is also possible to add families *d, b* and *q* to this tribe, though the data is not always consistent. Family $p^{(J)}$, which only contains John,[7] might be related to families *c* and *b* but further investigation is still needed in this direction.

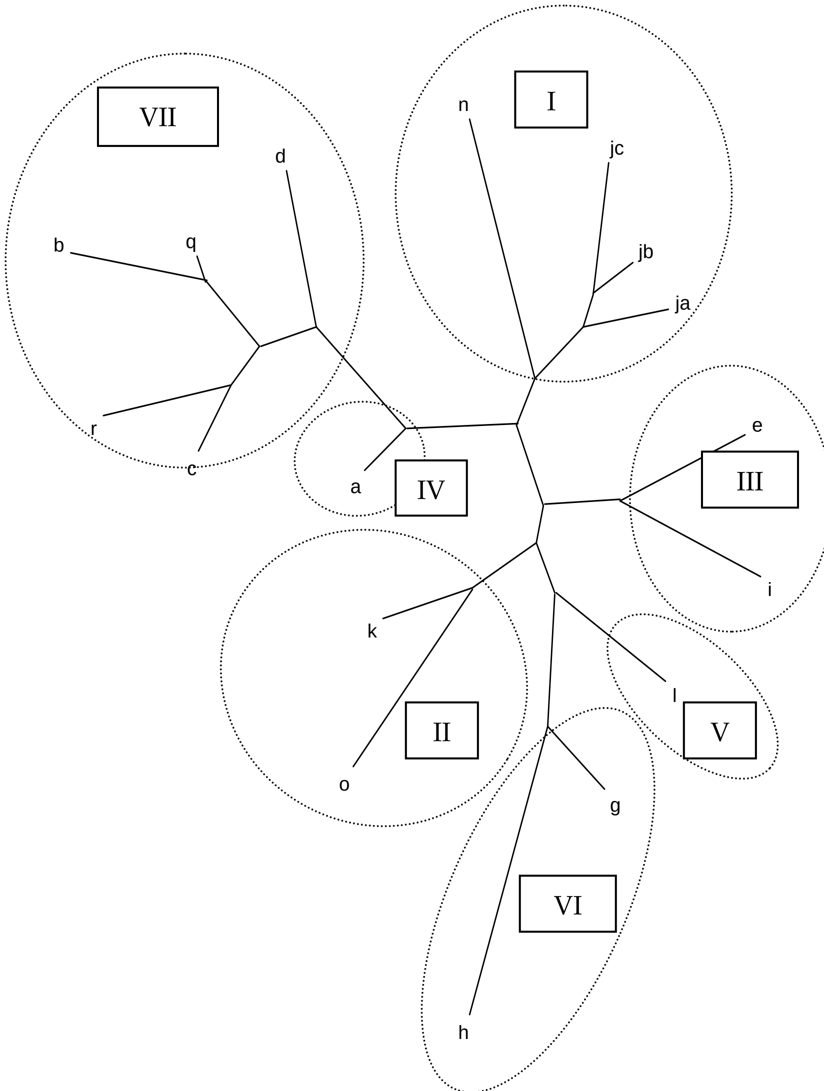
9.7.8. Conclusion

The grouping of the families into seven provisional tribes can, to a considerable extent, be seen in most trees presented above. The two *trees* which seem to reflect this relationship most accurately are *trees* forty-nine and fifty (of both test passages of Mark). This is not surprising because

1. All the families (except *p*) are included in the analysis of Mark (where for the first test passage of Matthew families *i, n, p, r* are excluded as their texts have lacunae here, and for the second test passage of Matthew families *i, p, q* and *r* are excluded).
2. The two test passages in Mark have a high proportion of variants (216 unit-variants against Matthew 137 unit-variants).

7 Since this family contains the Gospel of John, only the diagrams/trees of John should be examined and not, for instance, the first tree which contains the analysis of the eight-test passages (and might be misleading).

3. Contrary to Matthew, Mark might have been less edited, and thus the relationship between the families could be perceived more accurately. Here is again *tree* 50 (*tree* 49 is almost identical to 50), in which every *tribe* is encircled and numbered:



In addition to the seven tribes above we must not forget the fragmentary manuscripts and also the two independent families *f* and *m* which were not included in the above study. The hope is that further investigation into the relationship between the families will vindicate the claims set out above. The final issue to be considered at the end of this study is related to the date of the first translation of the Arabic Gospel.

9.8. The Date(s) of the Archetype(s)

The earliest surviving dated (or datable) Arab Christian apology is found in codex Sinai, Ar. 154, copied in about 750 A.D. According to Samir, the text should be dated from 737/738 A.D., 767/768 A.D., or 770/771 A.D.[8] There are other treatises dated in/from 772 A.D.[9], 781 A.D., and 785 A.D.[10] Our knowledge of the existence of these treatises in either the Umayyad or early Abbasid Period (which begins in 750 A.D.) allows us to safely set the boundary of the first existence of a Christian religious text in Arabic. It may be stated, therefore, that it is likely that the Arabic religious/biblical text has preceded the period when Christians start writing apologies, treatises and sermons in Arabic.[11] Thus any time before 750 A.D. is a conceivable claim.[12]

The two palimpsested manuscripts Sinai, Ar. 514 and Codex Sinai, Ar. N.F. Parch 8 and 28 contain layers of Arabic which could be dated back to not later than the first Hijra century (late seventh, early eighth century). According to Atiya, the Arabic layer of Codex Sinai, Ar. 514 might contain the text of Luke. This is not yet clear; however, the text is most likely to be a Christian text and pushes back the hypothesis of the first existence of the Arabic Bible to the seventh century if not earlier.

This book was able to show that the AGM of the eighth and early ninth centuries are copies of much earlier exemplars, and that already

8 Samir, "Earliest Arab Apology," 63.

9 See Griffith, "The Gospel in Arabic," 135.

10 Samir, "Earliest Arab Apology," 64.

11 Sinai, Ar. 154 also contains Acts of the Apostles and the Seven Catholic Epistles. According to M.D. Gibson, Acts and the Epistles predate the treatise, which, according to Samir is from *circa* 750 A.D. Thus, it is safe to conclude that the biblical text of Sinai, Ar. 514 is from the eighth century. See in the introduction in Margaret Dunlop Gibson, *An Arabic Version of the Acts of the Apostles and the Seven Catholic Epistles from an Eighth or Ninth Century MS. in the Convent of St. Catherine on Mount Sinai,* Studia Sinaitca no. VII, (London: Cambridge University Press, 1899), v-ix.

12 The earliest surviving dated manuscript of the Gospel is Sinai, Ar. N.F. Parch 14 & 16 dated 849 A.D.

in this period the Gospel texts had been textually contaminated and linguistically improved. Therefore, already in the second half of the eighth century, one should be able to talk about the history of transmission and development of the Arabic Gospel versions, and not about the first existence of the Arabic Gospel versions. Thus to suggest that a number of the eighth/ninth century manuscripts originated in the seventh century[13] is not only possible but most likely to be the case.

Moreover, textually speaking, we were able to see that family *b* most likely precedes all other manuscripts whose roots go back to the seventh or early eighth century. Furthermore, family *h* has the most archaic language, and based on linguistic comparison and also textual considerations, its text precedes most if not all the Arabic versions of that period. *The Arabic text which this version exhibits is unique and is incompatible with biblical texts of southern Palestine the roots of which go back to the seventh century.* Thus, it is indeed plausible to propose that the Arabic Gospel text first appeared in the pre-seventh century era.

Family *b* contains an Arabic version translated from a non-Byzantine Greek text. It has very archaic readings found in early Greek papyri and pre-Byzantine Majuscule manuscripts. This possibly suggests that this version was translated into Arabic at a time when the Byzantine text had not yet taken over and a homogenous text not yet been ratified by the Church. Thus, a sixth/seventh century date could explain its textual inconsistency with the Byzantine text.[14]

Family *h* differs significantly from all other Arabic versions. It is translated from a form of the Syriac Peshitta which has preserved many pre-Peshitta readings (indicating the antiquity of the translation). It appears to have been written any time in the sixth or early seventh centuries for a community, possibly in middle/south of Arabia, who were unfamiliar with Greek, Syriac and the language of the Qur'ān. This Arab tribe were most likely Christians who wished to read and worship in their native language.

The data above seems to suggest that the Gospel existed in Arabic among the Arab Christian community no later than the seventh century, which suggests that the Gospel was first translated into Arabic by the sixth century. The best example of this sixth century version is the text of family *h* and in particular, in the earliest form of the remaining Gospel text of Vatican, Ar. 13 (see §5.1.5.8 above).

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13 Cf. Burkitt, "Arabic Versions," 136.

14 On the Byzantine text, Kenyon points out that this type of text originated "in a revision which seems to have begun in Syria at the end of the fourth century." See, F.G. Kenyon, *The Text of the Greek Bible,* 3rd edn. Revised and Augmented by A.W. Adams, (London: Duckworth, 1975) 106.

From a historical perspective could the date set above be feasible? No one doubts that Christianity spread among the Arabs from at least the fourth century. Bishoprics with churches and monasteries were established well before the rise of Islam. The main controversy is whether these Christianized Arab tribes had their own written liturgy and translation of the Bible in Arabic or used a Syriac and Greek liturgy with possibly a spontaneous oral translation, if needed. The use of expressions like الياسين and الاربا، الاردا in family *h* shows that the Arabs had *their own native religious vocabulary* at this time (pre-seventh century) and were not borrowing from other languages (e.g. Syriac and Greek). Although the text of family *h* is translated from Syriac it is written to a community which appears only to have known Arabic and not Syriac, Greek or terminology used within the Qur'ān.

There are three places where we might expect the possible existence of the Arabic Gospel before the rise of Islam. The first is in *Bilād al-Shām* among tribal confederations as the Salīḥīds (of the fifth century) and particularly the Ghassānīds (of the sixth century). The Ghassānids had a famous king, al-Ḥārith ibn Jabala (529-569 A.D.), who resuscitated the Monophysite Church,[15] and played an important part in the ordination of two bishops, Jacob Baradaeus and Theodore. Theodore might have been involved in the ordination of Arab clergy,[16] and the construction of churches and monasteries,[17] a number of which have survived to the present time (for instance, the monastery tower at Qasr al- Ḥay al-Gharbī between Damascus and Palmyra).[18] Scholars have not reached a consensus on whether the Arabic language was also used in these monasteries in addition to Greek and Syriac during this period. The case of the "Monastery of the Arabs" in the north near Antioch suggests, as Shahīd puts it,

> a strong sense of identity and community as Arabs on the part of the monks who chose to live together with their follow Arabs. These, it should be remembered, were not Rhomaic Arabs but federate Arabs, allies who had come from the Arabian Peninsula in fairly recent times. Although some of them, especially their phylarchs, acquired a knowledge of Syriac

15 Al-Ḥārith's son, Munḍir (569-582? A.D.), was even more influential than his father and represented his church in the third council of Constantinople in March 580 A.D.

16 See Irfan Shahīd, "Arab Christianity Before the Rise of Islam", *Christianity: A History in the Middle East*, (Lebanon: MECC, 2005), 437-8, and *Ibid., BASIC,* 1, 2, 761-768 in which Shahīd concludes that "Theodore emerges from this analysis as the bishop of the Arabs in Oriens and in the neighboring Arab region for almost one-third of the sixth century".

17 Shahīd, "Arab Christianity Before the Rise of Islam", 438 and 'Abd al-Mun'im al-Hashimi, *Mawsū'at Tārīkh al-'Arab,* vol. 1, (Beirut: Dār al-Hilāl, 2006), 218-221.

18 *Ibid.*

> and Greek, the majority of the federate Arabs were most probably monolingual, and Arabic was their language for the affairs of everyday life.[19]

During this period and in this geographical location, one could expect the appearance of the Scripture in Arabic. The Ḥarrān Greek Arabic inscription[20] from the Ghasssānid rule dated in 568 A.D. not only shows that the Arabic script was well established to serve this purpose, but that the Ghassānids used their own native language for self expression (even, possibly, in written form, as it is hard to accept that the above inscription is the only inscription they had).[21]

All this circumstantial evidence suggests that in the sixth century the Ghassānids might have translated portions from the Bible for their worship.

The second area where one might have found an Arabic Gospel prior to the rise of Islam is in Mesopotamia, particularly in al-Ḥīra near the southern Euphrates. Christianity came to Ḥīra at an early date; this city became an Episcopal See as early as 410 A.D.[22] Its bishop was called Hosea, and it had a strong Christian (Nestorian) presence. It offered protection to the Christians against Sasānid Persia. The Christians of Ḥīra had played an important role in the development of the Arabic script[23], especially in the fifth century.[24] According to Muslim tradition, Zayd b. Ḥamād, a Christian from Ḥīra, was among the first persons *to write Arabic* (*circa* 500 A.D.).[25] His son, ʻAdī ibn Zayd al-ʻIbādī, was a well-known Arab Christian poet.[26] Moreover, Christians of al-Ḥīra sent missionaries to various places, including the south of Arabia. They had a strong relationship with the Christians of Najrān.[27] They built many churches and convents in and around Ḥīra. The most

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19 Shadid, *BASIC,* 1,2, 841.

20 On this bilingual inscription see, *BASIC,* 1,1, 325-331

21 Shahīd even suggests the existence of an *Arab national church* during the episcopate of Theodore. On the Kanīsat al-A'rāb, (the church of the Arabs) in Ma'arrat al-Nu'mān in Syria, see Shadid, *BASIC,* 1.2, 841-842, and on the mission of Theodore in Arabia see, *ibid,* 850-860.

22 See A. S. Tritton, "Naṣārā", *EI*[1], vol. 3, 848.

23 It is worth noting that the Gothic and Armenian versions of the Scriptures were closely tied in with the history of the written Gothic and Armenian languages. Moreover, the Cyrillic script was developed for the purpose of translating the Scriptures.

24 See Irfan Shahīd, "Al-Ḥīra", *EI*[2], vol. 3, 462-463.

25 C Rabin, "'Arabiyya", 565.

26 *Ibid.,* as well as Shahīd, "Al-Ḥīra", 462, and Cheikho, *Kitāb shu'arā' an-Naṣrāniah,* 439-474.

27 It is said that "Najrān was evangelised by a native who was converted in Ḥīra" (see Tritton, "Naṣārā," 848).

significant Christian inscription of pre-Islamic time is found in Dayr Hind in Ḥīra and its text shows, with little doubt, that the Christians of Ḥīra used Arabic in writing and in expressing their religious beliefs.[28] I have above compared the vocabulary of the inscription with the text of family *h* and the resemblance discovered is striking. (See 5.1.5.8 above). By the sixth century the church in Ḥīra was well organized and a text similar to the one found in family *h* might have been produced there.

The third group which might have conceivably produced an Arabic Gospel are the Christians of the Arabian Peninsula, especially those from Najrān. Najrān accepted Christianity in the fifth century and became the main centre for Arab-Christians in Arabia.[29] It had its first known bishop *circa* 500 A.D., and a missionary, "Simeon of Bêt Aršām," who was active during the first half of the sixth century.[30] In about 517 A.D., a number of Christians of Najrān, about two hundred men and a hundred women,[31] were killed by the Jewish king of Himyar Dhū Nuwās. Consequently, this place became a pilgrimage centre for the Arab Christians (and possibly also the Ethiopians).[32] It had a well-know bishop and poet, Quss ibn Sāʻidah, who met the Prophet Muḥammad in Sūq ʻUkāẓ.[33]

No one denies the significance of this place in terms of its Christian presence in Arabia. The question is whether these Arab Christians were confined to the official and ecclesiastical language, mainly Syriac, or produced an Arabic Gospel for liturgical and missiological purposes. The study of the AGM seems to support the second position, and the Arabic language and script were certainly well developed enouth to serve such a purpose.

These are the three main geographical areas where one could expect the existence of an Arabic Gospel in pre-Islamic times. The language of family *b* might fit better in places like Palestine and Syria and thus might have emerged from *Bilād al-Shām* with an Arab tribe such as the Ghassānīds in the sixth century. Family *h* could possibly be the Nestorian translation made in Ḥīra for a missionary purpose, extended

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28 See Shahīd, "Arab Christianity Before the Rise of Islam", 441-442.

29 A.S. Tritton suggests that "Christianity had probably reached Nadjrān before 400", see Tritton, "Naṣārā", 848.

30 Griffith, "The Gospel in Arabic," 157.

31 Aṭ-Ṭabarī mentions the story of a Christian who escapes this massacre and comes to the King of Abyssinia with a burned Gospel. This account shows that there was a Gospel in south Arabia around this period. See Griffith, "The Gospel in Arabic," 158.

32 Shahīd, "Arab Christianity Before the Rise of Islam," 446.

33 See, Ch. Pellat, "Ḳuss b. Sāʻida," *EI*², vol. 5, 528-529 and Cheikho, *Kitāb shuʻarāʼ an-Naṣrāniah*, 211-218.

to south Arabia, especially among Arab tribes (in Najrān or elsewhere), which only knew Arabic.

Baumstark and ʻIrfan Shahīd would certainly share the conviction of the existence of the Arab Bible prior to Islam, however, Griffith might disagree at this point. In his article on *The Gospel In Arabic* Griffith sets the following major argument to refute the claim of an Arabic Gospel prior to Islam.

He points out that

> the fact that the Arabic of these Gospel manuscripts, along with the Arabic of the many theological treatises *coming from Palestinian monasteries in the same period*, to which we alluded above [ninth century], *from the point of view of grammar, syntax, and even lexicography*, is what Joshua Blau designates as a form of Middle Arabic. It represents a popular pattern beginning in the eighth century. […] *The evidence of the language itself thus precludes a pre-Islamic date for the origin of the Palestinian Arabic Gospel text*.[34] (The emphasis is mine).

In the light of this study, we could say that, although Codex Vatican, Ar. 13 comes from Mar Sābā (a monastery in south Palestine), its text, in the Gospels only, *was borrowed* by the monks of Mar Sābā for use among the Palestinian Christian Arabs. Its *grammar, syntax, and even lexicography* are not of the Middle Arabic of the seventh/eighth century but more likely of the Arabic of Ḥīra or Najrān in pre-Islamic times (see §§5.1.5.4 and 5.1.5.6.2). Thus *the evidence of the language itself permits us to suggest a pre-Islamic date for the origin of Vatican, Ar. 13 (in the Gospels only).*

Griffith's second major argument has to do with the *Vorlage* of the translation. He argues that Christianity in al-Ḥīra was well established and if a Gospel in Arabic is to be found, it would have been translated from Syriac and not Greek as is the case with the early Palestinian Arabic Gospels (here Griffith is referring to the Arabic version which has the sigla *a* in this study and which is translated from Greek). He states the following:

> By that time [end of the sixth century] in al-Ḥīra written Arabic had achieved a sufficiently high degree of development to be capable to serve as a vehicle for the translation of the Gospels. Christian Arabs themselves probably used this written Arabic language at this early time. The problem is that if they ever thought of translating the Gospels into Arabic […] they almost certainly would have translated them from Syriac.[35]

In the light of this work, we can safely argue that one of the earliest, if not *the* earliest, translation of the Gospel is made from Syriac and not

34 Ibid., 156.

35 Ibid.

Greek. The Gospel text of Vatican, Ar. 13 is not only translated from Syriac but from the Peshitta Syriac which had preserved Old Syriac readings, and seems to have been written to a community whose knowledge of Syriac, Greek and the Qur'ān appears to have been absent.[36]

For the first time the question of the dating of the Arabic Gospel is presented, based on the study of the AGM themselves and not on historical, social and secondary data. The table below presents the families of the manuscripts with the date when they were possibly first translated and with which we conclude our chapter.

The capital letters G, S, C, and L stand for Greek, Syriac, Coptic and Latin respectively. The letter M indicates a mixture of *Vorlagen.* Ca stands for *circa* and the lower case c stands for century. For instance, "Ca 7c" means *circa* 7th century.

36 Griffith has a third argument which is very different in nature, and is concerned with the rubrics. He refers to Baumstark who claims that the rubrics are indicators that the translation of certain manuscripts (see family *a*) pre-date Islam. Griffith argues with Graf that this is not necessarily the case. In the two previous notes (one and two above) Griffith is pointing to some evidence which rejects the hypothesis of a pre-Islamic Gospel, but here he is refuting Baumstark's evidence of such existence. In this specific issue, neither Baumstark nor Griffith give sufficient data in favor or against the existence of an Arabic Gospel in pre-Islamic times. There are other major issues to consider in this debate and these are stated above.

Date Fam	Ca 6c/7c	Ca 7c	Mid/late 7c	8c	9c	9/10 c	10 c	11 c	12 c	13 c	17 c	18/19 c
a			G									
b		G										
c			G/S									
d				S								
e								S				
f						S						
g						S						
h	S											
i									S			
j					S							
k						M						
l										C		
m						L						
n									M			
o					S						S	
p			S	S								
q						G/S						
r						G/S						
s											?	
t										C		
u												M

10. Conclusion

I shall not present a summary of each family and chapter as they are found in their respective places in this study. Here however, I shall present the contribution of this work and the next step in the study of the Arabic Gospel text.

10.1. The Contribution of This Study

This study is the first serious attempt to group the AGM into families. Eight test passages were extracted from almost all the manuscripts, and were used as the basis on which the grouping was established.

The abridged list of the AGM is the first of its kind, in which over two hundred manuscripts are cited and described. In addition, a bibliographical reference is given to each manuscript for further research.

The study of the relationship between the manuscripts is another major contribution. In particular, the relationship established between families *g* and *h* is crucial, as family *h* (the earliest text of the Arabic Gospel) is lacunose in most of Luke and John. The text of *g* can indirectly reflect to us the original text of *h*.

This study is the first work which deals with dating the AGM based on the manuscripts themselves through comparison and textual and linguistic analysis. Historical and sociological data play a secondary role, and their function is to confirm the dating which has been determined through the examination of the manuscripts. This study suggests that the Gospels could have been first translated into Arabic in either the sixth or early seventh century. If future scholars are motivated to study this claim further, they should give particular attention to Vatican, Ar. 13.

Finally, the major contribution for each family can be summarized as the following:

10.1.1. Family A

Some manuscripts of family *a* have been extensively studied by scholars in the past. This family was translated from Greek and used among the Melkite church in the Orient. This study reveals the following new data:

1. There are now at least twelve manuscripts which have been identified as belonging to this family;
2. The earliest dated manuscript has been shown to be Sinai, Ar. N.F. Parch 14 and 16 and was copied in 859 A.D. (previously it was thought that Sinai, Ar. 72 copied in 897 A.D. was the earliest surviving dated manuscript of this family);
3. It has been shown that by the early ninth century, this family was widely in circulation, although its text was considerably corrected against other *Vorlage*n, and its Arabic style needed revision and correction;
4. In general, this family follows the Greek Byzantine text, and the Gospel of Luke differs less than 30% from the Byzantine Majority Text. A number of readings follow the Caesarean group of manuscripts. Traces of the Syriac Diatessaron, possibly the Vetus Syra, and the Peshitta are present but only minimally. As suggested by Guidi, its archetype might go back to the seventh or eighth century.

10.1.2. Family B

Family *b* is undoubtedly one of the major contributions of this study, and I was fortunate to be the first to examine it. Its discovery will have great implication on the importance of the AGM for textual criticism.

No extant Arabic manuscript can claim more textual value than this version. On a textual basis, the archetype of this version could go back to the sixth century. The earliest surviving manuscript of this version could be dated in the second half of the eighth century.

The examination of the Gospel of Luke shows that this manuscript follows an archaic Greek manuscript which differs considerably from the Greek Byzantine text. The Western and Alexandrian readings are very many and will be presented in a separate monograph.

10.1.3. Family C

Family *c* was originally translated from Greek and by the late eighth or early ninth century had been corrected against the Syriac Peshitta. This Peshitta contamination should not be perceived *as a systematic revision of the Arabic text against the Peshitta at one point in time, but is rather a process of assimilation in the history of its Arabic text.* The Gospel of John seems to have circulated independently and shows no Syriac influence. The archetype of this manuscript goes back to the seventh or early eighth centuries.

10.1.4. Families D, E, and F

Families *d, e* and *f* were all translated from the Syriac Peshitta between the ninth and the eleventh centuries.

10.1.5. Families G and H

Families *g* and *h* were also translated from the Peshitta. Although one manuscript of family *g* survived (copied in 1885 A.D.), we were able to discover the existence of at least another four manuscripts of the same version which are today missing, but which go back to the tenth century. Moreover, I have shown that Ibn al-ʻAssāl cited this version extensively in his edition in the thirteenth century.

Another contribution of this study is the discovery that family *g* is an edition of family *h* and not a fresh translation. Family *h* is a loose and free translation and the scribe of family *g* edited the text of *h* and brought it closer (i.e. literally) to the Peshitta version.

Family *h* might turn out to be the earliest and the first translation of the Gospels into Arabic. It was undoubtedly borrowed by the monks of Mar Sābā after the Arab invasion when a need was felt for the Bible to be accessible in Arabic. It was translated from the Syriac Peshitta and preserved many pre-Peshitta readings. Unfortunately, the surviving text has been edited to a limited extent. The Arabic is incompatible with all the AGM of the eighth and ninth centuries. It might have been translated in al-Ḥīra and was in circulation in Najrān. Based on linguistic data and a comparison of this version with the others, this study claims that the archetype of family *h* might go back to the sixth or early seventh century.

10.1.6. Family I

Family *i* is another edited version. It was originally translated from the Peshitta and later corrected against the Harklean Syriac. Its original text could be similar to the text of family *e*. Fortunately, the text was not edited thoroughly and some Peshitta readings, as well as a conflation of readings, are still present in the text.

10.1.7. Family J

Family *j* is the second most widespread version of the AGM. In the eleventh, twelfth and thirteenth centuries it was the *Vulgate* of the East, but in the fourteenth century it was superseded by family *k*. This study shows that at least fifty-two manuscripts survived from family *j*. I was also able to divide these manuscripts into three subgroups (j^{A}, j^{B} and j^{C}). Although scholars in the past mistakenly suggested that this version was translated in the eleventh or twelfth century, the earliest witness of this version seems to go back to the tenth century.

This family was influenced greatly by the Greek, but I demonstrated that it was originally translated from the Syriac language. The fragment j^{B40} of the tenth century has a mixture of Greek and Syriac readings. This might suggest that the archetype of this version predates the tenth century.

10.1.8. Family K

Amongst all other Arabic versions, family *k*, is the most copied and widespread. More than one hundred and fifty manuscripts could belong to this family. Test passages from ninety-eight manuscripts are collated and studied in this work. Some manuscripts were grouped into provisional subgroups until further analysis is made in this direction. Family *k* is unlikely to have been translated from Coptic, as previously claimed by scholars. It might have been translated from Syriac and Greek, or from Syriac and later corrected against the Greek. Some manuscripts, especially the bilingual Coptic-Arabic ones were influenced by the Coptic Bohairic version. A number of manuscripts of this family seem to have been influenced by family *l*.

10.1.9. Family L

Family *l,* Ibn al-ʻAssāl's Version, was not as widespread as previously thought. Only fourteen manuscripts contain the same text as Ibn al-ʻAssāl's, and only three of those have a critical apparatus. Manuscript l^{a13} is significant, not only because it is the earliest extant manuscript of this family, but also because it was copied directly from the autograph of Ibn al-ʻAssāl.

Another major contribution related to this version is that I was able to examine some of the versions which Ibn al-ʻAssāl used and were in circulation at that time. This study is unprecedented and it was possible for us to undertake it as the Arabic versions of the Gospel are now grouped and classified.

10.1.10. Families N and O

Family *n,* represented by a single manuscript, has a mixture of *Vorlagen* and is an extended edition of family *j.* Family *o* is an edition of an Arabic lectionary. Both families (*n* and *o*) have little, if any, textual value.

10.1.11. Families Q, R, S and T

Family *q* shows that by the tenth century (and possibly earlier) there was an attempt to make an eclectic edition of the Arabic versions. Family *q* contains a mixture of families (*b, c* and *d*). Family *r* might also contain a mixture of families. In Mark and Luke its text is similar to family *c* but has been linguistically improved and textually corrected against the Syriac Peshitta. In the case of Matthew and John, the text is either an independent translation or an offshoot of family *c* which has significantly been edited and should no longer be associated with it. Family *s* is a mixture of families *k and l,* and family *t* a mixture of families *a,* $j^{A \,\&\, B}$ and *k.*

10.1.12. Families U, V, W and X

Families *u, v, w, x* are fragmentary manuscripts, and therefore little can be said about their *Vorlagen.* The surviving fragment of family *v* is undoubtedly translated from the Coptic Bohairic version, and family *x* translated from the Peshitta.

10.2. Future Avenues

I would like to suggest six major avenues which should follow this study:

1. A full study of family *b*: firstly and most importantly, this should include a textual study of this version, the starting point of which is the reconstruction of the Greek text. Secondly, a linguistic comparison of this family with other Arabic versions to discover whether or not this version has had a major influence on them.
2. Vatican, Ar. 13, which is the representative of family *h*, has not been considered by scholars in the past, however it should be studied *linguistically* in the light of other families. Its archaic nature can only be appreciated when it is compared with other AGM of the eighth and ninth centuries. Family *g* could play a crucial role in reconstructing the full text of Vatican, Ar. 13.
3. Now that the AGM are grouped and organized, it is worth comparing their texts with the Arabic Diatessaron, Lectionaries, Commentaries, as well as biblical citations in Arab Christian and Muslim writings. This study might have great implications in determining the date they were first translated and their place of circulation and influence in both Christian and Muslim writings.
4. The manuscripts included in this study are not the sole extant manuscripts of the Arabic Gospels. Libraries and monasteries still contain ample manuscripts which await examination and grouping. Any new AGM should either find its appropriate place within the various groups in this study or become a new family on its own.
5. The linguistic richness, accumulated throughout the centuries and contained in the AGM, should not be neglected. An Arabic lexicography with a Greek and Syriac equivalence[1] would be of enormous benefit, especially when we begin a new translation of the Arabic Gospels.
6. The study of the script plays a major role in dating Arabic manuscripts. Regrettably, a volume on Arabic Christian palaeography has not yet been produced, but there are a number of clearly dated individual Christian Arabic manuscripts which could help us de-

1 This is one example: The Arabic versions give nine different renderings for the Greek word δέω and Syriac ܐܣܪ in Mark 6:17. 1) اوثق (family *a*); 2) حبس (family *c*, *r*, *k*); 3) شد (j^{C}, j^{B}, *l*); 4) قيد (family *n*); 5) ربط (family *i*); 6) سجن (family *e*); 7) قذف (family *g*, *h*); 8) القى (families *d*, *o*); 9) سل (family j^{A}).

velop a guideline for a general dating of Arabic Christian manuscripts.

Now that a substantial number of the AGM have been grouped and classified, the extent of the textual value of these manuscripts to biblical scholarship and their linguistic significance to Arabicists and Orientalists can be more fully revealed.

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1 The word(s) in brackets in the bibliogray refer(s) to the abreviation used in ALAGM.

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11.3. Catalogue of Manuscripts by Families

Family a

a^1 Sinai, Ar. 74
a^2 Sinai, Ar. N.F. Parch 14 & 16
a^3 Vatican, Borg. Ar. 95
a^4 Sinai, Ar. 72
a^5 Sinai, Ar. N.F. Parch 7
a^6 Sinai, Ar. 71
a^7 Sinai, Ar. 54
a^8 Berlin, Staatsbibliothek, Or. Oct. 1108
a^9 Sinai, Ar. 97
a^{10} Sinai, Ar. 98
a^{11} Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059A)
a^{12} Sinai, Harris 9 (Gregory 0137)
a^{13} St. Petersburg, National Library, Gr. 281 (Gregory 0136)

Family b

b^1 Sinai, Ar. N.F. Parch 8, 28
b^2 Sinai, Ar. N.F. Parch 24
b^3 Sinai, Ar. N.F. Parch 44

Family c

c^1 Sinai, Ar. 75
c^2 Sinai, Ar. N.F. Parch 6 [5, 63]
c^3 Sinai, Ar. N.F. Parch 15
c^4 Sinai, Ar. N.F. Parch 64 [36]

Family d

d^{1}	Sinai, Ar. 70

Family e

e^{1}	Vatican, Vat. Syr. 269

Family f

f^{1}	Leiden, University Library, Cod. 561 Warn
f^{2}	Vatican, Vat. Ar. 17
f^{3}	Vatican, Vat. Ar. 18

Family g

g^{1}	Unknown location, copied between 850 and 950 A.D.
g^{2}	Unknown location, copied in 984 A.D.
g^{3}	Unknown location, copied in 1189 A.D.
g^{4}	Unknown location, copied in 1636 A.D.
g^{5}	Beirut, Bibliothèque Orientale, Or. 430
g^{6}	Unknown location – used by Ibn al-ʿAssāl

Family h

h^{1}	Vatican, Vat. Ar. 13

Family i

i^{1}	London, British Library, Or. 2291

Family j

j^{A1}	Venice, Biblioteca Nazionale Marciana, Gr. 539 (1)
j^{A2}	Sinai, Ar. 115
j^{A3}	Paris, Bibliothèque Nationale, Suppl. Grec. 911
j^{A4}	Sinai, Ar. 107
j^{A5}	Sinai, Ar. N.F. Paper 51
j^{A6}	Sinai, Ar. N.F. Paper 62
j^{A7}	Sinai, Ar. 146

j^{B1}	Sinai, Ar. 106
j^{B2}	Sinai, Ar. 69
j^{B3}	Vatican, Borg. Ar. 71
j^{B4}	Leiden, University Library, Cod. 225 Scaliger.
j^{B5}	Berlin, Staatsbibliothek, WE. 184
j^{B6}	Oxford, Bodleian Library, Marsh 575
j^{B7}	Sinai, Ar. 103
j^{B8}	Sinai, Ar. 94
j^{B9}	Sinai, Ar. 84
j^{B10}	Sinai, Ar. 95
j^{B11}	Sinai, Ar. 90
j^{B12}	Sinai, Ar. 104
j^{B13}	Sinai, Ar. 89
j^{B14}	Sinai, Ar. 110

j^{B15} Sinai, Ar. 82
j^{B16} Sinai, Ar. 91
j^{B17} Leiden, University Library, Cod. 1571
j^{B18} Jerusalem, Orthodox Patr., Ar. 72
j^{B19} Sinai, Ar. 80
j^{B20} Sinai, Ar. 92
j^{B21} Vatican, Vat. Ar. 467
j^{B22} Sinai, Ar. 77
j^{B23} Sinai, Ar. 78
j^{B24} Sinai, Ar. 79
j^{B25} Sinai, Ar. 81
j^{B26} Sinai, Ar. 83
j^{B27} Sinai, Ar. 86
j^{B28} Sinai, Ar. 87
j^{B29} Sinai, Ar. 88
j^{B30} Sinai, Ar. 93
j^{B31} Sinai, Ar. 99
j^{B32} Sinai, Ar. 100
j^{B33} Sinai, Ar. 105
$j^{B34(excl. Jn)}$ Sinai, Ar. 108[2]
j^{B35} Sinai, Ar. 109
j^{B36} Sinai, Ar. 111
j^{B37} Sinai, Ar. 113
j^{B38} Sinai, Ar. 114
j^{B39} Birmingham, Mingana, Chr. Ar. Add. 222
j^{B40} Birmingham, Mingana, Chr. Ar. Add. 124
j^{B41} St. Petersburg, National Library, Codex Asiat. D226

j^{C1} Sinai, Ar. 76
j^{C2} Jerusalem, Orthodox Patr., Ar. 103
j^{C3} Oxford, Bodleian Library, Bodl. 299
$j^{C4(John)}$ Sinai, Ar. 108
j^{C5} Milan, Biblioteca Ambrosiana, E. 95

Family k

k^1 Beirut, Bibliothèque Orientale, Or.??
k^2 Oxford, Bodleian Library, Hunt. 17.
k^3 Paris, Bibliothèque Nationale, Copt. 16
k^4 Sinai, Ar. 101
k^5 Vatican, Vat. Copt. 9
k^6 London, British Library, Or. 1315
k^7 Paris, Bibliothèque Nationale, Syr. 42
k^8 Sinai, Ar. 112

2 The text of the Gospel of John belongs to the subgroup j^C (see §5.2.3.3 above).

k^{9}	Cambridge, University Library, Gg. 5. 33
k^{10}	London, British Library, Arundel 20
k^{11}	Cambridge, University Library, Gg. 5. 27
k^{12}	Leiden, University Library, Cod. 619 Warn
k^{13}	Oxford, Bodleian Library, Hunt. 366.
k^{14}	Rome, Biblioteca Casanatense, Ms. 2023
k^{15}	Vatican, Vat. Copt. 8
k^{16}	London, British Library, Or. 426.
k^{17}	Beirut, Bibliothèque Orientale, Or. 433
k^{18}	London, British Library, Or. 425
k^{19}	Jerusalem, Orthodox Patr., Ar. 220
k^{20}	Oxford, Bodleian Library, Seld. 3202, A. 69.
k^{21}	London, British Library, Or. 1327
k^{22}	Vatican, Vat. Ar. 15
k^{23}	Sinai, Ar. 628
k^{24}	London, British Library, Add. 11856
k^{25}	Rome, Biblioteca Nazionale Centrale, Ms. Or. 84
k^{26}	Vatican, Vat. Copt. 11
k^{27}	Oxford, Bodleian Library, Bodl. 265
k^{28}	Vatican, Borg. Ar. 243
k^{29}	Vienna, National Library, Mxt. 490
k^{30}	Jerusalem, Orthodox Patr., Ar. 36
k^{31}	Sinai, Ar. 68
k^{32}	Vienna, National Library, A. F. 97 (545)
k^{33}	Vatican, Vat. Ar. 603
k^{34}	Berlin, Staatsbibliothek, Df. 42
k^{35}	Paris, Bibliothèque Nationale, Ar. 51
k^{36}	Jerusalem, Orthodox Patr., Ar. 213
k^{37}	Oxford, Bodleian Library, Bodl. 447
k^{38}	Leiden, University Library, Cod. 255 Scaliger.
k^{39}	Paris, Bibliothèque Nationale, Ar. 60
k^{40}	Rome, Biblioteca Casanatense, Ms. 2309
k^{41}	Birmingham, Mingana, Chr. Ar. Add. 271
k^{42}	Vatican, Vat. Ar. 501
k^{43}	Paris, Bibliothèque Nationale, Ar. 62
k^{44}	Venice, Biblioteca Nazionale Marciana, Or. 3 (12)
k^{45}	Vatican, Vat. Ar. 483
k^{46}	Vatican, Sbath 121
k^{47}	Vatican, Vat. Ar. 405
k^{48}	Oxford, Bodleian Library, Laud. Or. 191
k^{49}	Vatican, Vat. Ar. 557
k^{50}	Paris, Bibliothèque Nationale, Ar. 144

k^{51} Jerusalem, Orthodox Patr., Ar. 135
k^{52} Paris, Bibliothèque Nationale, Ar. 54
k^{53} Beirut, Bibliothèque Orientale, Or. 441
k^{54} London, British Library, Or. 1316
k^{55} Paris, Bibliothèque Nationale, Ar. 61
k^{56} Oxford, Bodleian Library, Canon. Orient. 115
k^{57} Cambridge, University Library, Add. 3226
k^{58} Florence, Biblioteca Nazionale Centrale, Ms. CL. III, 66
k^{59} Cambridge, University Library, Or. 643 (8)
k^{60} Vatican, Vat. Ar. 589
k^{61} Vatican, Vat. Ar. 559
k^{62} Vatican, Sbath 27
k^{63} Vatican, Sbath 64
k^{64} Vatican, Sbath 651
k^{65} Vatican, Vat. Ar. 609
k^{66} Paris, Bibliothèque Nationale, Ar. 56
k^{67} Birmingham, Mingana, Chr. Ar. 10
k^{68} Rome, Biblioteca Casanatense, Ms. 2039
k^{69} Birmingham, Mingana, Chr. Ar. 7.
k^{70} Vatican, Vat. Ar. 11
k^{71} Vatican, Vat. Ar. 12
k^{72} Beirut, Bibliothèque Orientale, Or. 435
k^{73} Vatican, Vat. Ar. 611
k^{74} Vatican, Vat. Ar. 26
k^{75} Vatican, Vat. Ar. 10
k^{76} Vatican, Borg. Ar. 226
k^{77} Paris, Bibliothèque Nationale, Ar. 53
k^{78} Beirut, Bibliothèque Orientale, Or. 434
k^{79} Beirut, Bibliothèque Orientale, Or. 436
k^{80} Jerusalem, Orthodox Patr., Ar. 194
k^{81} Jerusalem, Orthodox Patr., Ar. 207
k^{82} Paris, Bibliothèque Nationale, Ar. 4522
k^{83} Oxford, Bodleian Library, Marsh 167
k^{84} Lucca, Biblioteca Statale, Ms. 803
k^{85} Jerusalem, Orthodox Patr., Ar. 235
k^{86} Vatican, Borg. Ar. 48
k^{87} Paris, Bibliothèque Nationale, Ar. 6280
k^{88} London, British Library, Or. 1001
k^{89} Cambridge, University Library, Add. 3216
k^{90} Leiden, University Library, Cod. 218 Scaliger.
k^{91} Cambridge, University Library, Add. 3508
k^{92} London, British Library, Or. 1317

k^{93} Leiden, University Library, Cod. 217 Scaliger.

k^{94} Amsterdam, University Library, III E 20

k^{95} Leiden, University Library, Cod. 214 Scaliger.

k^{96} Vatican, Borg. Ar. 203

k^{97} Paris, Bibliothèque Nationale, Ar. 4900

k^{98} Sinai, Ar. 147

k^{99} Sinai, Ar. N.F. Paper 61

K^{100} Cairo, Copt. Mus., Bibl. 2

K^{101} Cairo, Copt. Mus., Bibl. 7

k^{102} Cairo, Copt. Mus., Bibl. 8

k^{103} Cairo, Copt. Mus., Bibl. 10A

k^{104} Cairo, Copt. Mus., Bibl. 10B

k^{105} Cairo, Copt. Mus., Bibl. 62

k^{106} Cairo, Copt. Mus., Bibl. 75

k^{107} Cairo, Copt. Mus., Bibl. 84

k^{108} Cairo, Copt. Mus., Bibl. 93

k^{109} Cairo, Copt. Mus., Bibl. 96

k^{110} Cairo, Copt. Mus., Bibl. 97

k^{111} Cairo, Copt. Mus., Bibl. 90

k^{112} Cairo, Copt. Mus., Bibl. 91

k^{113} Cairo, Copt. Mus., Bibl. 99

k^{114} Cairo, Copt. Mus., Bibl. 106

k^{115} Cairo, Copt. Mus., Bibl. 107

k^{116} Cairo, Copt. Mus., Bibl. 108

k^{117} Cairo, Copt. Patr., Bibl. 93

k^{118} Cairo, Copt. Patr., Bibl. 99

k^{119} Cairo, Copt. Patr., Bibl. 100

k^{120} Cairo, Copt. Patr., Bibl. 101

k^{121} Cairo, Copt. Patr., Bibl. 102

k^{122} Cairo, Copt. Patr., Bibl. 104

k^{123} Cairo, Copt. Patr., Bibl. 105

k^{124} Cairo, Copt. Patr., Bibl. 106

k^{125} Cairo, Copt. Patr., Bibl. 107

k^{126} Cairo, Copt. Patr., Bibl. 108

k^{127} Cairo, Copt. Patr., Bibl. 109

k^{128} Cairo, Copt. Patr., Bibl. 110

k^{129} Cairo, Copt. Patr., Bibl. 111

k^{130} Cairo, Copt. Patr., Bibl. 112

k^{131} Cairo, Copt. Patr., Bibl. 113

k^{132} Cairo, Copt. Patr., Bibl. 114

k^{133} Cairo, Copt. Patr., Bibl. 115

k^{134} Cairo, Copt. Patr., Bibl. 117

k^{135} Cairo, Copt. Patr., Bibl. 122
k^{136} Cairo, Copt. Patr., Bibl. 130
k^{137} Cairo, Copt. Patr., Bibl. 131
k^{138} Cairo, Copt. Patr., Bibl. 132
k^{139} Cairo, Copt. Patr., Bibl. 133
k^{140} Cairo, Copt. Patr., Bibl. 137
k^{141} Cairo, Copt. Patr., Bibl. 196
k^{142} Beirut, Family of Buṭrus Tayyān
k^{143} Mardin, location unknown
k^{144} Berlin, Staatsbibliothek, Copt. 191 and 396 (unknown location today)
k^{145} Washington, Samml. Adler Nr. 18
k^{146} Manchester, Manchester University, Ar. 1
k^{147} Dresden, Dresden University, Or. 9
k^{148} Göttingen, Göttingen University, Ar. 102
k^{149} Tübingen, Tübingen University, Ar. 202
k^{150} St. Petersburg, National Library, Or. 2
k^{151} Mardin, Ar. 85
k^{152} Mardin, Ar. 606
k^{153} Aleppo, Sbath 777
k^{154} Aleppo, Sbath 834
k^{155} Aleppo, Sbath 966
k^{156} Aleppo, Sbath, 967
k^{157} Aleppo, Sbath, 1013,2
k^{158} Aleppo, Sbath 1109
k^{159} Aleppo, Sbath, Fihris, 388
k^{160} Aleppo, Sbath, Fihris 391
k^{161} Lebanon, Sherfeh, Ar. 2/8
k^{162} Jerusalem, the Coptic Church of St. George, no shelf-mark
k^{163} Paris, Bibliothèque Nationale, Coisl. 239
k^{164} Vienna, National Library, Mxt. 514

Family l

l^{a1} London, British Library, Or. 3382
l^{a3} London, British Library, Or. 1326
l^{a5} Leiden, University Library, Cod. 223 Scaliger
l^{a6} Milan, Biblioteca Ambrosiana, C 47 Inf.
l^{a9} Vatican, Sbath 776
l^{a12} Oxford, Bodleian Library, Arch. Seld. A. 68
l^{a13} Oxford, Bodleian Library, Hunt. 118
l^{b4} Cambridge, University Library, Add. 1860
l^{b11} Vatican, Vat. Ar. 610
l^{c2} London, British Library, Add. 5995
l^{c7} Paris, Bibliothèque Nationale, Copt. 14

l^{c8}	Paris, Bibliothèque Nationale, Copt 14A
l^{c10}	Vatican, Vat. Copt. 10
l^{14}	Beirut, Library Ibrāhīm ibn Bishārah al-Ḥūrī
l^{15}	Vatican, Sbath 1035

Family m

m^{1}	London, British Library, Add. 9061
m^{2}	Madrid, Biblioteca Nacional, Cod. 4971
m^{3}	Leipzig, University Library, Cod. Tischend. XXXI (Or. 1059B)
m^{4}	The Archive of the Cathedral of León, Cod. 35
m^{5}	Munich, Staatsbibliothek, Cod. Ar. 238
m^{6}	Munich, Staatsbibliothek, Cod. Ar. 234
m^{7}	Qarawiyyîne Library in Fes 730

Family n

n^{1}	Berlin, Staatsbibliothek, Do. 162

Family o

o^{1}	Beirut, Bibliothèque Orientale, Or. 432
o^{2}	Paris, Bibliothèque Nationale, Ar. 58

Family p(Jn)

$p^{1(Jn)}$	Sinai, Ar. N.F. Parch [5], 6 and 63

Family q

q^{1}	Sinai, Ar. N.F. Parch 36

Family r

r^{1}	Leipzig, University Library, Cod. Tischend. XII & London, British Library, Add. 14467.

Family s

s^{A1}	Paris, Bibliothèque Nationale, Ar. 57
s^{B1}	Rome, Biblioteca Nazionale Centrale, Ms. Or. 14

Family t

t^{1}	Sinai, Ar. 102

Family u

u^{1}	London, British Library, Or. 1242(4)

Family v

v^{1}	Cambridge, University Library, Add. 1905

Family w

w^{1}	Cambridge, University Library, Add. 1045

Family x

x^{1}	London, British Library, Add. 17224

12. Appendix One: Test Passages and Variants

12.1. Family A

Matthew 7:15-20

15 احذروا من الانبيا الكذابين[1] الذين ياتونكم[2] بلباس خرفان وهم من داخل ذياب خطفه[3]
16 فاعرفوهم من ثمراتهم[4] هل تجمعوا[5] من الشوك عنب[6] او من الحسك[7] تين[8]
17 هكذا[9] كل شجره صالحه تصنع[10] ثمره طيبه والشجره[11] الشريره تصنع ثمره[12] شريره
18 ليس تستطيع شجره[13] صالحه تصنع[14] ثمار[15] سو ولا شجره سو تصنع[16] ثمره[17] صالحه،
19 كل شجره لا تصنع ثمار[18] طيبه[19] فانها تقطع، وفى النار تلقا،
20 من ثمارهم تعرفونهم[20]

Matthew 16:1-4

1 فتقدموا اليه الفريسين والصدوقين[21] يجربوه ويسلوه ان يريهم علامه[22] من السما،
2 اجاب فقال لهم، اذا كان بالعشي[23] تقولون صحوا لان السما[24] محماره

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1 Manuscripts *a*³, *a*⁴ and *a*⁸ read: الكذبه (for the sake of simplicity I will not repeat the letter *a* in each footnote. This method will be used below unless it is stated otherwise).

2 ياتوكم 9

3 خطافه 9 ;خاطفه 10 ,8 ,5 ,4 ,3

4 ثمارهم 4

5 يجمعوا 8 ,3

6 تين 1

7 العليق 1

8 عنب 1

9 هاكذا 9 ;هاكذى 8

10 تطعم 8

11 1 adds الشجره

12 ثمر 3

13 شجر 3

14 تعمل 8

15 ثمره 8

16 تعمل 8

17 ثمر 1

18 ثمره 8 ,4

19 صالحه طيبه 8

20 تعرفوهم 8

21 الصدوقيين 9 ,4

22 علامات 3

3 "وبالغداه اليوم شتا لان السما محمره[25]"[26] كمده اما وجه السما فتحسنوا تقضوا واما علامات الزمان فليس تستطيعوا

4 ان الجيل "السو الفاسق"[27] يطلب علامه[28] وليس يعطا الا علامه[29] يوناس النبي فتركهم[30] وذهب[31]

Mark 6:14-20

14 "وسمع هروذس الملك"[32] "لان اسمه"[33] كان قد ظهر، فقال ان يحنا المصبغ قام[34] من الموتا، فلذلك[35] القوات تعمل[36] به

15 واخرين[37] قالوا انه هو[38] الياس[39] واخرين قالوا انه "نبي كواحد من الانبيا"[40]

16 فلما[41] سمع هرودس قال يحنا الذي انا قطعت راسه هو قام من الموتا[42]

17 لان[43] هرودس[44] هو[45] كان بعث[46] فاخذ[47] يحنا[48] واوثقه[49] في الحبس، منجل[50] هروذياس[51] مره[52] "فيلبس اخيه[53]"[54] لانه تزوجها[55]

18 لان[56] "يحنا كان"[57] يقول لهرودس، انه[58] ليس[59] يحل لك ان[60] تتخذ[61] مره[62] اخيك،

---

23 4 العشى

24 4 الشمس

25 4, 8, 9 محماره

26 1 omits.

27 8 الفاسق السو

28 8 علامات

29 8 علامات

30 3 تركهم

31 4 ومضى

32 6 وان هرودس الملك سمع

33 6 بما

34 6 قد قام

35 6 وقال لذلك

36 6 تظهر

37 2, 4, 6, 7, 9, اخرين

38 6 هوا

39 2, 4, 5, 10 ايلياس; 6, 7, 9 يلياس

40 6 مثل احد الانبيا

41 6 adds ان

42 6 الموتى

43 6 لانه

44 6 omits.

45 6 الذي هوا; 8 قد

46 6 omits.

47 6 اخذه

48 6 omits.

49 8 وشده

50 4, 6, 8 من اجل

51 1 هروديه; 6 هروديا

52 6 مرت

53 4 اخوه; 8 اخاه

54 6 اخيه فيلبس

55 6 كان تزوجها

19 وان هروདياس،[63] حقدت عليه[64] وكانت تريد قتله فلم تستطيع[65]،
20 لان هرودس كان يخاف يحنا، لانه[66] كان يعلم انه[67] رجل صديق قديس، وكان يحفظه[68] ويسمع منه ويقبل[69] كثير "وكان باستلذاذ"[70] يسمع منه،[71]

Mark 13: 5-11

5 اجاب يسوع وبدا يقول لهم انظروا "ان[72] لا"[73] يطغيكم[74] احدا،
6 لان كثير[75] ياتون على اسمي قايلين اني انا هو[76] فيطغون كثير[77]
7 فاذا سمعتم بحروب واخبار حروب فلا ترهبوا[78]، لان ذلك ينبغي ان يكون ولاكن[79] ليس هو الانقضا،
8 تقوم امه على امه وملك على ملك، ويكون[80] زلازل في اماكن اماكن، ويكون جوع واسجاس[81] وهذا كله ابتد[82] التمخض[83]
9 انظروا انتم لانفسكم انهم يسلموكم للشيع[84] وفي المجامع تضربوا وتقفوا[85] "بين يدي"[86] قواد[87] وملوك منجلي[88] شهادة[89] لهم[90]

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56 6 و
57 6 كان يحنا
58 6 omits.
59 4 لا
60 6, 8 omit.
61 6 تاخذ
62 6 مرت
63 6 هروديا
64 6 adds [ذلك]
65 6 تستطع; 8 تقدر
66 6 وذلك انه
67 6 بانه
68 6 يوصيه; 9 يحفظ
69 8 ويعمل ويقبل
70 4 وباستلذاذ كان
71 6 ويقبل قوله باستلذاه
72 8 omits.
73 6 الا
74 9 يطغكم
75 4, 6, 8 كثيرين
76 6 هوا
77 4 كثيرين
78 4 adds [وراهم]
79 3, 8 لكن; 6 omits.
80 8 فتكون
81 4 واستجاس; 6 وسجس (singl. as in the Syriac Sinaiticus text).
82 3, 6 بدوا; 7, 9 ابتدا
83 3, 8 التمخيض; 6 المخاض
84 6 الى الشيعه (singl. as in the Syriac Sinaiticus text).
85 8 وتقوموا
86 6 قدام
87 6 مسلطين
88 3, 4, 8 من اجلي; 6 من اجل

10 وفي[91] جميع[92] الامم "اولا ينبغي"[93] يكرز[94] الانجيل
11 فاذا اتوا بكم ليسلموكم[95] فلا تبدوا تهتموا ما تتكلموا "وما تتلون[96]"[97] ولاكن[98] الذي اعطيكم[99] في تلك الساعه اياه تكلموا[100] لانكم ليس انتم المتكلمين ولاكن[101] روح القدس

Luke 8:9-15

9 فسالوه[102] تلاميذه قايلين[103] ما هذا المثل،
10 وانه قال لكم اعطي علم سراير ملك[104] الله فاما للبقيه فبامثال[105] لكي يبصروا ولا يبصروا، ويسمعوا ولا يسمعوا، ولا يفهموا،
11 هذا هو المثل، ان الزرع[106] هو كلمه الله،
12 والذي[107] على الطريق، هم الذين يسمعون الكلمه فياتي الشيطان وياخذ الكلمه من قلوبهم، لكي لا يومنوا[108] فيخلصوا
13 واما الذي على الصخر، فهم الذين اذا[109] سمعوا يقبلوا[110] الكلمه بفرح وليس لهولاي[111] اصل[112] الذين انما[113] يومنوا[114] الى زمن، وفي زمن[115] البلايا يتنحوا[116]
14 فاما الذي سقط في الشوك، هم هولاي[117] الذين اذا سمعوا الكلمه، وهم في هموم، وغنا، ولذات الدنيا، ذاهبين يختنقوا[118] ولا يثمروا[119] ثمرتهم

---

89 6 الشهاده
90 6 عليهم
91 6 في
92 4 كل
93 6 ينبغي اولا
94 1 adds هذا above the line in a different hand; 6 ينبغي ان
95 4 ليسلمونكم
96 4 تتلوا
97 6 وتقلون
98 3, 4, 8 ولكن; 6 لان
99 3 يعطيكم
100 6 تنطقون
101 3, 4, 6, 9 ولكن
102 4 فسايلوه
103 9 omits.
104 4 omits.
105 4 فبمثل; 5 فابمثال
106 3 الزراع
107 1 adds الذي; 3 adds وقع; 4 الذين
108 1 يومنو
109 4 omits.
110 4 قبلوا
111 4 لهاولي
112 4 ثبات
113 4, 10 omit.
114 4 يومنون
115 1 زمان
116 4 يبتعدوا
117 3 هاولاي; 4 هاولى

15 فاما الذي في[120] الارض الصالحه، هم هولاي[121] الذين "يسمعون[122] الكلمه بقلب ’صالح طيب‘[123]"[124] فيحفظوها ويثمروا بالصبر

Luke 15:11-20

11 وانه قال، انسان كان له[125] ابنين اثنين[126]
12 فقال الشاب منهم للاب[127]، يابتاه[128] اعطيني[129] ما يصير لي من قسم الغنا، فقسم لهم[130] العُمر[131]،
13 وبعد ايام قليله[132]، جمع كل شي الشاب[133] وسافر الى بلده[134] بعيده، وهناك[135] بذر ماله عابس[136] شاطر،
14 فلما انفق[137] "كل ما"[138] كان له، صار جوع شديد في تلك البلده[139] وبدا ينتقص،
15 فذهب والتزق "بمديني واحد من"[140] تلك البلده[141] وارسله الى حقوله يرعا خنازير،
16 وكان يشتهي يملا[142] بطنه من الخروب الذي[143] كانت تاكله[144] الخنازير ولم يكون[145] احد يعطيه،
17 فاقبل على نفسه وقال[146]، كيف اجرا ابي يفضلون الخبز، وانا هاهنا اهلك جوعا،
18 اقوم وانصرف[147] الى ابي واقول له، يابتاه قد اخطيت في السما وقدامك،
19 ولست باهل ان ادعا لك ابنا، اصنعني[148] كواحد من اجراك[149]

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118 2 فيختنقوا
119 2 تثمر; 4 تنموا
120 1 omits.
121 4 هاولى
122 4, 5, 10 يسمعوا
123 2, 4, 5, 10 طيب صالح
124 3 يسمعون بقلب صالح طيب الكلمه
125 1 omits.
126 4 omits.
127 4 لابيه
128 4 omits.
129 3 اعطني
130 4 له
131 4 ما له
132 4 قلايل
133 2, 3 الابن الشاب
134 9 بلد
135 1 omits.
136 4 بعيش; 9 عايش
137 9 ان انفق
138 3 كلما
139 3 البلاد; 9 البلد
140 4 الى احد اشراف
141 1 القريه; 3 البلاد
142 9 يمل
143 2, 3, 9 التي
144 1 تاكل
145 3, 4 يكن
146 4 يقول
147 3 اذهب

20 فقام وجا الى ابوه[150] فبين[151] ان هو بعيد، ابصره ابوه فتحنن عليه، فاحضر وسقط على عنقه وقبله

John 6:30-35

30 فقالوا له اي علامه "تصنع انت"[152] حتى[153] نرا[154] ونومن ماذا تصنع،
31 ان ابانا[155] قد اكلوا المن في البريه، كما هو مكتوب انه اعطاهم خبز من السما ياكلوا،
32 فقال لهم يسوع[156] امين امين اقول لكم، انه ليس "موسى اعطاكم"[157] الخبز من السما ولاكن[158] ابي يعطيكم[159] خبز الحق من السما،
33 لان خبز الله هو الذي ينزل[160] من السما ويعطي حياه للعالم،
34 قالوا له، يا رب اعطينا[161] من[162] هذا الخبز في كل حين،
35 فقال لهم يسوع انا هو خبز الحياة الذي ياتي الي لا يجوع، والذي يومن بي لا يعطش ابدا،

John 18:19-27

19 وان راس الكهنه سال يسوع عن تلاميذه وعن تعليمه،
20 اجابه يسوع انا كلمت العالم علانيه، وانا فى كل حين، فى الجماعه والهيكل حيث تجتمع[163] "اليهود كلهم"[164] وفى خفيه شي لم اتكلم،
21 لم تسالني[165] سل الذين سمعوا "اني شي"[166] كلمتهم، وهولا[167] يعلموا ما قلت[168] انا
22 فلما قال هذا، لطمه احدى[169] الخدام كان واقف هناك وقال له[170] هاكذا[171] تجيب راس الكهنه،
23 وان [172] يسوع قال له، ان كنت "بيس ما"[173] تكلمت فاشهد على البيس[174] وان كنت نعما تكلمت فلماذا تضربنى،

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148 4 اجعلني
149 3 اجراك
150 4 ابيه
151 3 فبينما
152 5 omits.
153 3 حتا
154 10 نرى
155 4 ابينا
156 3 ايسوع
157 4 اعطاكم موسى
158 3, 4, 5 ولكن
159 4 اعطاكم
160 4, 10 نزل
161 4 اعطنا
162 4 omits.
163 4 يجتمع
164 4 كل اليهود
165 4 تسلنى
166 4 ايشي; 9 اي شي
167 4 وهاولي
168 4 كلمتهم
169 2, 9 احد
170 2, 4 omit.
171 4 هكذا
172 1 adds وان
173 2, 4 بيسما

24 فبعث به حناس مربوطا الى قيافا راس الكهنه،
25 وكان سمعان بطرس قايم يتسخن، فقالوا له، لعلك وانت من تلاميذه انت، فكفر ذلك وقال ليست انا،
26 فقال[175] واحد من عبيد راس الكهنه نسيب كان[176] للذي قطع بطرس اذنه، اليس انا رايتك فى البستان معه
27 فكفر "بطرس ايضا"[177] وسوا صاح الديك

12.2. Family B

12.2.1. The Eight Test Passages

Matthew 7:15-20

15 احتفظوا من الانبيا الكذبه التي تاتيكم بلباس الخراف وهم من داخل ذياب خاطفه
16 ومن اثمارهم تعرفونهم لعل يقطف من الشوك عنبا او من الحسك تينا
17 كذلك كل شجره طيبه اثمارا طيبه تخرج وكل شجره سو اثمار سو تخرج
18 وشجره طيبه لا تستطيع تخرج اثمار سو ولا شجره سو تخرج اثمار طيبه
19 وكل شجره لا تخرج اثمار طيبه تقطع وتلقا في النار
20 اذن من اثمارهم تعرفونهم

174 4 بالبيس
175 2, 4 add له
176 4 omits.
177 2 ايضا بطرس

Matthew 16:1-4

1 فتقدموا اليه الاحبار والسدوقيين[1] ليبلوه[2] فسالوه ليوريهم ايه من السما
2 اجاب فقال لهم اذا كان السما تقولون هو صحوا[3] قد احمارت السما
3 وغدوه تقولون اليوم هو شتا[4] قد احمارت السما متغيمه يا المرايين[5] وجه السما تعرفون تفحصون وايات هذا الزمان ليس تعرفون تفرزون
4 يا الجيل[6] السو ايه تلتمس وايه لا تعطا غير ايه يونان[7] ثم تركهم وانطلق

Mark 6:14-20

14 وسمع هروذس لان اسمه صار علانيه فقال ان يحنا[8] قام من بين الموتا منجل ذلك القوات [يعملن] فيه
15 اخرين قالوا انه ايليا اخرين قالوا بانه نبي مثل احد الانبيا
16 فسمع هرودس فقال ان يحنا الذي قطعت راسه هو الذي قام من بين الموتا
17 وان هرودس هو الذي ارسل فامسك يحنا فربطه وطرحه في السجن منجل هروديا مره اخيه فليبس
18 لان يوحنا[9] كان يقول لهرودس انه ليس يحل لك ان يكن مره اخيك لك مره
19 فكانت هروديا تتواعده وكانت تطلب ان تقتله فلم تقدر
20 لان هرودس كان يخشا يحنا لانه راه رجل صديق ومقدس وكان يحفظه كثير ويعمل وببشاشه كان يطيعه ويسمع منه

Mark 13: 5-11

5 عند ذلك بدا يسوع يقول لهم انظروا ان لا يطغيكم احد
6 فانهم ساياتون كثيرين على اسمي فيقولون انا هو ولكثير يطعون
7 فاذا سمعتم قتال او سماع القتال فلا تخافون فانه لا بد من ان يكون ولكن ليس هو الانقضا
8 تقوم امه على امه وملك على ملك وتكون زلازل في اماكن وجوع وسجس هذا اول المخاض
9 انظروا انتم لانفسكم فانهم سايسلمونكم لحماعاتهم وفي الجماعات تضربون وقدام الملوك والسلاطين تقدموا منجلي للشهاده عليهم
10 وقبل كل شي لا بد ان يشاع هذا الانجيل في جميع الامم
11 فاذا قربوكم واسلموكم فلا تهتموا ماذا تتعلموا وماذا تقولوا لكن الذي تعطون في تلك الساعه اياه تكلموا ليس انتم الذين تتكلمون بل روح القدس

Luke 8:9-15

9 فسالوه تلاميذه ما هذا المثل
10 فقال لهم لكم اعطي ان تعرفون سراير ملكوت الله واما للباقيين فبامثال لكيما الذين يروا لا يبصرون والذي يسمعون لا يفهمون
11 ان هذا المثل هو هذا الزرع هو كلام الله
12 والذي وقع على حد الطريق هم الذين يسمعون فياتي الشيطان فياخذ الكلمه من قلوبهم لكيما لا يومنوا فيخلصوا

---

1 الصدوقيين 2
2 يجربوه 2
3 صحوه 2
4 شتى 2
5 مرايين 2
6 لجيل 2
7 Omits του προφητου with ℵ B D L 579. 700 *pc* lat sa.
8 It is written without the dots and could be يحيا.
9 The three final letters حنا are written on a new line.

13 والذي على الصفا هم الذين اذا سمعوا الكلمه يقبلونها بفرح وهولاي ليس لهم اصل الا انهم لزمان يامنوا وفي زمان التجارب يتباعدوا
14 والذي وقع في الشوك هو الذين يسمعون الكلمه وفتنه الهموم والغنا وشهوات العالم ينطلقوا فيخنقوهم ولا يكملوا ثمراتهم
15 والذي في الارض الطيبه هم هاولاي الذين بقلب صلح وخير يسمعون الكلمه فيمسكونها ويقربون بصبرهم ثمرات طيبه

Luke 15:11-20

11 فقال لهم يسوع رجل كان له ابنين اثنين
12 فقال الشاب منهم لابوه يابتاه اعطني ما يصير لي من نصيبي فقسم لهم ماله
13 والى ايام قليل جمع كل شي ذاك الابن الشاب فانطلق الى بلاد بعيده وهنالك بدد كل شي ملك في معيشه شاطره
14 فلما ان انفق كل شي كان معه صار جوع شديد في تلك البلاد فبدا يعدم
15 ثم انه انطلق وانقطع الى احد اشراف مدن تلك البلاد فارسله الى ارضه ليرعا الخنازير
16 وكان يشتهي يشبع من الخروب الذي كانت تاكل الخنازير وليس احد كان يعطيه
17 فتفكر في نفسه وقال كم اجرا في بيت ابي يفضلون الخبز وانا ها هنا اهلك من الجوع
18 اقوم وانصرف الى ابي فاقول له يا بتاه قد اخطيت في السما وبين ايديك
19 ولست باهل ان اسما لك ابنا اجعلني كاحد اجراك
20 فقام وجا الى ابوه واذ هو بعيد نظر اليه ابوه فرق عليه وجرا فتعلق برقبته فقبله

John 6:30-35

30 فقالوا له اي ايه تصنع انت لنرا[10] فنومن[11] بك ماذا تعمل[12]
31 ان ابانا اكلوا المن في البريه كما هو مكتوب خبز من السما اعطاهم لياكلون
32 فقال لهم يسوع امين امين اقول لكم ليس موسى اعطاهم الخبز من السما لكن ابي اعطاهم خبز الحق من السما
33 ان خبز الله هو الذي نزل من السما ويعطي الحياه للعالم
34 فقالوا له يا رب اعطينا في كل حين هذا الخبز
35 فقال[13] لهم يسوع انا خبز الحياة ان الذي ياتي الي لا يجوع والذي يومن بي لا يعطش ابدا

John 18:19-25

19 حينيذ سال راس الكهنه ليسوع عن تعليمه وعن تلاميذه
20 فاجابه يسوع وقال له انا كلمت العالم علانيه وفي كل حين كنت اعلم في الجماعات وفي الهيكل حيث كانوا ياتون كل اليهود وشي سر لم اتكلم
21 ايشي تسلني سل اولايك الذين كانوا يسمعون الذي كلمتهم فهم يعرفون الذي كلمتهم به
22 فلما ان قال هذا كان واحد من الخدام قايم فلطم يسوع وقال له هكذا تجاوب لراس الكهنه
23 اجابه يسوع فقال له ان كنت بيسما تكلمت فاشهد على منجل السو وان كنت نعما تكلمت فلماذا تضربني
24 فارسله حنا الى قيافا راس الكهنه
25 وكان بطرس قايم يصطلي فقالوا له لعلك وانت من تلاميذه فكفر وقال لست

10 3 لننظر نحن
11 3 ونومن
12 3 تفعل
13 3 قال

26 فقال واحد من عبيد راس الكهنه كان يناسب ذلك الذي قطع بطرس اذنه فقال لبطرس اليس انا رايتك معه في البستان
27 فكفر ايضا بطرس ومكانه صاح الديك

12.2.2. Additional texts

Matthew 14:8-16 (Sinai, Ar. N.F. Parch 8 and 24)

8 وانها علمت من امها فقالت اعطينى في قطعه راس يحنا المعمداني
9 فحزن لذلك[14] الملك "فمنجل"[15] القسم والمتكيين امر ان تعطاه مسيلتها[16]
10"عند ذلك"[17] بعت[18] وقطع[19] راس يحنا في السجن
11 وقرب راسه في [الفصعه][20] واعطى الجاريه "ثم قربته الى امها
12 وانطلقوا تلاميذه"[21] فاخذوا الجثه فقبروها ثم جاوا فاخبروا الرب[22] يسوع
13 فلما ان سمع الرب[23] يسوع انطلق من هناك في سفينه الى مكان بري في خلوه فسمعوا الجماعه فلحقوه "بارجلهم من المدن"[24]
14 فخرج الرب[25] يسوع ونظر الى جمع كثير فتراوف عليهم واشفا امراضهم
15 فلما ان[26] كان المسا اتوا اليه تلاميذه وقالوا له ان المكان لبريه والساعه قد جازت فارسل[27] الجماعه لكيما يذهبوا[28] الى القرا[29] ليشترون لهم طعام
16 فقال لهم ليس يحتاجون[30] الى ان ينصرفون[31] ولكن اعطوهم انتم لياكلون فقالوا له[32] ليس لنا غير خمس خبزات وحوتين اثنين

John 7:18-31 (Sinai, Ar. N.F. Parch 28 and 44)

18 "فان الذي يتكلم"[33] من ذات نفسه "فانه يريد لمجد"[34] لنفسه والذي يلتمس مجد الذي[35] ارسله فانه حق وليس فيه ظلم

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14 2 omits.
15 2 فمن اجل
16 2 omits.
17 2 ثم
18 2 ارسل
19 2 فقطع
20 2 قطعه
21 2 omits.
22 2 omits.
23 2 omits.
24 2 [رجال] من المدن
25 2 omits.
26 2 omits.
27 2 ارسل
28 2 ينطلقو
29 2 القرى
30 2 يحتاجوا
31 2 ينصرفوا
32 2 omits.
33 3 لان الناطق

19 اليس موسى اعطاكم الناموس وليس "احد منكم"[36] يعمل بالناموس فلماذا تلتمسون[37] تقتلوني[38]
20 اجابوا الجماعه وقالوا[39] ان[40] فيك شيطان من ترا يلتمس ان[41] يقتلك
21 فاجاب[42] يسوع وقال لهم عمل واحد عملت وكلكم عجبتم
22 منجل[43] ذلك اعطاكم[44] موسى الختان[45] ليس[46] من قبل موسى[47] ولكن من[48] الابا وان الانسان يختن في[49] السبت [فان كان الانسان باخذه الختانه في السبت][50]
23 "لكيما لا"[51] يحل[52] ناموس موسى "وانتم تحردون"[53] على[54] اني صنعت الانسان كله صحيح[55] في يوم السبت
24 لا تقضوا[56] بالوجوه ولكن "بقضا العدل"[57] فاقضوا
25 "فقال اناس من اورشليم"[58] اليس هذا هو الذي يطلبوه[59] ليقتلوه
26 هوذا يتكلم علانيه وليس يقولون له شي لعل يكونوا[60] الاراكنه قد عرفوا حق[61] ان هذا هو المسيح
27 ولكن هذا نحن نعرف من اين هو فاما[62] المسيح اذا جا ليس[63] "احد يعلم"[64] من اين هو

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34 3 المجد يريد
35 3 من
36 3 منكم واحد
37 3 تطلبون
38 3 قتلي
39 3 adds له
40 3 لعل
41 3 omits.
42 3 اجاب
43 3 لحال
44 3 امركم
45 3 بالختانه
46 3 وليس
47 3 adds ذلك
48 3 adds قبل
49 3 adds يوم
50 1 omits.
51 3 لكيلا
52 3 ينكار
53 3 تتمرمرون
54 3 عليا انا
55 3 صحيحا
56 3 تقضو
57 3 بالحق
58 3 فجعل اناس من اورشليم يقولون
59 3 يطلبون
60 3 يكون
61 3 بالحقيقه
62 3 واما
63 3 فليس
64 3 transposes.

28 فصاح يسوع في الهيكل "اذ هو"[65] يعلم وقال انكم لتعرفوني وتعرفون منين[66] انا ولم اتي[67] من قبل نفسي بل[68] حق[69] هو الذي ارسلني الذي انتم ليس[70] تعرفوه
29 اما انا فاني اعرفه لاني من عنده[71] وهو بعتني
30 ثم[72] انهم ارادوا ان يمسكوه فلم يضع احد ايده[73] عليه لان ساعته لم تكون بلغت
31 وكثير (folio113v) من الجماعه امنوا به وقالوا[74] اذا جا المسيح هل[75] يصنع عجايب[76] اكثر "من هذا الذي انه صنع"[77]

12.2.3. The Collation of Two Passages in Matthew from MSS B¹ B² and D¹

Matthew 7:15-20

15 احتفظوا من الانبيا الكذابه[78] التي[79] تاتيكم بلباس الخرفان[80] وهم من داخل ذياب ضارية[81]
16 من[82] اثمارهم تعرفونهم هل[83] يلقط[84] من الشوك عنبا او من الحسك تينا
17 كذلك كل شجره طيبه اثمارا طيبه تخرج وكل شجره سو اثمارا سو تخرج
18 "لا تستطيع شجره طيبه"[85] تخرج اثمارا[86] سو ولا شجره سو تخرج اثمارا طيبه
19 كل[87] شجره لا تخرج اثمارا[88] طيبه تقطع وتلقا في النار
20 اذن من اثمارهم تعرفونهم

Matthew 16:1-4

1 ودنوا[89] اليه الفريسين[90] وصدوقين[91] ليجربوه[92] وسالوه[93] يوريهم[94] ايه من السما

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65 3 وهو
66 3 من اين
67 3 اجي
68 3 لكن
69 3 omits.
70 3 لا
71 3 adds جيت
72 3 و
73 3 يده
74 3 adds لعل
75 3 omits.
76 3 من العجايب
77 3 مما صنع هذا
78 *b*¹ الكذبه
79 *d*¹ is illegible.
80 *b*¹ الخراف
81 *b*¹ خاطفه
82 *b*¹ ومن
83 *b*¹ لعل
84 *b*¹ يقطف
85 *b*¹ وشجره طيبه لا تستطيع
86 *b*¹ اثمار
87 *b*¹ وكل
88 *b*¹ اثمار

2 "فاجابهم وقال"[95] اذا كان مسا[96] تقولوا[97] انه[98] صحوا[99] "لان السما قد احمارت"[100]
3 وبالغداه[101] تقولوا[102] اليوم[103] شتا "لان السما قد احمارت"[104] [واغبادت جدا][105] يا مراين[106] تجارب[107] وجد[108] السما تعرفون[109] [واقواد ايات] [110] هذا الزمان لا تعرفون[111]
4 [هذه القبيله الزانيه][112] ايه تطلب[113] وايه لا تعطا الا[114] ايه يونان النبي[115] فتركهم[116] وذهب[117]

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89 b^1 فتقدموا
90 b^1 الاحبار
91 b^1 والسدوقيين
92 b^1 ليبلوه
93 b^1 b^2 فسالوه
94 b^1 b^2 ليريهم
95 b^1 b^2 اجاب فقال لهم
96 b^1 b^2 المسا
97 b^1 b^2 تقولون
98 b^1 b^2 هو
99 b^2 صحوه
100 b^1 b^2 قد احمارت السما
101 b^1 b^2 وغدوه
102 b^1 b^2 تقولون
103 b^1 b^2 add هو
104 b^1 b^2 قد احمارت السما
105 b^1 b^2 متغيمه
106 b^1 المرايين
107 b^1 b^2 omit.
108 b^1 b^2 وجه
109 b^1 b^2 تفحصون
110 b^1 b^2 وايات
111 b^1 b^2 add تفرزون
112 b^1 b^2 يا الجيل/لجيل السو
113 b^1 b^2 تلتمس
114 b^1 b^2 غير
115 b^1 b^2 omit.
116 b^1 b^2 ثم تركهم
117 b^1 b^2 وانطلق

12.3. Family C

12.3.1. The Eight Test Passages

Matthew 7:15-20

15 احتفظوا من الانبيا الكذبه الذين ياتونكم بلباس الخراف[1] وهم من داخل ذياب خاطفه
16 من ثمرتهم تعرفوهم هل يُجتنى[2] من الشوك عنبا او من القرطب[3] تينا
17 كذلك كل شجره صالحه[4] نباتا[5] صالحا[6] تنبت والشجره[7] السو نباتا[8] رديا[9] تنبت
18 لا تستطيع شجره صالحه تنبت[10] نبات سو ولا شجره سو تنبت[11] نبات صالح[12]
19 فكل شجره لا تنبت[13] نباتا صالحا[14] تقطع وفى النار تلقى[15] من نباتهم[16] تعرفوهم.

Matthew 16:1-4

1 فاتاه الفريسين والزنادقه يجربوه[17] ويسلوه[18] ان يريهم ايه[19] من السما
2 فاجاب وقال لهم[20] اذا كان المسا[21] قلتم هذا صحو واذا "احمارت السما"[22]
3 "وكان فيها سواد صبحا"[23] قلتم هو[24] يوم[25] شتا "ايها المراايين"[26] اما وجه السما[27] فتعلمون ان تدبرون[28] فاما[29] ايات الزمان[30] فلا[31] تعلموا ان تدبروا[32]

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1 2 الغنم
2 2 يجتنا
3 Syriac Peshitta reads ܩܘܪܛܒܐ.
4 2 reads طيبه with the Peshitta ܛܒܐ. The collated base reads صالحه with the Greek αγαθον.
5 2 نبات
6 2 reads طيب (with the Curetonian and the Harklean). The Peshitta has ܥܒܕܐ and agrees with the collated base.
7 2 وكل شجره
8 2 فانها انبات
9 2 سو
10 2 تخرج
11 2 تخرج
12 2 صلح
13 2 تخرج
14 2 صلح
15 2 تلقا
16 2 انباتهم
17 2 فقالوا ليجربوه
18 2 فسالوه
19 2 reads ايات probably because of Syriac influence.
20 2 omits.
21 2 adds ورايتم السما محمره . The scribe of manuscript 1 seems to have mistakenly included the phrase ورايتم السما محمره with the second clause. The scribe of manuscript 2 corrected it by transposing the phrase.
22 2 omits.
23 2 كان صبحا وفيها حمره وتكدر في السما

4 الجيل[33] السو الفاتك ايه يبتغي[34] وايه لا يعطا الا ايه يونان[35] النبى فتركهم ومضا[36]

Mark 6:14-20

14 فسمع هرودس الملك بيسوع لان اسمه كان قد شاعى في الناس وعُرف[37] وكان[38] يقول ان يحنا المعمد انه قد قام من بين الاموات[39] فلذلك هذه الايات تعمل[40] "علي يديه"[41]
15 واخرين[42] كانوا يقولون[43] انه ايلياس واخرين كانوا يقولون[44] انه نبيا كاحد الانبيا
16 فلما ان[45] سمع هرودس قال هذا يحنا الذي [جلدت[46]] عنقه هو[47] قام من بين الموتا
17 لان هروذس كان ارسل فاخذ يحنا [فحبسه[48]] في السجن من اجل هروذيا امراه اخوه[49] فيليبس[50] التى تزوج
18 "لان يحنا كان"[51] يقول لهروذس ليس يحل لك ان تتزوج[52] امراه اخوك[53]
19 "وكانت هروذيا"[54] عليه [ضاغنه][55] وكانت تريد قتله فلم تكن تستطيع
20 "وكان هروذس"[56] يخاف يحنا لانه كان يعلم انه رجل بارا مقدسا وكان يتهيبه[57] كثيرا ويسمع منه جدا[58] وكان يشتهي ان[59] يسمع من قوله.

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24 2 omits with the Greek. The collated base follows the Peshitta.
25 2 اليوم
26 2 omits with the Greek. The collated base follows the Peshitta.
27 2 adds والارض with no textual support.
28 2 تدبروا
29 2 واما
30 2 الزمن
31 2 omits.
32 2 تديروا
33 2 ايها الجنس possibly with the Greek γενεα.
34 2 تبتغي
35 2 يوناس
36 2 وذهب
37 2 omits.
38 2 فكان
39 2 الموتا
40 2 يعمل
41 2 omits.
42 2 reads اخرين. The omission of the conjunction is supported by the Peshitta.
43 2 يقولوا
44 2 يقولوا
45 2 omits.
46 2 ضربت
47 2 قد
48 2 فسجنه
49 2 اخيه
50 2 فيلبس
51 2 reads وكان يوحنا (stylistic improvement).
52 2 تنكح
53 2 اخيك
54 2 واما هروذيا فكانت
55 2 عليه واجده

Mark 13: 5-11

5 فبدا يسوع يقول لهم[60] احتفظوا الا يطيغكم[61] احد
6 فان كثيرا[62] ياتون علي اسمي ويقولون "اني انا"[63] المسيح وكثيرا[64] يضلون
7 فاذا انتم سمعتم بالقتال وسمع[65] الرجوف فلا تخافوا فان ذلك كاينا[66] ولكن "لما يكون"[67] الانقضا
8 فانها[68] ستقوم امه على امه وملكا[69] على ملك وترجف الارض في مكان مكان ويكون جوع واستجاس وهذا[70] كله اول المخاض
9 ولكن احفظوا انتم انفسكم فانهم سيسلموكم الي الدانه والى جماعاتهم[71] وتضربون وتقومون بين يدي الملوك[72] وذوي السلطان علي[73] شهاده[74] عليهم
10 وفي كل الامم "سيكون بشرى الانجيل"[75]
11 فاذا[76] اخذوكم ليسلموكم فلا يهمكم[77] ماذا تتكلمون[78] ولا تعدون[79] لذلك كلاما ولكن ما أُعطيتم "من الله"[80] في تلك الساعه ذلك[81] فتكلموا "فانكم لستم"[82] انتم "الذين تتكلمون"[83] ولكن روح القدس.

Luke 8:9-15

9 فساله تلاميذه وقالوا[84] ما هذا المثل

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56 2 واما هروذس فكان

57 2 يتقيه

58 2 adds ويفعل with the majority Greek and Syriac MSS. The collated base agrees (probably coincidentally) with the Greek Ms Δ and one Bohairic manuscript.

59 2 omits.

60 2 omits.

61 2 يخدعكم

62 2 كثير

63 2 انا نحن

64 2 وكثيرين

65 2 وسماع

66 2 كاين

67 2 ليس هو

68 2 فانه

69 2 وملك

70 2 فهذا

71 2 جماعتهم

72 2 الدانه والملوك. The Greek reads ηγεμονων και βασιλεων and the Peshitta transposes: ܡ̈ܠܟܐ ܘܗ̈ܓܡܘܢܐ.

73 2 عني

74 2 لشهاده

75 2 سينادا بشرتي سماع الانجيل

76 2 adds هم

77 2 تهتموا

78 2 تتكلموا

79 2 تعدوا

80 2 omits.

81 2 omits.

82 2 فلستم

83 2 المتكلمين

84 2 adds له . The expression وقالوا is omitted in the Peshitta.

10 فقال لهم لكم اعطي ان تعلموا سراير ملكوت[85] الله فاما اولايك[86] فبالامثال يقال لهم لكيما[87] يرون فلا يبصرون ويسمعون فلا يفهمون
11 فاما هذا المثل فان[88] الزراع[89] هو كلمه الله
12 واما الذي زرع على ظهر الطريق فهم[90] الذين يسمعون الكلمه فياتي[91] الشيطان فياخذ الكلمه من قلوبهم "لكيما لا"[92] يومنون[93] فيحيون[94]
13 واما[95] الذين زرعوا على الصفا فانهم الذين اذا سمعوا الكلمه قبلوها[96] بفرح وليس لها فيهم اصل ولكن ايمانهم حينا قليلا وفي زمن البلا يكفرون بها
14 واما الذي سقط بين الشوك فانهم الذين يسمعون[97] الكلمه فينالهم الغنا وشهوه[98] الدنيا تخنقها[99] فلا[100] ينبتون[101] انباتا[102]
15 فاما[103] الذى زرع في ارض طيبه فهم[104] الذين بقلب[105] صالح طيب يسمعون الكلمه فيمسكوها وينبتون[106] انبات بصبر ورجا

Luke 15:11-20

11 ثم قال[107] ايضا رجل كان له ابنين
12 فقال له ابنه الاصغر يا ابتاه[108] اعطني[109] [حصتي[110]] "الذي ينوبني"[111] من بيتك فقسم لهما ماله

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85 2 ملكوه
86 2 reads الاخرين with the Greek (λοιποις). The collated base follows the Peshitta (ܠܗܘܢ).
87 2 لكي
88 2 اما
89 2 الزارع
90 2 adds اوليك
91 2 ثم ياتي
92 2 ليلا
93 2 يومنوا
94 2 فيحيوا
95 2 adds اوليك
96 2 يقبلوها
97 2 اذا سمعوا
98 2 reads وشهوات. This is another variant which shows that the collated base follows the Peshitta.
99 2 يختنق بها
100 2 ولا
101 2 ينبتوا
102 2 نباتا
103 2 واما
104 2 adds اوليك
105 2 adds نقي
106 2 وينبتوا
107 2 adds لهم يسوع
108 2 ابه
109 2 اعطيني
110 2 omits.
111 2 الذي يصير لي

13 فلما ان[112] كان بعد ايام قلايل جمع[113] ابنه الاصغر كل شي بلغه[114] فذهب مسافر[115] الى ارض بعيد ففرق ماله هناك[116] بعيش شاطر[117]
14 فلما ان[118] اهلك[119] كل شي له[120] وافناه اصاب تلك البلد[121] جوعا[122] شديدا[123] فجعل "ينتقص ويندم"[124]
15 فذهب فلحق "باحد [ينك]"[125] "تلك البلد"[126] فارسله الى قراه ليرعا خنازيره[127]
16 وكان يشتهي ان[128] يملا بطنه من الخروب الذي كانت تاكل الخنازير منه[129] فلم يكن[130] احد[131] يعطيه
17 فلما ان راجع نفسه قال كم اجير في بيت ابي الان يفضل له الطعام وانا ها هنا قد اهلكني الجوع
18 اقوم فاذهب[132] الى ابي فاقول[133] له با ابتاه[134] قد اخطات[135] فى السما وبين يديك
19 ولست اهل[136] ان ادعا لك ابنا اجعلني[137] كاحد[138] اجراك
20 فقام فاتى[139] الى ابيه "فبين ما هم"[140] بعيد منه راه ابوه فرحمه فسعا اليه فاعتنقه وقبله

John 6:30-35

30 قالوا له اي ايه تفعل[141] انت[142] حتى[143] ننظر ونومن بك بما تعمل

112 2 omits.
113 2 قبض
114 2 بلغ له
115 2 omits.
116 2 adds واكله
117 2 مغوي
118 2 omits.
119 2 هلك
120 2 omits as in Greek.
121 2 reads الارض with the Greek χώραν.
122 2 جوع
123 2 شديد
124 2 يندم وينتقص
125 2 برجل من
126 2 [...] من اهل تلك البلاد
127 2 خنازير
128 2 omits.
129 2 omits.
130 2 adds يجد
131 2 من
132 2 اذهب
133 2 واقول
134 2 يابه
135 2 اخطيت
136 2 من الان باهل
137 2 فاجعلني
138 2 كواحد من
139 2 واتا
140 2 فبينا هو
141 3 تعمل

31 ابانا اكلوا المن في البريه كما هو مكتوب خبز[144] من السما اعطاهم ياكلوا[145]
32 قال لهم يسوع امين امين اقول لكم ليس موسى اعطاكم الخبز من السما[146]
33 ان خبز الله هو النازل من السما ويعطي الحياه[147] للعالم
34 فقالوا له يا رب اعطنا هذا الخبز ابدا
35 فقال لهم يسوع انا هو خبز الحياه الذي[148] ياتي الي لا يجوع والذي[149] يومن بي لا يعطش ابدا[150]

John 18:19-27

19 فسال راس الكهنه ليسوع "من اجل"[151] تلاميذه ومن اجل تعليمه
20 فاجاب يسوع فقال انا علانيه كلمت الجموع[152] ولم ازل اعلم في الجماعه وفي الهيكل "حيث كانت اليهود كلهم ياتون"[153] ولم اتكلم[154] شي في خفى[155]
21 فاي شي تسالني[156] سال الذين سمعوا اي شي كلمتهم فهوذا[157] هم يعرفوا ما قلت
22 فلما قال لهم هذا اذا واحد من الخدم[158] الوقوف قد لكم يسوع وقال هكذا[159] تجيب راس الكهنه
23 فاجاب يسوع وقال ان كنت بيس ما قلت فاشهد "على الردا"[160] وان كنت نعما تكلمت "لاي شي"[161] تضربني
24 فارسله حنا مربوطا الى "قيافا راس الكهنه"[162]
25 وكان سمعان الصفا واقفا يصطلي فقالوا له لعل وانت من تلاميذه فجحد[163]
26 وقال ليس انا فقال واحد من عبيد راس الكهنه قريب للذي كان صفا[164] قطع اذنه اليس انا رايتك في البستان معه
27 فجحد "ايضا الصفا"[165] وحينيذ[166] صاح الديك.

142 3 omits.
143 3 حتى
144 3 خبزا
145 3 اكلوا
146 Both 1 and 3 omit بل ابي يعطيكم خبز الحق من السما
147 3 حياه
148 3 فمن
149 3 ومن
150 3 omits.
151 3 منجل
152 3 الجمع
153 3 بين كل الجماعه
154 3 اقل
155 3 خفا
156 3 تسلني
157 3 هذا
158 3 خدام
159 3 بهذا
160 3 عليه
161 3 فلم
162 3 راس الكهنه قيافا
163 3 reads اجاب with no textual support.
164 3 الصفا
165 3 الصفا ايضا
166 3 وعند ذلك

12.3.2. The Collation of Luke 23:12-23 from Mss C[1](collated base), C[2] and C[4]

Luke 23:12-23

12 [فكان في ذلك اليوم [حله[167]] صلحا[168] بين بلاطس وهرودس لانهما كانا][169] متعادين[170] قبل ذلك
13 فدعا بلاطس رووس[171] الكهنه "واراكنه الامه"[172] والجموع[173]
14 وقال لهم جيتموني بهذا الرجل تزعمون[174] انه يولب الامه فاذا انا قد فحصت عنه بين ايديكم فلم اجد على هذا الرجل "ادنى عله"[175] مما تقدفوه[176] وتفترون[177] عليه
15 ولا هروذس وجد "عليه ذنبا"[178] اذ ارسلتكم اليه فلا اراه عمل شيا يحق[179] عليه[180] الموت
16 فانا ممتحنه[181] ومرسله
17 وكان[182] لهم "عاده عليه"[183] ان يطلق[184] لهم كل عيد اسيرا[185] واحد[186]
18 فصاح[187] الجموع[188] وقالوا خذ هذا واطلق لنا بربا
19 ذلك الذي كان محبوسا في السجن[189] لقتال كان في المدينه فقتل
20 فناداهم ايضا[190] بلاطس الثانيه وهو "يسره ان يسرح ليسوع[191]"[192]
21 "فجعلوا هم[193]"[194] يصيحون[195] ويقولون[196] اصلبه اصلبه

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167 2 omits.
168 2 صلح
169 4 is lacunose.
170 2 متعاديان
171 2 روسا
172 4 الكتبه
173 2 وجميع الناس; 4 الجمع
174 4 وذكرتم
175 2 عله; 4 حجه
176 2 تقرفون به
177 2 تفتروا
178 2, 4 ذنبا عليه
179 4 يجب
180 2 adds فيه and is written above the line.
181 2 مودبه; 4 [ماحنه]
182 2 وكانت
183 2 عليه عاده
184 4 يخلي
185 2 اسير
186 4 واحدا
187 2 فصرخ
188 2 جميع الناس; 4 الجميع
189 4 adds في جريمه
190 2 omits.
191 2 امامهم يسوع
192 4 كان يريد يخلي يسوع
193 2 omits.
194 4 وهم كانوا

22 فقال لهم[197] بلاطس المره الثالثه واي[198] عمل سو عمل هذا اما انا فلم[199] اجد عليه ذنبا[200] يحق[201] عليه[202] الموت فانا ممتحنه[203] ومرسله
23 فاقبلوا عليه[204] باصوات عاليه يسلون ان يصلبه حتى علت[205] [اصواتهم واصوات رووس الكهنه][206]

Luke 24:44-53.
44 [وقال[207] لهم هذا الكلام الذي كنت[208] كلمتكم اذ كنت معكم انه حقيق ان يتم كل شي مكتوب "من اجلي"[209] في سفر موسى والانبيا][210] والزبور
45 حينيذ [فتح لهم عقولهم ليفهموا ما][211] في الكتب
46 وقال [لهم ان كذلك هو[212] مكتوب][213] وكذلك كان [صاير ان [يلقا] المسيح ويقوم][214] من بين الاموات[215] في[216] اليوم الثالث
47 ويكرز[217] على اسمه توبه ومغفره الخطايا في كل الامم "تبدون بذلك"[218] من اروشليم
48 وانتم شهدا كل[219] هذا
49 وانا فاني مرسل اليكم وعد ابي فاما انتم فامكثوا في مدينه اروشليم حتى[220] تلبسوا قوه من العلوا
50 ثم اخرجهم[221] حتى[222] بيت عنيا فرفع يديه فبركهم[223]

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195 2 يصيحوا
196 2 ويقولوا
197 2 omits.
198 2 اي
199 4 فاني لم
200 2, 4 ذنب
201 4 يجب
202 2 adds فيه
203 2 مودبه
204 4 يصيحوا
205 4 adds كثرت
206 4 is lacunose.
207 2 فقال
208 4 جيت
209 2 منجلي
210 4 is lacunose.
211 4 is lacunose.
212 2 omits.
213 4 is lacunose.
214 4 is lacunose.
215 2 الموتا
216 2 omits.
217 4 ويكون
218 2 ابدا
219 4 على
220 4 حتا
221 4 انه اخرجهم
222 4 الى
223 4 فباركهم

51 "فبين ما"[224] هو يبركهم اذ "تنحا منهم"[225] فصعد[226] الى السما
52 فسجدوا[227] له وانصرفوا الى اروشليم[228] بفرح كثير
53 فكانوا في الهيكل كل حين يسبحون ويباركون الله[229] امين

12.4. Family D

Matthew 7:15-20 (fol. 9v)

15 احتفظوا من الانبيا الكذابه [...] تاتيكم بلباس الخرفان وهم من داخل ذياب ضارية
16 من اثمارهم تعرفونهم هل يلقط من الشوك عنبا او من الحسك تينا
17 كذلك كل شجره طيبه اثمارا طيبه تخرج وكل شجره سو اثمارا سو تخرج
18 لا تستطيع شجره طيبه تخرج اثمارا سو ولا شجره سو تخرج اثمارا طيبه
19 كل شجره لا تخرج اثمارا طيبه تقطع وتلقا في النار اذن من اثمارهم تعرفونهم.

Matthew 16:1-4 (fol. 20r)

1 ودنوا اليه الفريسين وصدوقين ليجربوه وسالوه يوريهم ايه من السما
2 فاجابهم وقال اذا كان مسا تقولوا انه صحوا لان السما قد احمارت
3 وبالغداه تقولوا اليوم شتا لان السما قد احمارت [واغبادت جدا]
4 يا [مراين تجارب] وجد السما تعرفون [واقواد ايات] هذا الزمان لا تعرفون
5 [هذه القبيله الزانيه] ايه تطلب وايه لا تعطا الا ايه يونان النبي فتركهم وذهب

Mark 6:14-20 (fol. 42v-43r)

omitted 14
omitted 15
16 وحين سمع هرادس الملك قال يحنا الذي ضربت عنقه هو الذي قام من الموتا
17 لان هرداس هو الذي كان ارسل فامسك يحنا والقاه في السجن منجل هراديه امراه فيليبوس اخيه التي تزوج
18 لان يحنا كان ينها هرادس ويقول له انه ما يحل لك ان تتزوج امراه اخيك
19 وكانت هراديه تبغيه وتطلب قتله وتلتمس قتله ولم تكون تقدر على ذلك
20 لان هرادس كان يتقي يحنا [...] انه كان يعلم انه رجل صديق قديس وكان بحفظه و [اتنيه كثيره] كان يسمع منه ويصنعها ويقبل منه بطيب نفس

Mark 13: 5-11 (fol. 51v)

5 فبدا يسوع يقول لهم انظروا الا يضلكم احدا
6 لانه كثيروا ياتوا على اسمى ويقولون انا هو وكثيرين يضلون
7 فاذا سمعتم اخبار القتال والحروب فلا تخشوا قد قُدر على ذلك ان يكون ولكن لم يبلغ بعد التمام
8 تقوم امه على امه وملك على ملك ويكون الزلازل في مكان مكان ويكون جوع وشغب وذلك بدوا لطلق

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224 2 فبينا
225 2 تنحا عنهم; 4 غاب عنهم
226 4 وطلع
227 2 وهم سجدوا
228 4 اورشليم
229 4 adds للابد

9 انظروا انتم الى انفسكم يسلمونكم الى القضاه ويجلدونكم في كنايسهم وتقومون [بين يداي] السلاطين والملوك منجل شهادتهم
10 واول ذلك قد قُدر ان تكرز [بشراى] في جميع الامم
11 فاذا قدموكم ليسلمونكم فلا تهتموا ولا تسبقوا تهيوا لكم كلاما تقولوه ولكن ما تعطوا به تلك الساعه به تكلموا لانكم ليس الدين تتكلمون ولكن روح القدس

Luke 8:9-15 (fol. 66v)

9 وسالوه تلاميذه ما هذا المثل
10 فقال لهم لكم اعطيت معرفه سر مُلك الله فاما لساير الناس بالامثال تُقال
11 اما الزرع فهو كلمه الله
12 والذى زُرع على قارعه الطريق فهم الذين اذا سمعوا الكلمه ياتي العدوا وياخذ الكلمه من قلوبهم ليلا يومنوا ويعيشوا
13 والذى على الصفاه فهم الذين اذا سمعوا الكلمه يقبلونها بفرح وليس لهم اساس ولكن امانتهم الى قليل لانهم فى حين الشده يشكون
14 والذي وقع بين الشوك فهم الذين اذا سمعوا الكلمه وفيهم الغنا وشهوات الدنيا يختنقون ولا يعطون الاثمار
15 والذي وقع في ارض جيده فهم الذين بالقلب [...] الطيب، يسمعون الكلمه ويمسكونها، ويعطون الاثمار بالصبر والرجا.

Luke 15:11-20 (fol. 76v)

11 فقال ايضا لهم يسوع قد كان لرجل واحد ابنين
12 فقال له ابنه الصغير يابتاه اعطينى [حصتي] الذي يصيبنى من [بيتك] وقسم بينهما ماله
13 وبعد ايام قليل جمع ابنه الصغير كلما اصابه فانطلق الى بلاد بعيد وفرق ثمر ماله في حياه [طياره]
14 وحين فني كل شي له صار جوعا كبيرا في ذلك البلاد وبدا يفتقر
15 فانطلق ولصق باحد من اهل مدينه ذلك البلاد فارسله ذلك الى القريه ليرعا خنازير
16 وقد كان يشتهى يملا بطنه من الخروب التي كانت تاكل الخنازير ولم يكن احد يعطيه
17 وحيث رجع الى نفسه قال ما اكثر الان في بيت ابي أُجرا يفضلوا الخُبز وانا هاهنا اهلك جوعا
18 انهض وانطلق الى بيت ابي واقول له يابتاه اخطات في السما وبين يديك
19 ومن الان لست اهل ان ادعا ابنك صيرني مثل بعض أُجرايك
20 فقام وجا الى ابيه وبينما هو بعيد نظر اليه ابوه ورحمه فجرا اليه واعتنقه وقبله

John 6:30-35 (fol. 94v)

30 قالوا له ايت ايه تعمل [حتى] نبصر ونومن بك ما تصنع
31 اباونا المن اكلوا في البريه كما كتب انه اعطاهم من السما لياكلوا
32 قال لهم يسوع امين امين اقول لكم انه ليس موسي اعطاكم خُبز من السما ولكن ابي يعطيكم خبز الحق من السما
33 وخبز الله فهو الذى نزل من السما ويعطى الحياه للعالم
34 قالوا له يا رب في كل حين فاعطينا هذا الخبز
35 قال لهم يسوع انا خبز الحياه من [ياتيني] لا يجوع ومن يومن بي لا يعطش ابدا

John 18:19-27 (fol. 108r-108v)

19 وسال راس الكهنه يسوع عن تلاميذه وعن تعليمه
20 فقال يسوع انا علانيه تكلمت مع الامّه وفي كل حين علمت في الكنيسه وفي الهيكل حيث كانت جميع اليهود مجتمعين ولم لتكلم شياًًًً خفياً
21 لايش تسلنى سال الذين سمعوا بما كلمتهم هاولي يعرفون كل ما قلت

22 وحين قال ذلك لطم احد الشراط الوقوف يسوع على خده وقال له هكذا ترّد الجواب على راس الكهنه
23 فاجاب يسوع وقال له ان كنت تكلمت بسو فاشهد على السو وان كانر[...] لايش ضربتنى
24 وارسل حنان يسوع الى قيافا مقموط
25 وسمعان الحجر كان قايما يتسخن فقالوا له لعلك انت احد تلاميذه فكفر وقال لم اكن
26 وقال له احد عبيد راس الكهنه نسيب الذي كان سمعان قطع اذنه اليس انا رايتك معه في البستان
27 وايضا كفر سمعان وفي تلك الساعه صاح الديك

12.5. Family E

Matthew 7:15-19 (fol. 32v)

15 احذروا من الانبيا الكذابين انهم ياتون ايكم في لبس الغنم فمن داخل ادياب خاطفه
16 فمن اثمارهم تعرفوهم فهل تجمعوا من الشوك عنبا ام من القرطب تيناً
17 كذلك كل شجره صالحه ثمار حسن تصنع واما الشجاره الشريره ثمر شرير يصنع
18 ليس تستطيع شجره صالحه تصنع ثمر سو ولا شجره شريره تصنع ثمر صالح
19 كل شجره لا تصنع ثمر صالح طيب تقطع وتلقا في النار
20 الان من اثمارهم تعرفونهم

Matthew 16:1-4 (fol. 60r-60v)

1 وتقدموا الفريسين والزنادقه يجربوه وسالوه ايه من السما ليريهم
2 ثم انه انه اجابهم قايلا اذا كان المسا تقولون انه صحو ومحماره هى السما
3 وفي الغد تقولون اليوم يكون مطر محماره هي السما ومخموده ايها المرايين وجه السما تحسنوا تكشفوا واما علامات هذا الزمان ما تعرفوا تقدرون
4 ايها القبيله السو الفاجره ايه تطلب وايه لا يعطا لها الا ايه يونان النبي وتركهم وذهب

Mark 6:14-20 (fol. 124r-124v)

14 فسمع هيرودس الملك عن يسوع لان كان تحقق اسمه وكان يقول يوحنا المعمداني هو قام من بين الموتا لاجل هذا القوات تعمل به
15 واخرين كانوا يقولون انه هو الياس واخرين نبي هو كواحد من الانبيا
16 ولما سمع هيرودس قال يوحنا الذي انا قطعت راسه هو قام من بين الاموات
17 ثم ان هيرودس ارسل قبض ليوحنا وسجنه بين الاسرا لاجل هيروديا امره فيلبس اخيه التي تروح
18 فقال يوحنا لهرودس ليس تحل لك تاخذ امره اخيك
19 وكانت هيروديا تتواعده وكانت تطلب قتله وليس كانت تستطيع
20 وكان هيرودس يخاف من يوحنا لانه كان يعلم انه رجل صديق وقديس وكان يحرسه وكثير كان يسمع منه ويصنع وبتلذذ كان يسمع له وكان يوم...

Mark 13:5-11 (fol. 148r-148v)

5 ثم ان يسوع بدى يقول لهم انظروا ليلا احد يطغيكم
6 كثيرين ياتون باسمي ويقولون اني انا هو ولكثيرين يطغون
7 فاذا سمعتم القتالات واخبار الحروب لا تخافون لانه عتيد يصير لكن ليس هو الانقضا
8 ستقوم امه على امه ومملكه على مملكه ويكون جفل في مكان مكان ويكون جوع واختباطات فهذه هي اول الفتن
9 انظروا انتم لانفسكم سيسلموكم للقضاء وفي مجامعهم يعذبوكم فقدام الملوك والولاه تقامون لاجلي شهاده لهم
10 اولا ينبغي ان تتندا بشارى بجميع الامم

11 فاذا قدموكم ليسلموكم فلا تسبقوا تهتموا ماذا تنطقون ولا تفكرون لكن شيا يُعطا لكم في تلك الساعه فهو انطقوا فليس انتم المتكلمون بل روح القدس

Luke 8:10-15 (fol. 186r-186v)

9 فسالوه تلاميذه
10 ثم قال لهم فلكم هو معطى ملكوه الله لاوليك الباقى بالقصايد يقيل لانهم يبصرون ولم ينظرون ويسمعون ولم يفهمون
11 فهذا هو المثال فالزرع هو كلمه الله
12 فاما الذي على حد الطريق فهم الذين يسمعون الكلمه ويجي العدو ياخذ الكلمه من قلوبهم ليلا يومنون ويحيون
13 وهولاي الذين على الصخر فهولاي هو اذا سمعوا بفرح يقبلون الكلمه واصل ليس لهم بل ذلك الوقت هي امانتهم وفي وقت التجاريب يشكون
14 والذي سقط بين الشوك هولاى هم الذين يسمعون الكلمه وفي الاهتمام والم[تتنا] ويشهوات العالم يختنقون وثمر لم يعطون
15 والذين في الارض الصالحه فهولاي هو الذين بقلب صافى مصالح يسمعون الكلمه ويحفضون ويعطون ثمر بصبر

Luke 15:11-20 (fol. 214r-215r)

11 فقال لهم يسوع رجلا احد كان له ابنان
12 فقال له ابنه الاصغار يا اب اعطيني القسم الذي يحصل لي من بيتك فقسم بينهم ماله
13 ومن بعد قليل ايام جمع ابنه الصغير كل شي حصل له ومضى الى بلد بعيد وهناك انفق ماله عايشا كالطيور
14 فلما انفق كل شي كان له صار جوع عظيم في تلك البلده وبدى يعوزه
15 فذهب والتزق لواحد من اهل المدينه التي في ذلك البلد وانه ارسله الى الحقل يرعا خنازير
16 وكان يشتهي يملى بطنه من هولاك الخرنوب الذي كانت تاكله الخنازير ولم كان احد يواصله بشي
17 فلما فاق على نفسه قال فكم الان اجرا في بيت ابي يفضل لهم خبز وانا هاهنا اهلك بالجوع
18 فاقوم واذهب الى ابي واقول له يا ابتاه اخطيت في السما وقدمك
19 وليس الان انا مستحق ان ادعا ابنك اجعلني كواحد من اجراك
20 فقام وجا الى ابيه وعندما هو بعيد نظره ابيه وتحنن عليه وذهب خر على عنقه وقلبه

John 6:30-35 (fol. 266r)

30 قالوا له ماذا ايه تصنع انت لننظر ونومن بك ماذا تصنع
31 ابوانا اكلوا المن في البريه كما هو مكتوب ان خبز من السما اعطاهم لياكلوا
32 فقال لهم يسوع الحق الحق اقول لكم ان موسى لم كان يعطيكم الخبز من السما لكن ابي كان يعطيكم خبز من السما الحق من السما
33 فخبز الله فهو الذي نزل من السما واعطا الحياه للعالم
34 فقالوا له يا سيدنا في كل حين اعطينا هذا الخبز
35 قال لهم يسوع فانا هو خيز الحياه من ياتي الى لم يجوع ومن يومن بي لم يعطاش الى الابد لكن قلت لكم لان نظرتموني ولم تومنون

John 18:19-27 (fol. 306v-307r)

19 وان راس الكهنه سايل ليسوع عن تلاميذه وعن تعليمه
20 فقال له له يسوع فانا عيان بيان تكلمت مع هذا الشعب وبكل حين علمت في المجمع وفي الهيكل حيث كل اليهود يجتمعون و[لكني] بلمخفى ما تكلمت
21 ماذا انت تسايلنى سايل لهولايك الذين سمعوا ماذا تكلمت معهم فها هم يعرفون كل شي قلت

22 فلما قال هذا واحد من الخدام الوقوف ضرب[1] ليسوع على وجهه وقال له هاكذا انت ترد جواب لريس الكهنه
23 اجاب يسوع وقال له فان تكلمت بيس اشهد على البيس وان هو نعماً لماذا تضربني
24 فاما حانان ارسل ليسوع وهو مربوط الى قيافا ريس الكهنه
25 وان سمعان الصفا فكان واقف يدفا فقالوا له لعل ايضا انت من تلاميذه ثم انه كفر وقال ليس انا
26 فقال له واحد من عبيد ريس الكهنه نسيب الذي كان سمعان قد قطع اذنه فما انا ابصرتك معه في البستان
27 فايضا كفر سمعان وفي تلك الساعه صاح الديك

1 The expression لطم is written above the line.

12.6. Family F

Matthew 7:15-20 (fol. 9r)

15 احذروا الانبياء[1] الكذبه[2] الذين يوافون كغنم في لين وهم كالذياب الضاريه فيما يبطنون
16 وستعرفونهم من ثمار ما به ياتون افتراهم يقتطفون من العوسج عنباً او يجتنون من القتاد التين
17 ما من شجرةٍ طيبهٍ تثمر خبيثا ولا ذات خبث يكون ثمرها في الطيّبين[3]
19 وما لم يثمر خيراً جزاوه ان يُجز ويلقي في نار السعير
20 ومن اثار الواردين تعرفون منهم ما تنكرون

Matthew 16:1-4 (fol. 21v-22r)

1 وشاورته الفيه المختصه والصادقيه مختبرةٍ قالت ارنا ايةً ملسماء[4]
2 قال اولستم الذين اذا انسدل عليهم الامساء قالوا نصبح[5] من[6] اصحاء فقد احمرت الافاق
3 واذا انجلى لهم اصباح قالوا يومنا هذا شات فقد كان ناصع سمايه باكفهران متماديا يا ايها المنافقون اانتم العارفون باعلام السماء فما لكم لا تعلمون اشراط هذا من الزمان
4 وان الامه السو التي جاهرت بفسوقها اتريد ان تجدي ايهٍ وما ان لها الاّ الآيه التي كانت للنبي يونس وبابن المعنتين وكان لهم متحاميا.

Mark 6:14-20 (fol. 50v-51r)

14 واتصل نباء عيسي بهيرود وقد عرف منهم الاسم فقال لقد بعث يحيي من رمم الموتي فاياته لا تخفي
15 وقال قوم من الناس انه الياس وقال سواهم[7] بل هو نبي او مرسل من المرسلين
16 وسمع هيرود الذي قيل[8] فاعاد الحديث قال الا ان يحيي الذي كنت لراسه حاز اقام من الاموات
17 ذلك بانه كان عليه ذا قبض والقاه في السجن من اجل هردي ظله[9] اخيه وكان بها باينا
18 فقال له يحيي ما زوج اخيك حلاً[10]
19 فكانت مناصبته العداوه تروم له قتلاً وما ان تجد اليه السبيل
20 وكان من يحيي فرقا اذ علمه طهرا وصديقاً فصار له حافظاً ويصغي اليه ويعمل[11] كثيراً وطاب[12] وحلي له سماعاً

Mark 13: 5-11 (fol. 63r-v)

5 قال احذروا ان يستفزكم من احد في ضلالات
6 فلقد يرد المضلون علي اسمي قايلين انا [لنجن] فيغرون الاكثرون
7 فاذا ما كانت اللزبهات وجوانب ابنآ العومرات فلا تحزنوا الابدان تاتيكم ما هوات وليس بختام المعتقبات

---

1 المتنبين 2
2 العاضهين 2
3 Verse 18 is missing.
4 من السماء 2
5 تصبح 2
6 عن 2
7 2 adds لا
8 قِيلَ 2
9 طله 2
10 الحلا 2
11 فيعمل 2
12 لو طاب 2

8 فكان قد نهدت امه لقتال اخري ومملكه لمملكه في شتات وتكون الزلزلات واللزبات والرجات المنكرات وتلكم اولي مخاض الواضعات
9 فكونوا في انفسكم متحفظين فقد تسلون للديانين وفي مجامعهم تجلدون وهم مقيموكم بين ايدي الملوك وقدام السلاطين من اجلي فلتكونوا عليهم شاهدين
10 وذلك بعد اعلان هداي في العالمين
11 فاما ما كنتم مُسلين ولا تكونوا معدين ما انتم قايلون ولا تجروا مفكرين لكن كونوا بالتقييض في ساعتكم خاطبين فما[13] انتم تنطقون لكن روح القدس الامين

Luke 8:10-15 (fol. 84v-85r)

9 وهو من حواريته في سؤال[14] قالوا ما هذا المثل عن بيان
10 قال لقد اعطيتم ان تعلموا سر ملكوت الرحمن فاما الاخرون فانما تضرب لهم الامثال حتى اذا ما ابصروا كانوا[15] كالذين ما لهم من ابصار وذا ما[16] سمعوا فما رجعوا الى افهام
11 وهذا تاويل المثل في الانام فالزرع كلام الله
12 فما[17] كان[18] علي قارعة [الجلد[19]] والذين[20] اذا استمعوا كلمه جآء عدوهم فنزعها من سويدا قلوبهم كيلا يومنوا فيتظاهروا بالبقاء
13 وما كان على المعرا فالذين[21] اذا ما سمعوا كلما ثقفوه بالبهجه والسرا وما له من ثواء وامنوا في الوقت وهم متى جرت[22] البلوى على شك[23] الاباء[24]
14 وما وقع في سلا فشاكله الذين اذا استمعوا[25] الكلمه كانوا في الكلف والثرآء وشهوت الدنيا علي خنق[26] واردا وما هم من ثمر في رجاة[27]
15 والذي كان في الطيب من البطحآء فهم الذين لهم قلوب نقيت[28] من[29] الصلحاء فهم بها يسمعون ويحفظون وثمارهم بما صبروا في انآء

Luke 15:11-20 (fol. 101v-102r)

11 وقال[30] عيسي لقد كان لرجل ولدان من العقب
12 فقال له الاصغر منهما يا ابتا انصبني ما خصني من بيتك ففعل وقسمه بينهما وانصب

13 2 فليس
14 2 adds المثل
15 3 وكانوا
16 2, 3 omit.
17 2, 3 وما
18 3 adds منه
19 2 [المفاز]; 3 [المجاذ]
20 2 فالذين; 3 فللذين
21 3 فللذين
22 It could be [عرت]; 2 بلت; 3 [عرت]
23 3 شاك
24 3 واباء
25 2, 3 سمعوا
26 3 حنق
27 2 رجا; 3 رجاء
28 3 تقيت
29 3 في
30 2, 3 add لهم

13 وعن قليل ما جمع الاصغر مقتناه وضرب به الي بلد شط وما اكثب وصار مبذرهُ في سرف اذ يعبش عيش الريب
14 فانفذ وانضب[31] واتي عليه اللزب بموضعه الذي طنب فاقل وما اثرب
15 ولجا الى بعض بني المدينه في البلد فجعله في القريه راعيا لخنازير[32]
16 فسغب[33] وتاق الى شبعه من خروب اكالها لسد القيت[34] فما كان يجد انسانا[35]ً
17 فخاب وخرب[36] وعاد الي نفسه وانقلب قال كم في اجريا ابي من قوم يفضل لهم الخبيز وانا من جوع في عطب
18 [فلتك] رجعني[37] نحوه من نكب واقول له يا ابتا اني خطيت من لدنك وبالسمآء
19 وما انا باهل ان ادعي لك ولداً فاجعلني كاحد اجرايك
20 واصطحب وجاء الي ابيه فلما ان راه وهو على بعدٍ منه رحمه واعتنقه[38] وقبل ورحب

John 6:30-35 (fol. 128r-v)

30 قالوا ما تصنع من اية فنرى ونكون بك من المؤمنين ما انت من الفاعلين
31 لقد كان اباونا في البر لمَن اكلين[39] كما قد كتب ان الخبز من السماء اعطاهم لاكال
32 قال لهم عيسى اني أقول لكم حقا حقا ان ما كان موسى معطيكم الخبيز من السماء غير ان ابي كان الواهب لكم مطعم القسط من السماء
33 "وطعام الله"[40] فهو النازل من السماء ومعطي الدنيا الحياة
34 قالوا ايا[41] سيدى[42] اعطنا ذا الخبيز في كل حين
35 قال لهم عيسي "اني لخبيز الحياة من ياتني ليس من الساغبين ومن كان بي من المؤمنين فليس الى الابد من الظاميين"[43]

John 18: 19-27 (fol. 149r)

19 فاما اكابر الكاهنين فكان مساالاً عيسي عن حواريته وتبصريه
20 قال له عيسي اما انا فاني كنت مكلما الامة جهاراً وفي كل وقت مبصراً في الجمع وفي الهيكل حيث كان اليهود يجتمعون وما ان قلت شيا سراً
21 فعلام انت مساالي كن ذا مسله "لُها لهولاء"[44] الذين سمعوا ما كنت محاورهم اولا قد تعلمون[45] جميع ما قلت

31 2 انصب; 3 نصب
32 2 الخنازير
33 3 سعب
34 3 القبب
35 2, 3 add يحتسب
36 2, 3 وحرب
37 3 رجفني
38 2 واعتنق
39 2 االكلين
40 2 omits.
41 2 اي
42 2 سيدنا
43 2 reads لا يُماء بعضكم بعضا فما منكم احد يستطيع and in the margin, the phrase اني لخبيز الحياة من ياتني ليس من الساغبين ومن كان بي من المؤمنين فليس الى الابد من الظاميين was added by a different hand.
44 2 لهولاء
45 2 يعلمون

22 ولما افصح بهذه كان من الاعوان واحداً قايماً فلهزعيسى في عارضه اذ يقول اهكذا تجعل اجابة اكابر الكاهنين
23 قال له عيسى ان[46] كنت متكلماً بالسيية فكن شاهد بالسوي او كان حسناً فعلام كنت لي من الضاربين
24 فأما الحان فإنه ارسل بعيسي في الاسار الى القايف كابر الكاهنين
25 وقد وقف الصفا شمعون فهو في المصطلين قالوا اتراك الواحد من الذين كانوا له صاحبين فجحد اذ يقول اني لم اكن
26 قال له "فد قل"[47] من اعبد ذي الكبرة في الكاهنين قريب الذي[48] بت مسامعته شمعون او لم اشهدك معه في الحديق
27 فاعاد شمعون ما كان من الجحود وفي تلك الساعة ما صدح الصدوح

12.7. Family G: Codex Beirut, B.O., Or. 430

12.7.1. The Test Passages

Matthew 7:15-20 (fol. 11r)

15 احذروا من الانبيا الكذبة الذين ياتونكم بلباس الحملان وهم في الباطن دياب خاطفه
16 ومن ثمارهم تعرفونهم هل يجتنى من الشوك عنب او من العوسج تين
17 هكذا كل شجرة صالحة تثمر ثمرا جيدا والشجرة الفاسقه تثمرثمرة رديا
18 لا تستطيع شجرة صالحة ان تثمر ثمرا رديئا ولا شجرة فاسقه ان تثمر ثمرا جيدا
19 كل شجرة لا تثمر ثمرا جيدا تقطع وتلقي في النار
20 فمن ثمارهم تعرفونهم

Matthew 16:1-4 (fol. 27r-v)

1فدنا الاحبار والزنادقه يجربونه ويسالنه ايه من السما ليريهم اياها
2 فاما هو فاجاب وقال لهم اذ كان المسا قلتم انه صحو لان السما احمرت
3 وبالغداه تقولون اليوم يوم شاتي لان السما محمرت بعبوس يا ايها المراون اوجه السما تحسنون ان تختبروه فايات هذا الزمان لا تحسنون ان تميزوه
4 القبيله الخبيثه الفاجره تبتغي ايه ولن تعطى ايه الا ايه يونس النبي ثم تركم ومضى

Mark 6:14-20 (fol. 63r-v)

14وسمع هيرودس الملك بخبر يشوع لان اسمه قد عرف عنده فقال ان يوحنا الصابغ قام من بين الاموات من اجل هذا تجرى على يده الجرايح
15 وكان اخرون يقولون انه ايليا واخرون انه نبي كواحد من الانبيا
16 فلما سمع هيرودس قال يوحنا الذي انا قطعت راسه وهو قام من بين الاموات
17 وذلك ان هيرودس كان ارسل فاخذ يوحنا وقذفه في السجن بسبب هروديا امراه فيلبس اخيه التي اتخذها
18 لان يوحنا كان يقول لهرودس انه ليس يحل لك ان تاخذ امراه اخيك
19 وان هيروديا كانت تتواعده وكانت تريد قتله ولم تكن تقدر

46 2 omits.
47 2 فد
48 2 الذ

20 لان هيرودس كان يهاب موت يوحنا لمعرفته بانه رجل بار طاهر فكان يستبقيه ويطيعه في امور كثيره وبالطيب كان يقبل منه

Mark 13: 5-11 (fol. 76v-77r)

5 فاما ايشوع فبدا يقول لهم انظروا لعل انسانا ان يخذعكم
6 لان كثيرا ياتون باسمى ويقولون اني انا هو فيضلون ناسا كثيرا
7 واذا سمعتم بالحروب وخبر الرجوف فلا تخافوا لانه مزمع ان يكون ولاكن ليست الاخره
8 وبعد ذلك يثب امه على امه ومملكه على مملكه وتكون زلازل في موضع موضع ويكون مجاعات وهيوج هذه اوايل المخاض
9 فابصروا انتم انفسكم فانه سوف يسلمونكم الى القضاه وتجلدون في محافلهم وتقفون امام الملوك والحكام من اجلي لشهادتهم
10 غير ان بشراى مزمعه ان يبشر بها في جميع الشعوب
11 فاذا ما قدموكم لبسلموكم فلا تتقدموا فتهتموا بماذا تتكلون ولا تفكروا بل الشي الذي يوهب لكم في تلك الساعه بذاك تكلموا لانكم انتم لستم انتم الذين تتكلمون بل روح القدس

Luke 8:9-15 (fol. 101v-102r)

9 ثم ساله تلاميذه ان ما هذا المثل
10 فاما هو فقال لهم لكم وهب العلم بسر ملكوت الله فاما اوليك الباقون فانما يقال بالامثال كيما اذ يرون لا يرون واذ يسمعون لا يسمعون ويفهمون
11 وهذا المثل الزرع هو كلمه الله
12 فاما اوليك الذي على الطريق فهم اوليك الذين يسمعون الكلمه فياتي العدو فينزع الكلمه من قلوبهم كيلا يومنوا
13 فاما اوليك الذين على الصفا فهم هولا الذين اذا سمعوا بالفرح يقبلون الكلمه وليس لها اصل بل انما ايمانهم زمينا وفي وقت البلا يقتنون
14 واما ذلك الذي وقع بين الشوك فهو هولا الذين يسمعون الكلمه ومالهم والغنى بشهوات الغنى الدنيا يختنقون ولا يوتون ثمرا
15 فاما ذلك الذي في الارض الجيده فهم هولا الذي بقلب [سهل] صالح يسمعون الكلمه فيمسكونها ويوتون الثمار بالصبر

Luke 15:11-20 (fol. 120v-121r)

11 ثم قل لهم ايشوع ايضا انه كان لرجل ابنان
12 فقال له ابنه الاصغر يا ابه اعطنى الحصه التي تصيبني من بيتك فقسم بينهما ماله
13 ومن بعد ايام قلايل جمع ابنه الاصغر كلشي كان له وذهب الى بلده بعيده فبذر هناك ماله اذ يعيش مفرطا
14 فلما افنى كلشي اصابه حدث مجاعه عظيمه وبدا العوز
15 وانطلق فصحب واحد من اهل مدينه تلك البلاد وذاك ارسله الى القريه ليرعى الخنازير
16 فكان يشتهى ان يملا بطنه من ذلك الخرنوب الذي كانت الخنازير تاكله ولم يكن احد يعطيه
17 فلما رجع الى نفسه قال كم من الاجره الان في بيت ابي يفضل عنهم الخبز وانا ها هنا اموت جوعا
18 لاقومن واذهبن الى ابي ولاقلولن له يا ابته قد اخطات في السما وامامك
19 ولست اهلا ان اسمى ابنك اجعلني مثل واحد من اجرايك
20 ثم نهض واقبل نحو ابيه فبينما هو بعيد راه ابوه فرحمه [فعدا] فوقع على وجهه وقبله

John 6:30-35 (fol. 152v)

30 قالوا له ايت ايه ترينا لنراها ونومن بك ماذا تصنع
31 اما اباونا اكلوا المن في البريه كما هو مكتوب انه اعطاهم خبزا من السما للطعام

32 قال لهم ايشوع الحق الحق اقول لكم انه ليس موسى اعطاكم المن من السما ولكن ابي الذي يعطيكم خبز الحق من السما
33 لان خبز الله انما هو ذلك الذي نزل من السما ويهب الحياه للعالم كله
34 قالوا له يا سيدنا اعطنا اعطنا في كل حين من هذا الخبز
35 قال لهم ايشوع انا خبز الحياه من يقبل الي لا يجع ومن يومن بي لا يظمى ابدا

John 18:19-27 (fol. 176v-177r)

19 فاما عظيم الكهنه فسايل ايشوع عن تلاميذه وعن تعليمه
20 فقال له ايشوع انا انما كلمت الشعب علانيه وعلمت فى كل حين فى المحفل وفي الهيكل حيث يجتمع جميع اليهود ولم اتكلم بشي خفيا
21 ما بالك تسايلني سايل اوليك الذين سمعون ما كلمتهم به فها هم هولا يعرفون كلشي قلت
22 فلما قال هذا عمد واحد من الاشراط كان واقفا فلطم ايشوع على خده وقال له هكذا ترد الجواب على عظيم الكهنه
23 اجاب ايشوع وقال له ان كنت بيس ما تكلمت به فاشهد على السو وان كنت تكلمت حسنا فلم لطمتنى
24 فاما حانان فوجه بايشوع موثقا الى قيافا عظيم الكهنه
25 وشمعون الصفا كان قايما يصطلى فقالوا له لعلك انت ايضا واحد من تلاميذه فكفر هو وقال لست به
26 قال له واحد من عبيد عظيم الكهنه نسيب ذاك الذي كان شمعون قطع اذنه اليس انا رايتك معه في البستان
27 فكفر شمعون ايضا وفي تلك الساعه صاح الديك

12.7.2. The Pericope of the Women Caught in Adultry (John 7:53-8:11)

The first line contains Ms g^5 (Beirut, B.O., Or. 430 on folio 157) and the second line contains the text of Ms k^1 (Sinai, Ar. 101 on folios 351v-353r).

53 فمضى كل واحد الى موضعه
فمضى كل واحد الى موضعه
1 واما ايشوع فانطلق الى جبل الزيتون
ومضي يسوع وانطلق الى جبل الزيتون
2 وباكر ادلج الى الهيكل وجا اليه جمع الشعب وجلس يعلمهم
وباكر ايضا ادلج الى الهيكل وجا اليه جمع الشعب وجلس يعلمهم
3 فقدم اليه الكتبه والمعتزله امراه وجدت في زنا واوقفوها في الوسط
فقدموا اليه الكتبه والفريسيين امراه وجدت في زنى واوقفوها في الوسط
4 وقال يا معلم هذه الامراه قد وجدناها في زنا
وقالوا يا معلم هذه الامراه قد وجدناها في زنا

5 وفي ناموس موسى يوصى ان ترجم فماذا تقول انت
في سنه موسى يوصى ان ترجم هذه انت ما تقول
6 فقالوا هذا ليجدوا عليه عله فاما السيد ايشوع فاطرق وكتب باصبعه على الارض
قالوا هذا ليجربوه ليجدوا عليه عله فاما السيد يسوع فاطرق وكتب باصبعه على الارض
7 فلما استيطوا سواله رفع راسه وقال لهم من منكم بغير خطيه فليرجمها اولا بحجر
فلما استيفطوا سواله رفع راسه وقال لهم من منكم بغير خطيه فليرجمها اولا بحجر
8 ثم اطرق وكتب على الارض
ثم اطرق وكتب على الارض
9 فلما سمعوا هذا التعبير منه متفهمي التبكيت بدوا يخرجون واحد واحد الى ان خرج الشيوخ جميعهم وبقي ايشوع وحده والامراه في الوسط فقط
فلما سمعوا هذا منه بدوا يخرجون واحد واحد الى ان خرج الشيوخ جميعهم وبقي يسوع وحده والامراه في الوسط فقط
10 فرفع ايشوع راسه وقال لها يا امراه اين هولاي الذين ادانوك
فرفع ايشوع راسه وقال لها يا امراه اين هولاي الذين ادانوك
11 فقالت ما ارى احد يا رب فقال لها السيد ايشوع ولا انا ادينك اذهبي من الان لا تعودي الى الخطيه
فقالت ما ارى احد يا رب فقال لها السيد يسوع ولا انا ادينك اذهبي ومن الان لا تعودي الى الخطيه

12.8. Family H: Vatican, Ar. 13

Since the manuscript is lacunose, only four out of eight test passages were transcribed.
Matthew 7:15-20 (fol. 8v-9r)

15 احذروا الانبيا الكذبه الذين ياتونكم بلباس[1] الحملان وهم في ضميرهم ونفوسهم ذياب مختلسه خطفه

16 فمن ثمارهم تعرفوهم[2] هل يجتني من الشوك عنب او من الغيل تين

17 كذلك كل شجره صالحه تثمر ثماراً حسنةً والشجره الخبيثه تثمر ثمراً ردياً

18 لا تستطيع الشجره الصالحه على ان تثمر ثماراً خبيثه ولا الشجره الخبيثه تثمر ثماراً صالحه

19 فكل شجره لا تثمر ثمراً صالحه فلتقطع وتطرح في النار

20 ومن ثمارهم فاعرفوهم

1 Added in the margin.
2 In the margin اعرفوهم.

Matthew 16:1-4 (fol. 26r-v)

1 فدنا منه الفريسانيون والزنادقه يجربونه ويمتحونه وجعلوا يسالونه ايه من السما يظهرها لهم
2 اجاب هو عند ذلك فقال لهم انه اذا كان عند الاصل يقولون انه ليوم متبلج صاحي لان السما اشتد احمرارها
3 واذا [جسر/حبس] الصبح يقولون انه ليوم صرد شتوى لان السما قد اشتد ضبابها وكدرت يايها الخايفون المرايون الاخذون بالوجوه تحسنوا ان تفحصوا اديم السما فكيف لا تحسنوا ان تميزوا اعاجيب هذا الزمان
4 القبيله الخبيث الفاجر يطلب ايه وجريحه وليس يعطا ايه الا ايه يونان النبي فتركهم عند ذلك وانطلق

Mark 6:14-20 (fol. 83r-v)

14 فبلغ هيرودس خبر ايسوع لانه قد عرف اسمه من قبل فقال عنه ذلك ان يوحنن الصابغ انبعث من بين الاموات ولذلك يظهر هذه الجرايح على يديه
15 قال اخرون كلا بل هو الياسين النبي وقال اخرون من اهل المرا والتكذيب انه نبي من احد الانبيا
16 فلما سمع ذلك هيرودس قال ان يوحنا الذى قطعت راسه هو الذي انبعث من بين الاموات
17 لان هيرودس قد كان فيما مضا ارسل الى يوحنن فاخذه فقدفه في الحبس من اجل دخوله على هيروديا امراه فيلفوس اخيه
18 لان يوحنا كان يقول لهيرودس انه لا يحل لك ان تزوج امراه اخيك
19 وكانت هيروديا تهدده في هذا السبب وكانت تريد قتله ولم تكن تقدر على ذلك
20 لان هيرودس كان يتقي يوحنا ويهابه لانه كان عالما انه رجل بار نقي طاهر وكان يحفظه ويكرمه ويسمع منه *مما يامره ويعمل بها وكان يقبل منه*[3] اشيا كثيره ويقصد الى قوله وينتهي الى امره

Mark 13: 5-11 (fol. 69v)

5 فبدا ايسوع عند ذلك يقول لهم احذروا الا يضلكم ويغويكم احد
6 لانه ياتي كثير باسمي ويقول كل امري منهم اني انا المسيح فيضلون بعد بذلك كثيرا من الناس
7 فاذا ما سمعتم القنن والاخبار السو والشقاق والحروب فلا تخافوا لان هذا مزمع ان يكون قبل المنتها
8 وسيثب شعب على شعب [........] المملكه مملكه اخرى وتكون الزلزله والرجه في موضع موضع ويكون جوع وهيج وشغب وفتن انما هذا اول الخلاص وابتدا البلا
9 فاحذروا انتم حينيذ على انفسكم لانهم يسلمونكم الى القضاه [وتعذبون] في مجامعهم وتقفون بين يدي الملوك والحكام منجلي للشهاده عليهم
10 ولكن بشارتي مزمعه ان يبشر بها جميع الشعوب اولا
11 فاذا دفعو بكم ليسلموكم فلا تبدوا [فتعبوا] وتهتموا بماذا تنطقون وتتكلمون ولكن تكلموا بما تلقنون ساعتيذ ولستم انتم المتكلمين بل روح القدس تنطق على السنتكم

12.9. Family I

Since the manuscript is lacunose, only five out of eight test passages were transcribed.

Mark 6:14-20 (fol. 30r-v)

14 وسمع الملك هيروذس بالمخلص: اذ كان قد ظهر وعرف اسمه: فقال ان يوحنا الصابغ: من بين الاموات قد قام: فمن اجل هذا الجرايح والقوات ينفعل به:

3 Added in the margin. Omitted due to homoeoteleuton.

15 واخرون كانوا يقولون ان اليا هو: واخرون يقولون ان نبي هو: او واحد من الانبيا:
16 فلما سمع هيروذس قال: ان يوحنا الذى انا قطعت راسه هذا هو: هو قام من بين الاموات
17 لان هيروذس كان قد انفذ وقبض على يوحنا: وربطه في بيت الاسارا: لاجل ايروذيا زوجة فيليفوس اخيه: التي لها تزوج:
18 لان قال يوحنا لهيروذس: لا يحل لك ان تكون لك اراه زوجه اخيك:
19 وكانت ايروذيا متراعّده له وغضبانه عليه: وتريد ان تقتله: ولم تقدر علي ذلك
20 لان هيروذس كان يخاف من يوحنا: لانه كان يعلم بانه رجلا صديق طاهر: وكان يحفظ وصاياه: وايضا يسمع منه كثيرا: ويفعل طاعته: وبلذه كان يسمع منه:

Mark 13: 5-11 (fol. 50r-v)

5 ثم اجابهم وبدا يقول انظروا ليلا انسان يضلكم:
6 فكثيرون ياتون باسي ثم يقولون اني انا هو: ولكثيرون يضلون
7 فاذا ما سمعتم بالقتال: واخبار الاهوال: فلا تخافوا: فانه ينبغي ان هولاي يكونون لكن ليس بعد الانقضا:
8 انه يقوم شعب علي شعب: ومملكه علي مملكه: ويكون رجفان في كل الاماكن: ويكون جوع واضطراب: وهذا راس الحبال يكون:
9 فانظروا انتم في نفوسكم: انه يسلمونكم الى المجامع: وفي جماعاتهم يجلدونكم: وامام الولاه والملوك تقومون من اجلي لشهادتهم:
10 وفي جميع الشعوب ينبغي اولا ان ينادى ببشاره الانجليل:
11 فاذا ما جابوكم ليسلونكم: فلا تتقدمون تفكرون بماذا تتكلمون ولا تدرسون بل ذلك الذي تمنحون في تلك الساعه بهذا تكلموا: فلستم انتم الذين تتكلمون لكن روح القدس:

Luke 8:9-15 (fol. 54r-v)

9 فسالوه تلاميذه ثم قالوا: ماذا يكون ترى هذا المثل:
10 فالمخلص ايضا قال لهم: ان لكم قد اعطى معرفه اسرار ملكوت الله: فاما لاوليك الباقون بالامثال يقال لهم: حتى انهم ينظرون وما يبصرون واذا سمعوا لا يسمعون: ولا يفهمون
11 وهذا هو المثل: الزرع هو كلام الله
12 والذي على جاده الطريق فاوليك الذين يسمعون الكلمه: وبعد ذلك يجي النمّام فيتناول تلك الكلمه من قلوبهم حتى لا يومنون فينجون:
13 والذي على الصفا: الذين متى ما سمعو الكلمه: الذين لا اصل يكون لهم: لكن لوقت زمان ايمانه: وفي اوان البلوى يشكون:
14 وذلك الذي بين الشوك وقع: هولاي هم: الذين اذا سمعوا الكلمه: فمن الافكار ومن الغنى ومن شهوات ولذات هذا العالم يمضون ويختنقون وثمرا ما يعطون
15 والذي في الارض الجيده: هولاي هو: الذين يكونون بقلب جيد نقي: اذا سمعوا الكلمه يتمسلون بها ويعطون ثمرا بالصبر

Luke 15:11-20 (fol. 98v-99r)

11 فقال لهم المخلص ان انسان واحدا كان له ابنان:
12 فقال ذلك الابن الاصغر فيهم لابيه: يا ابي اهب لي سهمي الذي يصح لي من خاص مالك فقسم لهم مقتناه:
13 ومن بعد ايام ليس كثيره: ثم جمع كل شي كان يخصه ذلك الابن الاصغر: وسافر الى بلد بعيد: وهناك بدّر قناياه: في عيشٍ هنياً:
14 فلما افنا كل شيا كان لهُ: حدث جوعا صعبت في ذلك الصقع: وهو بدا يتصعلك:
15 ومضى وتبع لواحدٍ من ابنا مدينه ذلك البلد: فارسله ذلك الرجل الى قريته ليرعا خنازير:
16 وكان شديد الشهوه ليملي بطنه من ذلك الخرنوب الذي كان تاكله الخنازير: وما كان انسان يعطيه:

17 ولما عاد الى ذاته قال: كم اجيرا في بيت ابي يفضل منه الخبز: وانا من الجوع هاهنا اهلك:
18 اقوم امضي الى عند ابي واقول له: يا ابتاه: اخطات في السما وقدامك:
19 ولا ايضا استحق ان ادعا ابنك اجعلني مثل واحد من اجرايك
20 وقام اتى الى عند ابيه: ولما كان في البعد بعيدا: ابصره ابوه فرحمه: واسرع فوقع على عنقه: وقبله:

John 6:30-35 (fol. 133r-v)

30 ايضا قالوا له: ماذا الان او اي ايه تصنع: لكي ننظر ونومن بك ماذا تفعل
31 اباونا اكلوا المن في البريه كما هو مكتوب ان خبزا من السما وهب لهم لياكلوا:
32 لان قال لهم هو المخلص: الحق الحق اقول لكم: ان ليس موسى اعطاكم الخبز من السما: الاّ ابي وهب لكم الخبز من السما ذلك الحقيقي:
33 لانه خبز الله هو: الذي نزل من السما: ويعطي الحياه للعالم:
34 ايضا قالوا له: يا سيدنا في كل وقت اعطينا هذا الخبز:
35 الان قال لهم هو المخلص انا انا هو ذلك خبز الحياه: والذي ياتي الي ما يجوع: والذي يومن بي ما يعطش البته:

12.10. Family J

12.10.1. Subgroup J^A

12.10.1.1. The Eight Test Passages

Matthew 7:15-20 (fol. 16r)

15 فاحذروا الانبيا الافاكين[1] فايجينكم[2] "في ملابس"[3] الحملان[4] وهم من والج[5] ذياب خطفه
16 من ثمرهم[6] تعرفونهم هل تجتنون[7] من الشوك عنبا او من الحسك تينا
17 كذلك[8] كل شجره صالحه تعمل ثمارا طيبه والشجره المره "ثمارا خبيثه تصنع"[9]
18 لن يمكن الشجره الصالحه ان تعمل ثمارا سوء ولا الشجره الوخيمه[10] ان تصنع ثمرات طيبه
19 كل شجره لا تجتنى[11] ثمره[12] محموده[13] تجذّ[14] وفي النار تزجّ[15]
20 فمن ثمارهم اذا[16] تعرفونهم

---

1 الكذابون 4
2 فاتجينكم 6 ;الذين ياتونكم 4 ;يجينكم 2
3 بلباس 4
4 خرفان 4
5 داخل 2, 4
6 ثمرتهم 4
7 يجتنوى 4 ;يجتنون 2
8 فكذلك 2, 4
9 تصنع ثمارا خبيثه 2, 4, 6
10 الوخيمه 2
11 تجني 6 ;تصنع 4 ;تثمر 2
12 ثمرا 2, 4, 5
13 محمودا 6 ;صالحا 2, 4
14 تقطع 4
15 تلقى 4

Matthew 16:1-4 (fol. 40r-v)

1 فاقترب[17] الاحبار[18] والزنادقه اذ يروزونه[19] فسالوه ان يطلعهم على ايه من السماء
2 فقال[20] لهم مجيبا[21] اذا[22] يكون المساء تقلولون انه[23] صحو لان السما محمره
3 وبالغداه اليوم شتاء[24] لان25 السما مُتغيمه[26] اما وجه السماء فقد تحسنون ان تميزوا وعلامات الاوقات[27] ما[28] تفهمون[29]
4 "القبيله الخبيثه الفاجره تبتغى"[30] ايه[31] فلن[32] تعطى[33] ايه الا ايه يونس[34] النبي ثم تركهم وذهب

Mark 6:14-20 (fol. 91v-92r)

14 فبلغ هيرودس الملك لان اسمه صار ظاهرا فقال ان يوحنا "الذي يعمد"[35] قد اقيم من بين الموتى ولذلك القوي تجترح[36] به
15 اخرون قالوا ان[37] ايلياس[38] هو[39] "اخرون قالوا"[40] انّ نبيا هو و[41] كواحد من الانبيا
16 وسمع هيرودس فقال ان يوحنا الذي حسمت[42] انا راسه هذا هو هو[43] انبعث من بين[44] الاموات
17 لان هروذس هو[45] كان وجه وقبض[46] على يوحنا وسلّه[47] في الحبس من اجل هروذياس امراه فيلبس اخيه لانه تزوجها

---

16 4 omits.
17 4 فتقدموا اليه
18 2 الفريسيين
19 4 يجربوه
20 2 وقال
21 2 omits.
22 4 اذ
23 4 omits.
24 2, 4 يوم مطر
25 2, 4 اذا كانت
26 2, 6 على احمرار بعبوس; 4 على احمرار بعبوس كمده
27 4 الزمان and above it there is a cross drawn in a different color.
28 2, 4 اما
29 2, 4, 6 تستطيعون
30 2 الجيل الخبيث الفاجر يبتغي; 4 الجيل السو الفاجر يبتغي; 6 ورد عليهم الجواب ايضا القبيله الخبيثه [......] تبتغي
31 5 محنه
32 2, 4 ولن
33 2, 4 يعطى
34 2 يونان
35 4 المصبغ
36 4 تصنع
37 4 adds هو
38 2, 4 ايليا
39 4 omits.
40 2 قال اخرون; 4 اخرون قالوا ان هو ارميا قال اخرون (as in the Arabic Diatessaron, cf. Marmardji, *Diatessaron de Tatien*, 170).
41 2 او; 4 omits.
42 In the margin, the expression قطعت is added by the same hand; 2 قطعت
43 4 omits.
44 2, 4 omit.
45 4 omits.

18 وكان يوحنا قد قال لهروذس انه ليس[48] يحل لك ان تتخذ امراه اخيك
19 فاما هروذياس "فاحتفظها[49] ذلك"[50] عليه وارادت ان تقتله فلم تستطع[51]
20 لان هروذس كان يخاف[52] يوحنا اذ علمه [امرا[53]] عدلا قديسا "ثم وضع عليه [الرصد]"[54] واذ كان يسمع ما "يقول ويصنع"[55] كثير[56] وبستلذاذ[57] كان يسمع

Mark 13:5-11(fol. 115v-116r)

5 فاجابهم ايسوع وافتتح ان يقول لهم انظروا الا يضلنكم احد
6 فان كثيرين سياتون على اسمى قايلين اني انا المسيح[58] فيظغون كثيرين
7 فاذا مسمعتم[59] بحروب واخبار[60] حروب[61] فلا ترهبوا[62] فان ذلك[63] قد ينبغي لها ان يكون[64] ولكن "الانقضا ليس اذ ذاك"[65]
8 لانه ستثور[66] امه على امه ومملكه "على مملكه"[67] وستكون زلازل في[68] "كل موضع"[69] وستكون[70] مجاعات وهيوج هذه فاتحه المخاض
9 فانظروا انتم انفسكم سيسلمونكم الى المجامع وتضربون في المحافل وتقامون بحضره الولاه والملوك "من اجلى"[71] "الشهاده لهم"[72] وينبغى ان ينادى[73]
10 "بالانجيل في كل الامم اولا"[74]

---

46 2 فقبض
47 2, 4 وشده
48 4 لا
49 اغضبها is written in the margin by the same hand; 4 فاغاظها
50 2 فحقدت
51 2, 4 تستطيع
52 4 خاف
53 2 رجلا
54 4 omits.
55 2, 4 فعله
56 4 خيرا
57 2 فباستماع; 4 باستلذاذ
58 The Greek (parallel to the Arabic) does not have المسيح. This shows that the Arabic version is not a fresh translation but copied from an earlier exemplar; 2, 4, 5 انا
59 2, 4, 5 ما سمعتم
60 2 وسماع; 4, 5 وانبا
61 4 رجوف; 5 خوف
62 2, 4 تدهشن; 5 ترهبن
63 2, 4 تلك
64 4, 5 تكون
65 4, 5 ليس اذ ذاك الانقضا
66 4 ستقوم
67 4 omits.
68 4 omits.
69 2, 4, 5 مواضع
70 2, 4, 5 وسوف تكون
71 4 منجلي
72 2, 5 للشهاده بهم; 4 للشهاده
73 4 يكرز

11 فاذا اقادوكم مسلمين[75] فلا تهتمون[76] قبل بماذا تتكلمون ولا تهذون[77] ولكن مهما[78] تلقنونه في تلك الساعه اياه تقولون[79] فليس[80] انتم[81] الذين تتكلمون بل الروح القدس

Luke 8:9-15 (fol. 152r-v)

9 استبحثه[82] تلاميذه قايلين ان ما عسى ان يكون هذا المثل
10 فقال لكم اعطى[83] ان تعلموا سراير ملكوت الله والباقين[84] بالامثال [اكلم[85]] لكي اذ يروا[86] لا[87] يبصروا واذ يسمعوا[88] لا[89] يفهموا
11 وهذا هو المثل [الزرارع[90]] هو كلام الله
12 واما[91] الذي[92] على حط الطريق هو[93] السامعون الكلمه[94] ثم ياتي المحال فيجتذب من قلوبهم القول ليلا يومنوا فينجوا[95]
13 واما ذو[96] الصفا فهم الذين اذا سمعوا يقبلون القول بفرح فهاولا[97] لا اصل لهم وانما يومنون الى زمن[98] وفي زمان الامتحان ينحازون
14 واما ما وقع بين الشوك هم[99] الذين يسمعون وينطلقون فيختنقون من الهموم وايسار[100] ولذات الدنيا فلا تكمل[101] اثمارهم
15 فاما[102] ما وقع في الارض الثريه[103] فهم هولا[104] الذين "يسمعون[105] بقلوب طاهره[106] صالحه"[107] ويتمسكون به[108] "ويثمرون بالصبر[109]"[110]

74 1 reads في كل ال only.
75 4 ليسلمونكم
76 2, 4, 5 تهتمن
77 2, 5 تهذن; 4 ما تتلون
78 5 adds ان
79 2, 4, 5 قولوا
80 2, 4, 5 فلستم
81 5 adds انتم
82 4 فساله
83 2 adds هذا
84 4 وللباقين
85 2, 4 omit.
86 2 يبصرون; 4 يرون
87 4 ولا
88 2, 4 يسمعون
89 4 ولا
90 2, 4 الزرع
91 2 فاما
92 2, 4 الذين
93 2, 4 فهم
94 2, 4 omit.
95 2 فيخلصوا
96 2, 4 ذوو
97 4 فهولاء
98 2, 4 زمين
99 2, 4 فهم هولاء
100 2, 4 والايسار
101 2, 4 يكمل

Luke 15:11-20 (fol. 179v-180r)

11 ثم قال[111] انسان[112] كان له ابنان[113]
12 فقال اصغرهما للاب يابه[114] اعطنى[115] الذي يصيبنى[116] من الميراث فقسم[117] بينهما ماله
13 ومن بعد ايام غير كثيره جمع كل شي الابن الاحدث وسافر الى كوره بعيده فهناك بدد ماله اذ عاش مفرطا[118]
14 فلما انفد كل شي حدث جوع شديد في تلك الكوره وبدا هو ان يعوز[119]
15 فمضى[120] والتصق[121] بواحد من اهل تلك الكوره فبعثه "الى حقوله"[122] ليرعى[123] خنازير
16 فكان[124] يود[125] ان يملا بطنه من الخرنوب[126] التي[127] كانت الخنازير تاكله فلم[128] يكن احد يعطيه
17 "ثم [خطر] بنفسه"[129] اذ[130] قال كم يفضل اجراء[131] ابي من الخبز وانا "ها هنا اهلك"[132] جوعا
18 لاقومن وانطلقن الى ابي ولاقولن له ايها الاب قد اخطات في السماء وامامك
19 فلست باهل[133] ايضا[134] ان ادعى[135] ابنك اجعلني كاحد[136] اجرايك

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102 2 واما; 3 ما
103 2 الثريه
104 2, 4 هولاء
105 2 adds المقال
106 2 جيده
107 3 بقلوب طاهره صالحه يسمعون الكلمه
108 3 omits.
109 3 adds الكثير
110 2 وبالصبر يثمرون
111 2, 4 add ان
112 3 adds ما
113 3 adds اثنان
114 3 يا بتاه
115 2 adds الجزء; 3 اعطيني; 4 adds الجز
116 2, 4 يخصني
117 3 وانه قسم
118 3 شاطرا
119 3 يحتاج
120 3 فمضا
121 4 واتصل
122 4 omits.
123 3 ليرعا
124 3 وكان
125 2, 4 يتمنى; 3 يشتهي
126 2 الخروب
127 2 الذي
128 3 ولم
129 3 فاقبل على نفسه
130 3 و; 4 ان
131 3 لاجرا; 4 اجرا
132 2, 4 فاهلك; 3 اهلك
133 2 مستحقا; 3 انا باهل; 4 كفوا
134 3 omits.

20 فنهض واقبل الى ابيه واذ كان بالبعد[137] عنه[138] راه ابوه فتحنن واحضر ووقع على عنقه وجعل يقبله

John 6:30-35 (fol. 223v-224r)

30 فقالوا له "فايت ايه"[139] تصنع انت لنرى[140] ونومن بك[141] ماذا تعمل[142]
31 اباؤنا[143] اكلوا[144] المن في البريه "على ما"[145] هو مكتوب اعطاهم[146] خبزا من السماء لان ياكلوا
32 فقال[147] لهم أيسوع امين امين اقول لكم ليس موسى اعطاكم الخبز من السماء ولكن[148] يوتيكم[149] الخبز[150] الحقيقي[151] من السما
33 لان[152] خبز الله هو[153] إليّ[154] ينزل[155] من السما ويمنح[156] العالم الحياه
34 فقالوا له يا سيدنا[157] ايتنا[158] "كل حين هذا الخبز"[159]
35 فقال لهم ايسوع انا انا[160] خبز الحياه من[161] ياتي[162] الي[163] "لا يجوع"[164] ومن يومن[165] بي لا[166] يظما[167] ابداً

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135 ادعا 3
136 كواحد من 4
137 بعيدا 2, 4
138 منه 4
139 اي علامه 4
140 حتى نرى 4
141 4 omits.
142 تصنع 4
143 اما اباونا 4
144 قد اكلوا 2
145 كما 4
146 انه انزل عليه 4
147 قال 4
148 ابي 2, 4
149 يعطيكم 2, 4
150 خبز 4
151 الحق 4
152 وانما 4
153 ذلك 4
154 الذي 2, 4
155 نزل 4
156 ويعطي 4
157 رب 2
158 اعطينا 2, 4
159 هذا الخبز كل حين 4
160 1 adds this expression above the line; 4 omits.
161 ومن 4
162 يات 4
163 4 omits.
164 لم يجع 4
165 امن 4
166 لم 4
167 يعطش 2, 4

John 18:19-27 (fol. 257r-v)

19 فجعل رييس الكهنه يسل ايسوع[168] عن تلاميذه وعن تعليمه
20 فاجابه[169] ايسوع[170] انا "علانيه كلمت العالم"[171] "انا في الحفل كنت اعلم كل حين"[172] وفي[173] الهيكل حيث "كانت[174] اليهود يجتمعون"[175] ولم اكن[176] اتكلم بشي سرا
21 عما[177] تسلنى[178] سل الذين سمعوا "ماذا خاطبتهم[179]"[180] [ها هو اولا[181]] يعلمون[182] "التي كنت اقولها انا"[183]
22 فلما قال هذا "لطم لايسوع واحد من الخدام الواقفين"[184] قايلا اهكذا تجيب رييس[185] الكهنه
23 اجاب[186] ايسوع[187] ان كنت تكلمت بسوء فاشهد "على السو"[188] وان كان[189] بخير فلم تضربني
24 "فارسله حناس[190]"[191] موثقا الى قيافا رييس الكهنه
25 وكان سمعان[192] الصفا قايما يصطلى فقالوا له لعلك[193] من[194] تلاميذه انت[195] فانكر[196] وقال لست[197] انا
26 قال "واحد من"[198] عبيد[199] راس[200] الكهنه كان نسيبا[201] للذي قطع بطرس اذنه الست انا رايتك "في البستان معه"[202]

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168 4 يسوع
169 4 فقال له
170 4 يسوع
171 2 [---] الشعب علانيه 4 ;انما كنت اكلم العالم علانيه
172 4 وعلمت في كل حين
173 4 و
174 2 كافه
175 4 حيث يجتمع اليهود باسرها
176 4 omits.
177 2 لما; 4 فما بالك
178 2 تسالني
179 2 adds به
180 4 كلامي
181 2 ها هولا; 4 لانهم
182 4 عارفون
183 4 بكلما تكلمت
184 4 [.....] وثب احد الشرطه فلطم خد
185 4 عظيم
186 2, 4 اجابه
187 4 يسوع
188 4 علي به
189 4 كانت
190 2 حنان
191 4 فاما حنان فارسل ايسوع
192 2, 4 سمعون
193 2 ولعلك; 4 انت احد
194 4 omits.
195 4 omits.
196 2 adds ذاك; 4 فجحد
197 4 كلا ما

27 فجحد بطرس[203] ايضا "وعلى المكان"[204] صاح الديك

12.10.1.2. Matthew 28:1-14 (J^{A1} versus J^{A7})

1وفي عشيه[205] الاسبت الذي يكون صباح[206] احد الاسبت جاات ماريه[207] المجدليه وماريه[208] الاخرى لينظران[209] القبر
2 واذا زلزله عظيمه قد كانت لان ملك الرب هبط من السما ودنا فدحرج الحجر عن "باب القبر"[210] وجلس عليه
3 وكان منظره كالبرق ولباسه ناصعا مثل الثلج
4 فارعد الحفظه [فزعا] منه وصاروا بمنزله الاموات
5 فاجاب الملك وقال للمراتين لا تخافا انتما لاني قد علمت انكما انما تلتمسان ايسوع المصلوب[211]
6 ليس هو هاهنا لانه قد قام على ما كان قال تعاليا فعاينا الموضع حيث جعل السيد[212]
7 واذهبا بسرعه فقولا لاربابه[213] انه قد انشر[214] من الموتى وها هوذا يسبقكم الى الجليل هنالك ترونه ها انا ذا قد قلت لكم
8 [فشخمتا] بمبادره عن المقبره على خيفه وفرحه كثيره واغدتا حتى تبدر الحواريين فاذ كانتا مجدتين [......][215] تلاميذه
9 استقبلهما ايسوع قايلا ليزل كابتكما فتقدمتا وامسكتا رجليه وسجدتا له عند ذلك
10 قال لهما ايسوع لا تفزعا اسرعا ان تنذرا اخوتي ليذهبوا الى الجليل فثم يشاهدوني
11 فبينما هما منطلقتان اقبل قوم من الاشراط الى المدينه واخبروا روسا الكهنه كل التي كانت
12 فاتفقوا مع المشيوخا واتمروا فاعطوا اصحاب الشرط دراهم كثيره
13 قايلين قولوا ان تلاميذه وافوا في الليل فسرقوه ونحن نيام
14 وان سُمع[216] هذا بحضره الوالي ارضيناه

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198 4 احد
199 4 غلمه
200 2 عظيم
201 4 وكان قريب
202 4 معه في البستان
203 4 شمعون
204 4 وفي ذلك الوقت
205 7 عشي
206 7 اصباحه
207 7 ماريا
208 7 ماريا
209 7 لينظرا
210 7 الباب
211 7 الناصري
212 7 omits.
213 7 reads similarly but adds تلاميذه above the word.
214 7 reads similarly but adds قام above the word.
215 7 لتنبيا
216 7 جرى

12.10.1.3. A table reflecting on the variants within J^A

The table below gives a few examples showing how the collated base was stylistically and linguistically improved. The empty cells represent either a lacunae in the manuscript or an un-collated passage. The sign "=" means that the reading is identical to the collated base.

Verse	j^{A1}	j^{A2}	j^{A3}	j^{A4}	j^{A5}	j^{A6}
Mt 7:15	الافاكين	=		الكذابون		=
	والج	داخل		داخل		=
Mt 7:17	ثمارا خبيثه تصنع	تصنع ثمارا خبيثه		تصنع ثمارا خبيثه		تصنع ثمارا خبيثه
Mt 7:19	محموده	صالح		صالح		محمودا
	تجذ	=		تقطع		=
Mt 16:1	يروزونه	=		يجبروه		=
Mt 16:4	القبيله	الجيل		الجيل		=
Mk 6:14	تجترح	=		تصنع		=
Mk 6:16	حسمت	=		قطعت		=
Mk 6:17	سله	شده		شده		=
Mk 13:7	مسمعتم	ما سمعتم		ما سمعتم	ما سمعتم	
	واخبار	وسماع		وانبا	وانبا	
	حروب	=		رجوف	خوف	
	ترهبوا	تدهشن		تدهشن	ترهبن	
	الانقضا ليس اذ ذاك	=		ليس اذ ذاك الانقضا	ليس اذ ذاك الانقضا	

Mk 13:8	ستثور	=		ستقوم	=	
	كل موصع	مواضع		مواضع	مواضع	
Mk 13:9	ينادى	يكرز		=	=	
Mk 13:11	مسلمين	=		ليسلمونكم	=	
	تهتمون	تهتمن		تهتمن	تهتمن	
	تهذون	تهذن		ما تتلون	تهذن	
Lk 8:9	فاستبحثه	=		فساله		
Lk 8:14	وايسار	والايسار		والايسار		
Lk 15:11	ابنان	=	ابنان اثنان	=		
	يابه	=	يا ابتاه	=		
Lk 15:12	اعطني	اعطني الجزء	اعطيني	اعطني الجز		
	يصيبني	=	يخصني	يخصني		
	فقسم	=	فانه قسم	=		
Lk 15:13	مفرطا	=	شاطرا	=		
Lk 15:14	يعوز	=	يحتاج	=		
Lk 15:15	فمضى	=	فمضا	=		
	ليرعى	=	ليرعا	=		
Lk 15:17	ثم خطر بنفسه	=	فاقبل على نفسه	=		
	ها هنا اهلك	فاهلك	اهلك	فاهلك		

Lk 15:19	باهل	مستحقا	انا باهل	كفوا		
	ايضا	=	omit	=		
	ادعى	=	ادعا	=		
Lk 15:20	بالبعد	بعيدا	بالبعد	بعيدا		
John 6:32	يوتيكم	يعطيكم		يعطيكم		
John 6:33	ويمنح	=		ويعطي		
Jn 6:34	سيدنا	رب		=		
	ايتنا	اعطينا		اعطينا		
John 6:35	يومن	=		امن		
	يظما	يعطش		يعطش		
Jn 18:19	ايسوع	=		يسوع		
Jn 18:21	عما	لما		فما بالك		
Jn18:24	حناس	حنان		حنان		
Jn 18:4	سمعان	سمعون		سمعون		

12.10.1.4. A Table with the Variant of J^{A1} versus J^{A7}

Verse	Manuscript j^{A1}	Manuscript j^{A7}
Mt 28: 1	عشيه	عشي
	صباح	اصباحه
	ماريه	ماريا
	لينظران	لينظرا
Mt 28: 2	باب القبر	الباب
Mt 28: 5	المصلوب	الناصري
Mt 28: 6	السيد	omit

Mt 28: 7	لاربايه	لاربايه and above the line تلاميذه
	انشر	انشر and above the line قام
Mt 28: 14	سمع	جرى

12.10.2. Subgroup J^B

12.10.2.1. The Eight Test Passages and the Critical Appartus

Matthew 7:15-20 (fol. 11v-12r)

15 احتفظوا[217] من الانبيا الكذبه[218] الذين ياتونكم[219] بلباس الخراف[220] وهم من داخل ذياب خاطفه[221]
16 من ثمراتهم[222] اعرفوهم[223] هل يلقط من الشوك عنبا او من الدردار تينا
17 كذلك[224] كل شجره صالحه تصنع "ثمره طيبه"[225] والشجره[226] السو[227] ’"تصنع ثمر[228] سو[229]
18 "ليس تستطيع"[230] شجره صالحه"[231] تثمر[232] ثمر[233] سو[234] ولا شجره سو[235] تثمر[236] "ثمر صالح"[237]،[238]
19 فكل شجره لا تثمر[239] ثمر صالح[240] تقطع "وفى النار تلقا[241]"[242]
20 من ثمارهم[243] تعرفوهم.[244]

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217 19 قال الرب احتفظوا; 36 احترزوا
218 3, 4, 6, 32, 37 الكذابين
219 1, 7, 10, 11, 13, 14, 15, 16, 18, 22, 34 ياتوكم
220 36 الغنم
221 5 خطفه; 17 adds الخراف
222 23, 24, 27, 29, 30 ثمارهم; 36 اثمارهم
223 17, 36 تعرفوهم
224 36 هكذا
225 19 ثمرا طيبا; 36 ثمرا حسنا
226 19 وكل شجره
227 19 رديه; 36 الرديه
228 13, 14, 15 ثمرة
229 19 رديا; 36 خبيثا
230 36 لن تقدر
231 28 omits.
232 28 اتثمر; 36 ان تصنع
233 6 ثمره
234 19, 36 رديا
235 36 شريره
236 36 تصنع
237 19 ثمره صالحه; 36 ثمرا جيدا
238 34 omits.
239 36 تصنع
240 36 حسنا
241 13, 15, 16, 18, 25, 30, 31, 34 تلقى; 17 تلقيا
242 36 وتلقا في النار

Matthew 16:1-4 (fol. 29v-30r)

1 فاقترب[245] "الزنادقه والفريسيين[246]"[247] اذ[248] يروزونه[249] فسالوه "ان يريهم ايه من السما"[250]
2 "فقال لهم"[251] اذ يكون[252] المسا تقولون[253] انه[254] صحو لان السما محمره[255]
3 "وبالغداه[256] اليوم يوم مطر[257] اذا[258] كانت[259] السما محمره[260]"[261] بعبوس[262] اما وجه السما فقد[263] "تحسنون[264] ان"[265] تميزوا[266] وعلامات[267] الاوقات اما[268] تستطيعون[269]
4 "ورد 'عليهم الجواب'[270] ايضا"[271] "الجيل الخبيث[272] الفاجر[273] يبتغى[274]"[275] ايه[276] "ولن يعطي[277] ايه"[278] الا ايه "يونان النبى"[279] ثم[280] تركهم وذهب.

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243 1, 7, 10, 11, 13, 14, 15, 18, 19, 23, 24, 25, 27, 28, 30, 31, 32, 34, 35, 36, 37 اثمارهم
244 8, 9, 12, 19, 21, 23, 27, 28, 29, 32, 35, 37, 38 اعرفوهم
245 3, 4, 6, 17, 20 add اليه; 8 adds اليه above the line; 19 فاقتربوا; 21 فاقتربت; 36 فتقدموا
246 5, 6, 8, 9, 19, 21, 22, 33 الفريسين; 13, 14, 15, 18 add الى يسوع; 20 الفريسيون
247 3, 4, 17 الفريسين والزنادقه; 36 الاحبار والزنادقه
248 17, 36 omit.
249 3 يروزنه; 4, 6 يرزونه; 5, 8, 9, 10,11, 12, 13, 14, 15, 16, 18, 20, 21 يروزونه; 7 يرزوا به; 17 يزورونه; 36 يختبرونه
250 36 ايه من السما واضحه لهم
251 36 فاجابهم مخاطبا
252 19 كون; 36 صار
253 33 يقولون; 36 تقولوا
254 36 omits.
255 3, 4, 7, 9, 10, 22, 36 محماره
256 15 وبالغدا; 36 وفي الغد
257 36 شتا
258 26 اذ; 36 لان
259 36 omits.
260 3, 4, 36 محماره
261 4, 19 omit.
262 1 adds يا مرايين in the margin; 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 21, 22, 26, 33, 36 add يا مرايين
263 1, 7, 10, 12, 14, 19 قد; 36 omits.
264 36 فتعرفوا
265 21 omits.
266 2, 26 تميزو; 7, 9, 21 تميزون
267 36 واما علامات
268 36 فلن
269 17, 19 تستطيعوا; 36 تفهموا
270 20 الجواب عليهم
271 1 omits but there is a short empty space between the words. It seems as if a few words (possible ورد عليهم الجواب) were written then erased; 11, 13, 14, 15, 16, 18, 19, 26, 33, 36 omit.
272 36 الشرير
273 19 الفاجره; 36 الفاسق
274 36 omits.
275 2, 3, 5, 7, 8, 9, 10, 12, 16, 21, 22 القبيله الخبيثه الفاجره تبتغي; 4, 6, 17, 20 القبيله الفاجره الخبيثه تبتغي

Mark 6:14-20 (fol. 65r-v)

14 فبلغ[281] هيرودس[282] الملك خبر ايسوع[283] لان اسمه صار ظاهرا فقال ان يوحنا[284] المعمدان قد قام من الموتى[285] فلذلك القوى تجترح[286] به

15 اخرون[287] قالوا[288]، ايليا[289] هو[290] "اخرون[291] قالوا"[292]، [293] نبياً[294] هو[295] كواحد من الانبيا

16 "وسمع هيرودس[296] فقال"[297] ان يوحنا[298] المعمدان[299] الذي قطعت انا[300] راسه هو قد[301] قام[302] من الموتى[303]

17 لان هيرودس[304] كان[305] قد[306] وجه فقبض على[307] يوحنا[308] فشده[309] في الحبس "من اجل"[310] هيروذيا[311] امراه[312] اخيه فيلبس[313] لانه تزوجها

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276 36 adds يطلب
277 2, 5, 7, 8, 9, 12, 16, 19, 22 تعطا; 3, 4, 6, 10, 17, 20, 21 تعطى
278 36 وايه لن يعطا
279 5 النبي يونان
280 36 و
281 5 بلغ
282 1 هرودس; 17 هيروضس
283 2, 5, 18, 20, 21, 36 يسوع
284 9, 11, 21, 23, 24, 27, 28, 29, 38 يحنا
285 11, 16, 17, 23, 24, 26, 29, 31 الموتا; 19 من بين الاموات
286 3, 4, 6 تجرح; 17 يجرح
287 9, 12, 16, 21, 23, 27, 28, 29, 38 اخرين
288 9, 10, 27, 28, 38 add انه
289 2, 3, 4, 5, 6, 7, 37 ارميا; 21 انه ايليا
290 2, 5, 23, 29 omit.
291 9, 12, 13, 14, 15, 19, 21, 23, 27, 28, 29 اخرين
292 32 وقال اخرون; 36 وغيرهم قالوا
293 17 omits.
294 8 omits.
295 20 omits.
296 2, 5 هرودس; 17 هيروضس
297 37 فقال هيرودس
298 6, 12 يحنا
299 2, 3, 4, 5, 6, 17, 32 omit.
300 2, 3, 4, 5, 17, 26, 37 omit.
301 30, 31, 34 وقد
302 19 اقام
303 12, 16, 23, 25, 26, 27, 29, 33 الموتا; 17, 19 بين الاموات; 28, 36 الاموات
304 1 هرودس; 17 هيروضس
305 3, 32 omit; 8, 9, 10, 12,16, 21, 23, 24, 25, 27, 29, 36 قد كان
306 10, 12, 21, 23, 24, 25, 27, 29, 36 omit.
307 6 omits.
308 19 adds المعمدان; 27, 29, 34 يحنا
309 6 وجعله; 36 وقيده
310 2, 3, 4, 5, 8, 10, 11, 16, 22, 23, 27, 28, 29, 37, 38 منجل; 36 لاجل
311 2 هروذيا; 32 هاروذيا

18 وكان يوحنا[314] قد[315] قال لهيرودس[316] ليس يحل لك ان تتخذ امراه[317] اخيك
19 فكانت هروديا[318] تتواعده[319] وارادت[320] قتله فلم تستطيع[321]
20 لان هيرودس[322] كان يخاف[323] يوحنا[324] لانه كان يعلم[325] انه رجل بار[326] قديس[327] وكان يسمع منه[328] ويعمل بقوله.

Mark 13: 5-11 (fol. 78v-79r)

5 فاجابهم[329] انظروا[330] لا[331] يظلنكم[332] احد
6 فان كثيرين[333] سياتون "على اسمي"[334] قايلين انا هو[335] فيطغون كثيرين
7 فاذا ما[336] سمعتم بحروب واخبار رجفات[337] فلا تخافوا[338] فان ذلك ينبغى[339] ان يكون ولكن "ليس هو التمام اذ[340] ذلك[341]"[342]
8 لانه ستثور[343] امه على امه ومملكه[344] على مملكه[345] وسيكون[346] زلازل في مواضع وسوف تكون[347] مجاعات وهيوج هذه فاتحه المخاض

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312 9 امرات
313 9 فلبس
314 27 يحنا
315 20 omits.
316 17 لهيروضس
317 9 امرات
318 3, 6, 7, 8, 9, 10, 11, 12, M, 14, 15, 16, 17, 18, 19, 20, 21, 36 هيروديا; 4 omits; 32 هاروذيا
319 2, 5 تتوعده
320 2, 5, 17 ورادت; 19 وتريد
321 2, 20 تستطع; 4, 6, 17 تقدر
322 1 هرودس; 17 هيروضس
323 5 يخف
324 6, 16, 23, 27, 29 يحنا
325 1 adds this reading above the line; 19 يعرف
326 19 صديق; 34 omits.
327 19 وقديس
328 8, 9, 10, 12, 16, 21, 23, 24, 27, 29 add بلذه; 28 له بلذه; 36 adds بشوق
329 19 adds وقال
330 19 نظروا
331 17, 18, 19, 20, 22, 35 الا
332 2, 3, 4, 16, 20 يضلنكم; 6 يطغيكم; 8, 9, 12, 35 يضلكم; 10, 17, 21 يظلكم
333 7 كثيرون
334 17 باسمي
335 3 added المسيح then crossed it out.
336 17, 19 omit.
337 17 اراجيف
338 19 تخافو
339 19 omits.
340 19 omits.
341 1, 7 ذاك
342 21 اذ ذاك ليس هو التمام
343 19 ستقوم
344 19 ملوك

9 فانظروا[348] انتم انفسكم[349] سيسلموكم[350] الى "المجامع والمحافل[351]"[352] وتقامون بحضره "الولاه والملوك"[353] ’’"من اجل[354]"[355] الشهاده[356] لهم[357]،[358]

10 وينبغى ان ينادى[359] بالانجيل[360] في كل الامم اولا

11 فاذا قادوكم[361] ليسلموكم[362] لا[363] تهتموا[364] قبل[365] بماذا تتكلمون ولا تدرسون[366] ولكن مهما تلقنوه[367] فى[368] تلك الساعه اياه قولوا[369] فليس انتم الذين[370] تتكلمون بل[371] الروح القدس.

Luke 8:9-15 (fol. 104r-v)

9 فساله تلاميذه قايلين ما هو[372] هذا المثل

10 فقال لكم اعطى[373] ان تعرفوا سر[374] ملكوه[375] الله وباقى[376] الناس بامثال يخاطبون حتى اذا ابصروا لا يبصرون[377] واذا[378] سمعوا لا يفهموا[379]

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345 ملوك 19

346 تكون 19; ستكون 2, 5, 7, 8, 9 , 10, 12, 16, 17, 22, 35

347 يكون 1, 21, 22

348 انظروا 7

349 لانفسكم 2, 5, 8, 9, 19, 20, 35

350 سيسلمونكم 2, 3, 8, 9, 10, 12, 16, 19, 35

351 وفي المحافل تضربون 8, 9, 10, 12, 16, 22

352 المحافل وفي المجامع تضربون 35

353 الملوك والولاه 11, 13, 14, 15, 18, 19

354 اجلي 8, 10, 22, 35

355 منجل 3, 7, 12, 16

356 للشهاده 8, 10, 12, 16

357 عليهم 35

358 من اجل اسمي ولاجل الشهاده عليهم 19

359 ينادوا 17; ينادا 16, 19, 35

360 بالبشاره 20

361 قدموكم 19

362 ليسالونكم 19; ليسلمونكم 8, 10, 12, 16, 22

363 فلا 21, 35

364 تهتمون 8

365 19 adds بشيا; 35 من قبل

366 تدرسوا 35

367 تلقونه 4, 6; تلقنو منه 2

368 2, 4, 6 omit.

369 قولو 19

370 35 omits.

371 لكن 19

372 17 omits.

373 اعط 24, 27

374 سراير 37

375 ملك 36, 37; ملكوت 2, 5, 11, 24, 29, 31, 35

376 وباق 31

377 ينظروا 35; ينظرون 20

378 ذا 1, 2, 3, 7, 8

379 يسمعون 19; يفهمون 1, 7, 8, 9, 10, 12, 16, 20, 21, 22, 23, 25, 27, 28, 29, 31, 38

11 هذا هو معنى[380] المثل الزرع هو كلام الله
12 والذى على قارعه الطريق هم الذين يسمعون. ثم يجي المحال فينزع[381] القول من قلوبهم ليلا يصدقوا فيخلصوا[382]
13 والذي[383] على الصخره[384] فهم[385] الذين اذا[386] سمعوا الكلام[387] قبلوه[388] بفرح وليس لهم[389] اصل[390] فيومنون فى وقت[391] وفى حين التجربه يكفرون
14 والذي وقع فيما[392] بين الشوك فهم الذين يسمعون القول ولتصرفهم[393] فى هموم "العالم وغناه ولذاته"[394] يختنقون ولا تتم[395] اثمارهم
15 والذى وقع في الارض الجيده[396] هم[397] الذين يسمعون الكلام بقلب[398] "صالح جيد[399]"[400] ويضبطونه[401] ويثمرون بصبر.[402]

Luke 15:11-20 (122v-123r)

11 كانسان[403] كان[404] له ابنين[405]
12 فقال الشاب منهما[406] لابيه "يا ابي"[407] اعطينى[408] القسم الذى يخصني من نعمتك[409] فقسم "ما له فيما[410] بينهما"[411]

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380 24, 28, 29, 31, 33, 35, 36 معنا
381 1, 7-14, 16, 18-22, 24, 25, 26, 28-36, 38 فينتزع
382 19 فيخلصون
383 1, 8, 9, 10, 11, 13, 14, 15, 16, 18, 21, 22, 24, 25, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37 الذين
384 32 الصخر
385 19 هم
386 37 adds ما
387 7 لكلام الله; 36 الكلمه
388 36 قبلوها
389 4, 20 له; 36 لها
390 2 اصلا; 4 adds في قلوبهم
391 8, 9, 10, 12, 16, 21, 22, 23, 24, 28, 29, 34, 35, 36, 37, 38 add قليل
392 6 omits.
393 3, 37 وبتصرفهم; ومن تصرفهم
394 2, 3, 5 الدنيا وغناها ولذاتها
395 5 يتم
396 19, 28 الصالحه
397 11, 18 فهم
398 28 omits.
399 28 omits.
400 19 نقي
401 28 ويمسكوه
402 8, 9, 10, 12, 13, 14, 15, 16, 21 add من له اذنان يسمع فليسمع; 19 adds من له اذان تسمع فليسمع . This reading is found in 229(c) 265 349 903 954 1195 Sj (1 ms.).
403 3, 5, 6, 7 انسان; 19 كان انسان; 20 ثم قال لتلاميذه انسان; 21 وكان انسان
404 19, 21 omit.
405 2, 5, 8, 9, 10, 12, 15, 20, 21, 22 ابنان; 3 ابنيين
406 8, 10, 16 منهم
407 2, 5 يابي
408 3, 4, 6, 10, 11, 14, 15, 16, 17, 18, 19, 20, 21 اعطني
409 19 مالك

13 وبعد ايام ليست[412] كثيره جمع الابن الاصغر "كل ما"[413] له وسافر الى "بلد بعيد"[414] وبدد هناك ماله[415] عايشا[416] على جهه[417] التفريط
14 فلما انفق "كل ما"[418] كان معه[419] حدثت مجاعه شديده[420] في "ذلك البلد"[421] واشتمله الاعواز والعدم[422]
15 وذهب ولاصق[423] واحد من اهل "تلك البلده"[424] فانفده الى حقوله يرعي[425] خنازير
16 وكان يشتهي يملا[426] جوفه من الخرنوب[427] الذي[428] كانت[429] الخنازير تاكله فلم يعطيه[430] احد مناه[431]
17 ثم اقبل الى ذاته وقال كم من[432] اجرا[433] فى بيت ابي يفضل الخبز عنهم وانا اهلك جوعاً
18 لاقمن[434] ولامضين[435] الى ابى فاقول له يا ابى قد اخطات[436] فى السما وبين يديك[437]
19 ولست اهلا[438] ان ادعا[439] لك ابناً اجعلني[440] كواحد من اجرايك
20 وقام[441] فجا الي عند ابوه[442] واذا حصل مجيه غير[443] بعيد منه راه ابوه فتحنن[444] عليه "وبادر فانكب عليه"[445] وقبله

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410 11, 15, 18 omit.
411 19 بينهما ما له; 20 بينهم
412 2, 5 اتت
413 8, 9, 10, 12, 16, 21 كلما
414 19 بلده بعيده
415 19 adds جميعه
416 19 has wrongly عاعاشيا
417 19 has wrongly جة
418 3, 7, 8, 9, 10, 12, 16, 17, 20, 21 كلما
419 19 له
420 19 عظيمه
421 19 في تلك البلده
422 19 العذمه
423 8 ولاسق
424 2, 3, 5, 7, 12 ذلك البلد
425 8, 9, 10, 12, 16, 17, 20, 21 يرعا; 19 ليرعى
426 19 has wrongly يما
427 8, 9, 10, 12, 15, 16, 17, 19, 21 الخروب
428 19 التي
429 8, 10, 12, 16, 22 كان
430 2, 5 يعطه
431 2, 5 منها
432 2, 4, 5, 6, 8, 9, 10, 11, 13, 15, 16, 17, 18, 19, 20 omit.
433 20 اجري
434 21 لاقومن
435 9 ولاامضين; 10 ولامضيين; 13, 14, 15 ولامضينن; 19 وامضي; 21 واضين
436 19 اخطيت
437 19 ايديك
438 19 انا باهل
439 11, 13, 14, 15, 19 ادعى
440 19 فاجعلني
441 19 ثم انه قام

John 6:30-35 (fol. 155v-156r)

30 فقالوا[446] له فايت[447] ايه تصنع انت[448] لنرى[449] ونومن بك ماذا تعمل
31 اباونا اكلوا المن فى البريه على ما هو مكتوب اعطاهم خبزاً من السما لياكلوا[450]
32 قال لهم ايسوع[451] الحق[452] اقول لكم ليس موسى[453] اعطاكم الخبز من السما "ولكن ابي يعطيكم[454] الخبز الحقيقى من السما"[455]
33 لان خبز الله هو الذي نزل من السما ويمنح[456] العالم[457] الحياه
34 فقالوا له يا سيدنا اعطنا[458] هذا الخبز فى كل حين
35 قال[459] لهم[460] انا انا[461] خبز الحياه "من يات[462] الي"[463] لا يجع[464] ومن يومن بى لن[465] يعطش ابدا[466]

John 18:19-27 (fol. 185r-v)

19 واما ريس[467] الكهنه فسال[468] يسوع[469] عن تلاميذه وعن تعليمه
20 فاجابه[470] "انا علانيه كلمت العالم"[471] انا في كل حين كنت اعلم في المجمع[472] وفى الهيكل حيث "يلتام[473] اليهود"[474] دايماً وما تكلمت شيا فى السر

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442 2, 5, 7, 20 ابيه

443 1 adds this reading above the line; 2, 4, 5, 17 omit.

444 19 فاتحنن

445 20 omits.

446 28 قالوا

447 1, 11, 15, 18, 20, 25, 26, 30, 33 فاية; 19, 24, 29, 35, 36 فاي

448 4, 17 omit.

449 31, 35, 36 لنرا

450 17 فاكلوا

451 2, 5 omit; 4, 17, 18, 20, 21, 24, 33, 35, 36 يسوع

452 1, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 21, 22, 24, 25, 27, 28, 29, 30, 31, 32, 33, 36 add امين امين; 17, 20 لحق

453 19 النبي and above the line, in a different hand, the expression موسى is written.

454 2, 3, 5, 7, 20, 37 يوتيكم; 4, 6, 8, 9, 10, 12, 16, 21, 22, 23, 24, 27, 28, 29, 36 يوتي لكم; 32, 35 يوتيكم

455 17 omits.

456 36 ومنح

457 5, 9, 11, 13, 14, 15, 18 للعالم

458 1, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 21, 24, 27, 30, 32, 33, 37 اعطينا

459 23, 24, 25, 28, 32, 33, 35, 37 وقال

460 1 adds ايسوع above the line; 8, 9, 11, 12, 13, 14, 15, 16, 19, 22, 23, 25, 26, 27, 28, 29, 30, 3, 36 add ايسوع; 20, 21, 31 add يسوع

461 3 omits; 6, 17, 19 هو.

462 9 ياتي

463 19 من ياكل منه

464 2, 5, 8, 9, 17, 19, 21, 28 يجوع

465 6, 20 لا; 17 لم

466 19 الى الابد

467 2, 4, 5, 6, 8, 9, 10, 11, 13, 15, 16, 17, 19, 21 رييس

468 19 سال

469 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 19, 38 ايسوع

470 8, 10, 12, 16, 22, 38 add ايسوع

21 لم تسلني[475] سال[476] الذين سمعوا[477] ماذا خاطبتهم فهاهولا[478] يعرفون[479] ما قلته انا
22 وعندما قال هذا[480] كان واحداً من الخدام حاضر[481] فلطم يسوع[482] قايلاً بهذا[483] الجواب تجاوب[484] ريس[485] الكهنه
23 اجابه[486] يسوع[487] ان[488] كنت تكلمت "منكراً فاشهد علي[489] بالمنكر[490] وان كنت تكلمت صواباً فلم تضربني"[491]
24 فارسله حنا[492] مربوطا الى ريس[493] الكهنه قيافا[494]
25 وكان سمعان بطرس واقفاً يتسخن فقالوا له لعلك انت[495] من تلاميذه فجحد وقال لست انا
26 فقال واحد من عبيد ريس[496] الكهنه وكان قرابه الذي قطع بطرس اذنه اما رايتك انا[497] فى البستان معه
27 فانكر بطرس ايضا وفى الحين صاح الديك

12.10.2.2. Two Additional Test Passages

(a) Sinai, Ar. 106 (J^{B1}) and Birmingham, Mingana, Chr. Ar. Add. 222 (J^{B39})
Matthew 9:19-35 (fol. 16r-v)

471 19 انا كلمت الشعب علانيه
472 9, 10, 14, 15 الجمع
473 17, 38 تلتام
474 19 اليهود يلتاقون
475 4, 6, 12, 17, 19, 21, 38 تسالني
476 11, 13, 14, 15, 17, 19 اسال; 21 اسل
477 16 سمعون
478 2, 5 فهولا; 7 فها هاولى; 12, 16, 19, 21 فها هولاي
479 17 يعرفوا
480 19 هذه الاقوال
481 8, 9, 10, 12, 16, 21, 22, 38 قايم
482 7, 9 , 11, 12, 13, 15, 16, 19, 22, 38 ايسوع
483 19 ابهذا
484 19 adds به
485 2, 4, 5, 6, 9, 10, 13, 15, 16, 17, 19, 21 رييس
486 8, 9, 10, 16 اجاب
487 4, 17 add وقال له; 6 ايسوع وقال له; 7, 8, 9, 10, 11, 12, 13, 14, 15, 16 ايسوع
488 8, 9, 12, 21 فان
489 2 على
490 2 المنكر
491 19 ان كنت تكلمت صوابا فلم تضربنى وان كنت تكلمت منكرا فاشهد على بالمنكر
492 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 19, 21, 22, 38 حنان
493 2, 4, 5, 6, 9, 10, 11, 13, 15, 16, 17, 19, 21 رييس
494 5 قايافا
495 9, 10, 16, 22, 38 وانت
496 2, 4, 5, 6, 9, 10, 11, 13, 15, 16, 17, 19, 21 رييس
497 19 omits.

19 فقام اسوع واتبعه تلاميذه معه
20 فاذا امراه تنزف الدم منذ اثنا[498] عشر سنه جات من ورايه ولمست طرف ثوبه
21 قايله في نفسها ان انا مسكت طرف ثوبه بريت
22 فالتفت ايسوع ونظر اليها وقال ثقي يابنيه فان امانتك نجتك، فبريت المراه "من ساعتها"[499]
23 وجا ايسوع الى بيت الريس فابصر نوح[500] واناس قلقين
24 فقال لهم انصرفوا فان الجاريه لم تمت ولكنها نايمه فبدوا يضحكون منه
25 فحين اخرج الكل دخل فامسك بيدها فنهضت الجاريه
26 فشاع هذا الخبر في تلك البلاد[501] اجمع
27 وعند اجتياز ايسوع لحقه اعماوين هاتفين قايلين يا ابن داوود ارحمنا،
28 فعند مجيّه الى المنزل تقدموا اليه الاعماوين فقال لهما ايسوع هل تصدقان اني اقدر افعل هذا قالا نعم يا سيدنا،
29 حينيذ لمس اعينهما قايلا ليكن لكما نظير ايمانكما
30 فانفتحت اعينهما فنهاهما ايسوع قايلاً انظر الا تعلمان احداً
31 فخرجا واذاعا[502] في تلك الارض كلها
32 وبعد ذلك[503] قدموا اليه انسان اصم مجنون،
33 فاذا خرج الشيطان نطق[504] فعجب الجمع قايلين، لم يظهر قط مثل هذا في آل اسرايل،
34 وكان الفريسين يقولون انما بريس الشياطين يخرج الشياطين
35 فطاف ايسوع في تلك المدن كلها والقرى[505] يعلم في مجامعهم وينادي ببشاره الملكوت

(b) Sinai, Ar. 106 (*J*B39) and Birmingham, Mingana, Chr. Ar. Add. 124 *J*B40)

Matthew 9: 9-17 (fol. 15r-v)

9 وبينما ايسوع ماض[506] نظر الي رجلا[507] جالس "على العشر"[508] يقال له متى فقال له الحقني فقام واتبعه
10 فبينما هم متكيين في بيته[509] اتوا عشارين[510] "كثيرين وخطاه"[511] فدخلوا[512] واتكوا مع ايسوع وتلاميذه
11 فلما راوا[513] "ذاك الفريسين"[514] قالوا لتلاميذه لماذا ياكل معلمكم مع الخطاه والعشارين

498 39 اثني
499 39 لساعتها
500 39 نوحات
501 39 الارض
502 39 واذاعاه
503 39 خروجهم
504 39 adds الاصم
505 39 والقرا
506 40 adds من هناك
507 40 انسان (Greek has ανθρωπον and the Syriac ܓܒܪܐ).
508 40 مع اصحاب المكس
509 40 البيت. The collated base has no textual support.
510 40 جبايون
511 40 وخطايين كثير
512 40 omits and follows the Greek and the Syriac. The collated base has no textual support. It is worth noting that the Greek has the verb ἐλθόντες after καὶ ἁμαρτωλοὶ and might have been translated twice.
513 40 راو
514 40 الفريسين ذلك

12 فحين[515] سمع ايسوع قال لهم ليس يحتاجون الاصحا الى طبيب ولكن المرض
13 اذهبوا فتعلموا[516] "ما هو انما"[517] اريد رحمه[518] ولا ذبيحه[519] "لاني ما"[520] جيت[521] ادعوا الصديقين[522] لكن الخطاه الى التوبه
14 "عند ذلك"[523] دنوا منه[524] تلاميذ يوحنا قايلين[525] لماذا نحن والفريسين نصوم كثيرا وتلاميذك ليس يصومون
15 قال[526] لهم ايسوع "هل يقدروا"[527] "بنو الخدر"[528] ينوحوا[529] ما دام الختن معهم "لكن تجي"[530] ايام اذا ارتفع "عنهم الختن"[531] حينيذ يصومون
16 "ما من"[532] احد يرقع[533] رقعه جديده على ثوب بالي "لانها تجبذ ملاها من الثوب ويصير الخرق اوسع"[534]
17 ولا يجعل خمرا جديدا في زقاق عتق[535] "والا تفزرت الزقاق وانهرق الخمر"[536] لكن[537] يضع الخمر الجديد في زقاق جدد فيسلمان[538] كلاهما.

12.10.3. Subgroup J^C^

12.10.3.1. The Eight Test Passages of J^C^

Matthew 7:15-20 (fol. 28v)
15 احترسوا[539] من الانبيا الكدّابين[540] فانهم[541] يوافون اليكم بملابيس[542] الغنم وهم "في باطنهم"[543] دياب خاطفه[544]

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515 40 فلما
516 40 فاعلموا
517 40 ماذا
518 40 الرحمه
519 40 الذبيحه
520 40 لم
521 40 ات
522 40 adds والابرار
523 40 حينيذ
524 40 اليه
525 40 وقالوا له
526 40 فقال
527 40 يصلح
528 40 للمعرسين
529 40 ان يصومون
530 40 ستاتي
531 40 الختن عنهم
532 40 ليس
533 40 يضع
534 40 omits.
535 40 عتيق
536 40 ليلا ينشق فيذهب الخمر [وتهلك] الزقاق
537 40 بل
538 40 ويسلم
539 2 احذروا; 3 احترصوا

16 "ومن"[545] ثمارهم تعرفونهم "العلكم تجمعون"[546] من الشّوك عنباً ام[547] من الحسك تيناً.
17 هكذا[548] كل شجرةً صالحةٍ تعمل[549] ثمرةً[550] جيّده و"الشجره المرّه"[551] تعمل[552] ثمره[553] خبيثه[554].
18 "لن تقدر شجرةً صالحه ان تعمل ثمار[555] خبيثه[556]"[557] ولا يمكن الشّجره[558] الرّديه[559] ان تصنع[560] ثمرات[561] طيّبه[562].
19 وكل شجره لا تعمل ثمرا[563] جيّدا[564] تقطع[565] "وتلقى[566] في النار"[567]
20 فمن ثمارهم[568] ستعرفونهم[569]

Matthew 16:1-4 (fol. 54v)

1 فدنا[570] الفرّيسّين[571] والزّنادقه وسألوه مجربين له[572] ان يريهم ايه من السماء
2 فأجاب وقال لهم اذا صار المساء تقولون صحو[573] لأنّ السماء "محمره

540 2, 3 الكذبه
541 2 الذين
542 2 بملابس
543 2 من داخلهم
544 3 خطفه
545 2 فمن; 3 من
546 2 اتراهم يجمعون
547 2 او
548 2 فعلى هذه الجهه
549 2 يخصها ان تعمل
550 2 ثمرات
551 2 وكل شجره خبيثه
552 2 يخصها ان تعمل; 3 تصنع
553 2 ثمرات
554 3 رديه
555 3 اثمار
556 3 رديه
557 2 omits.
558 2,3 شجره
559 2 خبيثه; 3 مره
560 2 تعمل
561 3 اثمارا
562 2 جيده
563 2 ثمره
564 2 جيده
565 2 ستقطع
566 2 تطرح
567 3 وفي النار تلقى
568 2 ثمراتهم
569 2 اذا تعرفونهم
570 2 فدنوا
571 2 الفريسيين; 3 الفريسيون
572 2 omits.
573 2 صحوا

3 وبالغداه اليوم شتا لان السما"[574] مُحمره بعبوسه يامرائين تعرفون[575] ان تميّزوا وجد السّماء وما تقدرون[576] ان تميّزوا ايات ايات[577] الاوقات
4 الجيل [الحنش[578]] الفاجر يلتمس آيه وما يعطى[579] ايه إلاّ أيه يونان النّبى. و[580] تركهم وانصرف

Mark 6:14-20 (fol. 112r)

14 فبلغ هيرودس الملك خبر ايسوع لان اسمه صار ظاهرا فقال ان يوحنّا المعمدان قد أُقيم من الموتى[581] فلذلك القوى تجترح به "وقال اخرون"[582] انه[583] ايليا
15 "وزعم اخرون"[584] انه نبيّا[585] كاحد[586] الانبيا
16 فلما بلغ[587] هيرودس ذلك قال انّ يوحّنا[588] الذى قطعت انا رأسه هو الذى قد[589] انبعث من الاموات
17"وذلك ان"[590] هيرودس كان قد وجّه فقبض على يوحّنا وشدّه[591] في الحبس[592] من اجل هيروادياضه[593] امراه فيلبس اخيه لانّه تزوجها
18 وكان يوحنّا قد قال لهيرودس ليس يجوز[594] لك ان تتخذ امراه اخيك
19 وامّا هيرودياضه[595] فحنقت عليه وارادت[596] تقتله[597] "فما تمكنت"[598]
20 لان هيرودس كان يوقر[599] يوحّنا لانّه كان يعلم انه رجل بارٌّ[600] وقدّيس وكان يحفظه ويسمع منه كثيرا و"يقبل قوله"[601]

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574 1 omits.
575 2, 3 تعرفوا
576 2, 3 تقدروا
577 2, 3 omit.
578 2, 3 الخبيث
579 2 يعطا
580 2 3 ثم
581 2, 3 الاموات
582 2 واخرون قالوا 3 ;اخرون قالوا
583 2 هو
584 2, 3 اخرون زعموا
585 3 نبي
586 2 كواحد
587 2, 3 سمع
588 2, 3 هذا هو يوحنا
589 2 omits.
590 2 لان هذا
591 2, 3 اوثقه
592 3 السجن
593 2, 3 هيرودياضه
594 2, 3 يحل
595 2 هروذياظه
596 3 اراده
597 2, 3 ان تقتله
598 2 فلم تستطيع 3 ;فلم يمكنها
599 2, 3 يحتشم
600 3 صديق
601 2, 3 ويعمل ويقبل

Mark 13: 5-11 (fol. 134r-v)

5 فاجابهم ايسوع قايلا[602] انظروا ما[603] يضلكم[604] احد
6 فانّ كثيرين سياتون على اسمى قايلين أنا[605] هو فيطعون كثيرون[606].
7 فاذا[607] سمعتم بحروب واخبار حروب فلا ترجفوا[608] لانّ هذه ينبغي ان تصير بل ليس هو الانقضاء
8 لان ستقوم[609] امّه على امّه ومملكه على مملكه وستكون زلازل في مواضع و"سوف يكون"[610] مجاعات وهيوج[611] وهذا بدوا المخاض
9 فانظروا انتم لذواتكم[612] لانّهم سيسلونكم الى المجامع وتضربون في المحافل وستقامون بحضره الولاه والملوك من اجلي للشهاده عليهم
10 وينبغى[613] ان ينادى[614] بالانجيل في كل الامم[615] اوّلاً[616]
11 فاذا جآو[617] بكم ليسلمونكم لا[618] تهتموا بما تتكلّمون وتتلون[619] لكن مهما لقّنتموه في تلك الساعه ايّاه قولوا فليس انتم المتكلمون بل الروح القدس

Luke 8:9-15 (fol. 177r-178r)

9 فسأله تلاميذه قايلين ما هو معنى[620] هذا المثل
10 فقال[621] لكم اعطي[622] ان تعرفوا سراير ملكوت[623] الله. و"باقي الناس"[624] بالامثال[625] يخاطبون[626] حتّى اذا ابصروا لا يبصرون واذا سمعوا لا يفهمون
11 و[627]هذا هو معنى المثل لانّ[628] الزرع هو كلام الله

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602 2 ويجعل يقول لهم; 3 وجعل يقول
603 2, 3 لا
604 2 يضلنكم; 3 يظلنكم
605 2 اني; 3 اني انا
606 2, 3 كثيرين
607 2 فاذا ما
608 2, 3 ترهبوا
609 3 سيقوم
610 2, 3 ستكون
611 2, 3 اضطرابات
612 2, 3 ذواتكم
613 2 وينبغي اولا
614 3 ينادا
615 2 الارض
616 2, 3 omit.
617 2 اتوا; 3 جاووا
618 3 فلا
619 2 لا ما تتفكرون
620 2, 3 omit.
621 2, 3 فاجاب قايلا
622 3 قد اعطى
623 3 ملكوه
624 2 اما للباقيين; 3 اما الباقين
625 2, 3 بامثال
626 2, 3 omit.
627 2 omits.
628 2, 3 omit.

12 "فامّا الذي"[629] على قارعه الطّريق فهم[630] الذين يسمعون ثم يجي المحال فينزع القول من قلوبهم ليلاّ يؤمنوا فينجوا[631]
13 وأمّا[632] الذي على الصّخر[633] فهم[634] الذين اذا ما سمعوا الكلام يقبلوه[635] بفرح فهولا "ليس لهم اصل"[636] وانّما يومنون الى زمن[637] يسير[638] وفي اوان[639] الامتحان[640] يجحدون[641]
14 وانّما[642] الذي[643] وقع فما[644] بين الشوك[645] فهم الذين يسمعون "وينطلقون فيختنقون بهموم العالم و[يساره] ولذّاته"[646] فلا تكمل[647] ثمراته[648]،
15 وأما "الذي وقع"[649] في الأرض الجيّده فهم الذين يسمعون الكلام بقلوب[650] طاهره[651] صالحه[652] "ويتمسّكون به"[653] فيثمرون[654]

Luke 15:11-20 (fol. 209r-v)

11 انسان[655] كان له ابنان
12 فقال اصغرهما[656] لأبيه "يا ابتاه"[657] اعطنى القسم[658] الذي يخُصني من نعمتك[659] فقسم بينهما ما له

629 2, 3 فالذي
630 2, 3 هم
631 2, 3 فيخلصوا
632 2, 3 omit.
633 2 الصخره
634 3 هم
635 2, 3 قبلوه
636 2, 3 لا اصل لهم
637 2 زمين; 3 زمان
638 2, 3 omit.
639 2, 3 حين
640 2, 3 التجربه
641 2, 3 ينحلون
642 2, 3 واما
643 3 الذين
644 2 فيما
645 2, 3 الاشواك
646 2 و(يتقرنهم) في هموم العالم وغناه ولذاته يختنقون 3; وبتصرفهم فى هموم العالم وغناه ولذاته يختنقون
647 2, 3 تتم
648 2 اثمارها; 3 اثمارهم
649 2, 3 ما سقط
650 2 بقلب
651 2 جيد; 3 صالح
652 2 صالح; 3 جيد
653 2, 3 ويضبطونه
654 2, 3 ويثمرون بالصبر
655 2 وقال ان انسان ما; 3 ثم قال ان انسان ما
656 2, 3 الشاب منهما
657 2, 3 ايها الاب
658 2 النصيب
659 2, 3 مالك

13 ومن بعد ايّامٍ غير كثيرهٍ جمع الابن الشاب[660] "كل ما"[661] له وسافر الى كوره بعيدهٍ هناك[662] بدّد ماله اذ عاش مفرّط
14 فلما انفق ما[663] كان له[664] "وحدث جوع شديد في تلك الكوره"[665] وبدا هو ان يعوز
15 فمضى[666] واتّصل بواحدٍ من اهل تلك الكوره فانفد[667] الى حقوله ليرعى[668] خنازير
16 وكان يتمنّى[669] ان يملا جوفه من الخروب التي[670] كانت الخنازير تأكله فلم يكن احدٍ يُعطيه[671]
17 ثم [اخطر[672]] بذاته وقال[673] كم اجرّاء[674] عند ابي يفضل عنهم الخبز[675] وانا فهالك[676] جوعاً
18 لأقومّن وانطلق الى ابي ولاقولنّ[677] "يا ابتاه"[678] قد اخطات في السما وبين يديك
19 ولست كفواً[679] ايضا ان ادعى[680] لك ابنا. فاجعلنى[681] كاحد أجرايك
20 فنهض وأقبل[682] الى ابيه "فلما قرب"[683] منه رآه ابوه فتحنن وبادر فاحتضنه[684] وجعل يقبّله

John 6:30-35 (fol. 260v-261r)

30 فقالوا[685] له ما الايه التي تعملها[686] حتى نبصرها[687] ونصدّقك ماذا تعمل
31 أباؤنا اكلوا المنّ في البريه كما هو مكتوب انّه[688] اعطاهم خبزاً من السماء لياكلوا
32 فقال[689] لهم ايسوع حقا حقا اقول لكم ليس موسى اعطاكم الخبز[690] من السماء "لكن ابى يعطيكم الخبز الحقيقى من السماء"[691]

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660 الاصغر 2, 3
661 كلما 3
662 وهناك 2, 3
663 كل ما 2, 3
664 معه 2, 3
665 حدث في ذلك البلده جوعا شديدا 2, 3
666 فمضا 3
667 فانفده 2, 3
668 ليرعا 2, 3
669 يشتهي 2, 3
670 الذي 2
671 يسمح له 2, 3
672 انه خطر 2, 3
673 قايلا 2, 3
674 اجير 2
675 خبزا 2
676 فاهلك 2; اموت 3
677 ولاقولن له 2, 3
678 ايها الاب 2
679 اهلا 2, 3
680 ادعا 2, 3
681 اجعلني 2, 3
682 اقبل 2
683 واذا حصل غير بعيد 3
684 فوقع على عنقه 2, 3
685 فقالوا 4
686 تصنعها 2, 3
687 نعاين 2, 3; نراها 4
688 ان الله 3

33 لانّ خبز الله هو المنحدر[692] من السّماء المعطى العالم[693] الحياه
34 فقالوا له يا سيدّنا[694] اعطنا من[695] هذا الخبز "في كل حين"[696]
35 فقال[697] لهم ايسوع انا هو خبز الحياه من يوافى[698] الى عندي ليس يجوع ومن يؤمن بي ليس يعطش في وقت من اوقاته[699]

John 18:19-27 (fol. 303r-304r)

19 ثم سأل[700] رئيس الكهنه ايسوع[701] عن تلاميذه وعن تعليمه
20 فاجاب[702] ايسوع انا مجاهره[703] خاطبت العالم "وأنا"[704] في كل حين علمت في "المجمع[705] وفي الهيكل"[706] حيث تجتمع[707] اليهود كلّهم فلم اتكلم شيء[708] خفية
21 لماذا تسألني اسأل[709] الذين سمعوا[710] اي شيء[711] خاطبتهم به هولاء[712] يعلمون ما قلته انا
22 فلما قال ايسوع هذا القول[713] لطمه احد الغلمان الواقفين[714] لطمة وقال اهكذا[715] تجاوب رئيس الكهنه
23 اجابه يسوع[716] ان كنت تكلّمت كلاماً[717] منكراً فاشهد برداوته[718] عليّ[719] وان كان مستقيما فلم تضربني

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689 2 قال
690 2, 3 الخبز الحقيقي
691 4 omits.
692 4 النازل
693 3 للعالم
694 2, 3 سيد
695 2, 3 omit.
696 4 دايما
697 4 قال
698 4 يات
699 4 زمانه
700 3 سل
701 2, 3, 4 لايسوع
702 2, 3, 4 فاجابه
703 3, 4 بمجاهره
704 2, 3 انا
705 2 الهيكل; 3 الجمع
706 4 الهيكل
707 3 يجتموا; 4 يجتمع
708 2, 3 بشيا; 4 بشي
709 2 سال, 3 اسئل
710 4 اسمعوا
711 2 شيا; 3 شيئا
712 2 هولاي
713 2 القول له
714 4 omits.
715 2 هكذا
716 2, 4 ايسوع
717 2, 3 omit.
718 3 برداته; 4 بردااته
719 2, 3 omit.

24 فانفذه حنان مربوطا الى قيافا رئيس[720] الكهنه
25 وكان سمعان بطرس واقف يتسخن فقالوا له هل[721] انت من تلاميذه[722] فانكر هو وقال لست انا
26 ثم قال واحد من عبيد رئيس الكهنه وهو نسيب ذاك العبد الذي قطع بطرس اذنه افما ابصرتك انا "في البستان معه"[723]
27 فانكر[724] ايضا بطرس وفي الحين صاح الدّيك

12.10.3.2. An Additional Passage from Matt 1:18-25 ($J^{C1}$and J^{C5} (Milan, Biblioteca Ambrosiana, E. 95))

18واما مولد ايسوع[725] فهكذا كان اذ خطبت امّه مريم ليوسف فقبل التيامهما صودفت حبلا[726] من الروح القدس
19 ولان يوسف رجلها كان عدلا ما اراد[727] ان يفضحها فاعتزم ان يخلّيها سرا
20 فلما اخطر هذا "في ذاته"[728] اذ ملاك[729] الرب قد ظهر له في الحلم قايلا يا يوسف ابن[730] داود لا تخف من التمسك بمريم امراتك لان المولود منها من الروح القدس هو
21 وستلد ابنا وتدعون اسمه ايسوع[731] لانه يستخلص شعبه من خطاياهم
22 وهذا كله كان ليتم ما قاله الرب "بلسان النبي"[732] اذ يقول
23 ها العذري[733] تحبل[734] وتلد ابنا ويدعون اسمه عمانويل الذي ترجمته[735] الهنا[736] معنا
24 فلما نهض يوسف من هجوعه[737] عمل كما[738] اوعز اليه[739] ملاك الرب واشتمل على مريم خطيبته
25 ولم يعرف حالها الى fol. 18r. ان ولدت ابنها البكر فدعا[740] اسمه ايسوع

720 4 راييس
721 2 العلك; 3 لعلك
722 2 تلاميذه انت
723 3 معه في البستان
724 2, 3 فجحد
725 5 يسوع المسيح
726 5 حبلى
727 5 لم يشا
728 5 بباله
729 5 بملاك
730 5 بن
731 5 يسوع
732 5 بالنبي
733 5 البتول
734 5 تستمد في بطنها
735 5 تاويله
736 5 الاهنا
737 5 مضجعته
738 5ما بحسب
739 5 به
740 5 فدعى

12.11. Family K: The Eight Test Passages

Matthew 7:15-20

15 احذروا[1] من[2] الانبياء الكذبة[3] الذين[4] ياتونكم[5] بلباس الحملان[6] وداخلهم[7] ذياب خاطفه[8]
16 ومن[9] ثمارهم فاعرفوهم[10] هل يجمع[11] من الشوك عنب او[12] من العوسج[13] تين
17 هكذى[14] كل[15] *شجرة صالحة[16] تَخرج[17] ''ثمرة[18] جيّدة[19]''[20] "والشجرة[21] الرديّة[22] تخرج[23]'[24] ثمرة[25] شريرة[26]''[27]

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1 3 احتفظوا; 48 فاحذروا; 98 احذرنا

2 14, 34, 50, 52, 54, 57, 65, 66, 72, 73, 78, 91 omit.

3 10 الزور

4 5, 15 التي

5 3, 7, 18, 24, 48, 52, 54, 57, 81, 87 ياتوكم; 4 ياتويكم; 5, 15 تاتونكم; 8 ياتون اليكم; 69 ياتونك

6 48 الضان; 95 الحبلان and in the margin الحملان

7 8 وهو من داخلهم; 19, 25, 35, 41, 48, 53, 56, 62, 67, 68, 70, 71, 77, 79, 81, 82, 83, 86, 87, 89, 93, 94 ومن داخلهم; 96 ومن داخل ه

8 5, 6, 7, 9, 10, 11, 12, 14, 15, 22, 25, 27, 28, 31, 32, 33, 37, 51, 60, 62, 63, 64, 65, 69, 71, 75, 79, 82, 83, 89, 93, 94,95 خطفه

9 9, 40, 48, 53, 56, 60, 62, 63, 64, 67, 69, 70, 71, 77, 79, 81, 83, 86, 87, 89, 92, 94, 96 من

10 2, 8, 10, 14, 37, 41, 46, 48, 52, 53, 60, 62, 63, 66, 67, 69, 70, 71, 72, 77, 78, 79, 81, 83, 86, 87, 89, 91, 92, 94, 95, 96, 98 تعرفونهم; 15, 36, 44, 50, 54, 56, 57, 64, 73, 81, 84, 85 تعرفوهم; 20, 27 فاعرفونهم; 51 تعرفونهم and فاعر is written above it.

11 3 يخرج; 8 تجنون; 46, 48, 92 يجمعون; 53, 56, 60, 62 يجنى; 63, 64, 70, 71, 79, 81, 82, 83, 89 يجتنى; 67 يقطف; 86, 87, 96 يجنون . The Greek has συλλέγω (to gather) as well as the Coptic. The Syriac has ܠܩܛ (to collect). The Arabic MSS have four different readings 1) اخرج (bring out/produce); 2) جنى (reap); 3) جمع (gather); 4) قطف (pick).

12 6, 88 add يجمع; 10ولا يقطف; 18, 54 add يقطف . The repetition of the verb is also found in the Bohairic version. The verb ϣⲁⲩⲥⲉⲕ (gather) occurs twice in verse 16.

13 8 القرطب as in the Peshitta and Harclean versions: ܩܘܪܛܒܐ; 44, 84 الدردار as in the Curetonian Syriac: ܕܪܕܪܐ; 96 الحسك which possibly translates the Greek τρίβολος or Coptic ⲥⲟⲩⲣⲓ. See Crum, *A Coptic Dictionary,* 16a; For العوسج as possibly translated from the Bohairic version (ⲥⲉⲣⲟϫⲓ (Gk. τρίβολος)) see *Ibid.*

14 5, 7, 8, 9, 11, 12, 13, 14, 18, 19, 20, 21, 22, 23, 25, 28, 30, 31, 32, 34, 41, 44, 46, 48, 50, 53, 54, 56, 60, 62, 63, 64, 65, 67, 68, 69, 70, 71, 72, 73, 75, 79, 81, 82, 84, 85, 86, 87, 88, 89, 93, 94, 95, 96 هكذا; 10 هاكذى; 57 وهكذا; 91 وهكذى; 92 هكذ

15 50 هل; 53 ليس كل

16 62, 77, 86, 87 جيده

17 10, 48 have تصنع as all Syriac versions (Curetonian is defective here) and Greek MSS (ποιεῖ); 54, 62, 77, 86, 87, 96 have تثمر which is not found in any known *Vorlagen*; 81 ليس تخرج . The text has تخرج which accurately translates the Bohairic version.

18 48 ثمرا

19 3 صالحه and above the line the expression جيده is written by another hand; 5, 8, 18, 20, 21, 54, 88 صالحه; 68 had الشريره then crossed out. Beside it the expression صالحه was added.

20 46, 62, 77, 85, 86 ثمرا جيدا

21 8 وكل شجره; 50 والشجرت

18 "لا[28] تقدر[29]*[30] شجرة[31] صالحة[32] تخرج[33] ثمرة[34] شريرة[35]"[36] ولا شجرة[37] ردية[38] تخرج[39] ثمرة[40] جيّدة[41]
19 ’وكل[42] شجرة لا تثمر[43] "ثمرة[44] جيدة[45]"[46]،[47] تقطع وتلقي[48] في النار
20 فمن[49] ثمارهم[50] تعرفونهم[51]

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22 15, 46, 57, 65, 72, 73, 85 الشريره (evil) as in Coptic and Syriac. The collated base follows the Greek which has σαπρός and not πονηρός.

23 8, 18, 54, 62, 77, 86, 87, 96 تثمر; 10, 48 تصنع . Cf. above.

24 40 omits and in the margin the phrase صالحه والشجره الرديه تخرج ثمره is written in a different hand; 81 omits.

25 8 ثمار; 46, 48, 62, 77, 85, 86, 87, 96 ثمرا . The collated base follows the Coptic in inserting ثمره in singular. The Greek and Syriac have καρποὺς in plural.

26 8, 10, 18, 54, 56, 65, 86, 88 رديه; 36 رديه شريره; 46, 85 شريرا; 62, 77, 87, 96 رديا; 68 omits. The collated base follows the Greek, Syriac and Coptic versions.

27 31 omits.

28 18, 54 ليس

29 10, 18, 36, 44, 46, 48, 54, 57, 72, 73, 84, 85 تستطيع

30 53 omits by homoioteleuton.

31 77, 86, 87 الشجره

32 7 جيده; 77, 86, 87 الصالحه

33 8, 18, 54 read تثمر (bear fruit) as in the Greek manuscript B which reads ἐνεγκεῖν (inf. of to carry, bear); 10 ان تصنع; 11, 32, 34, 52, 56, 63, 64, 67, 70, 71, 79, 86, 89, 91 ان تخرج; 48 تصنع; 77, 87, 96 ان تثمر; Most Greek manuscripts read ποιεῖν and agree with the Arabic MSS 10, 48. The Coptic and Syriac have "produce" and not "bring forth". The majority of the Arabic manuscripts in this family read "bring forth".

34 46, 48, 85, 87, 96 ثمرا; 77 ثمارا; 86 اثمارا . Greek and Syriac have καρποὺς in plural against the Coptic which has it in singular (and possibly some of the Syriac manuscripts).

35 10, 18, 24, 28, 31, 36, 44, 51, 54, 57, 73, 77, 84, 86 رديه; 46, 85, 87, 96 رديا. Greek, Coptic and Syriac read "evil" and not "bad".

36 20, 60, 62, 65, 81 omit by homoioteleuton.

37 60 omits; 77, 86, 87 الشجره

38 22 has (with the Syriac and Coptic versions) شريره; 77, 79, 86, 87 الرديه. The collated base follows the Greek by inserting σαπρός (رديه) instead of πονηρός (شريره).

39 10, 18, 54, 62 تثمر; 48 تصنع; 56, 60, 63, 64, 67, 70, 71, 79, 82, 83, 94 ان تخرج; 77, 86, 87, 96 ان تثمر; Most Greek manuscripts read ποιεῖν, MS B reads ἐνεγκεῖν (inf. carry, bear) and the Coptic and Syriac read "produce". Most Arabic manuscripts read "bring forth".

40 46, 85, 96 ثمرا; 48, 62 ثمارا; 77, 87 اثمارا

41 2, 18, 24, 36, 44, 54, 57, 65, 72, 73, 84 صالحه; 46, 85 صالحا; 96 جيدا

42 46, 48, 57, 72, 73, 77, 85, 92, 96 كل

43 8 تخرج; 48 has تصنع as in Greek. The collated base seems to follow the Coptic Bohairic version.

44 8 ثمارا; 18, 33, 83 omit; 46, 85 ثمرا; 81 ثمرات

45 8, 18, 46, 54, 57, 85 صالحا; 10 omits; 27, 44, 72, 73, 84, 96 صالحه

46 24 omits.

47 85 omits.

48 4, 8, 20, 33, 36, 37, 44, 54, 57, 81, 84 وتلقا

49 10, 48 فاذا من

Matthew 16:1-4

1 وجا[52] الفريسيون[53] والزنادقه ليجربوه[54] ويسالوه[55] "ان يريهم اية[56] من السماء"[57]
2 فاجابهم[58] قايلا[59] *اذا كان المسا قلتم ان[60] "السما[61] مصحية[62]"[63]% "لاحمرارها[64]
3 وبالغداه[65] تقولون[66] اليوم شتا[67]"[68] "لاحمرار[69]% %جو السماء[70]، بعبوس[71]"[72] "ايها[73] المراوون[74]"[75] %[89]
"تعلمون[76] $تمييز[77] 'وجه[78] السماء[79]$ "[80]،[81] [82] وآية[83] 'هذا[84] الزمان[85] " لا[86] تعلمون[87]"[88] *[90]

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50 36 اثمارهم

51 4, 6, 7, 14, 24, 33, 34, 36, 40, 44, 46, 50, 54, 56, 57, 60, 65, 72, 73, 79, 84, 85 تعرفوهم

52 8 فتقدم; 13, 24, 31, 36, 44, 51, 70, 80, 84, 88, 95, 96 add اليه; 46, 57, 72, 73, 85 فاتى اليه; 48 وتقدم; 65 فاتى الى يسوع; 81 ثم جاووا; 86, 87 وتقدم اليه . The expression جاء is closer to the Coptic than to the Greek προσελθόντες. The addition of اليه is possibly to render the Greek preposition/prefix πρός. The expression تقدم translates the Greek προσελθόντες. The syriac version has ܩܪܒܘ which is best translated as اقتربوا (but is not found in any of the manuscripts in this family).

53 4, 6, 11, 25, 35, 37, 41, 50, 65, 77 الفريسين; 8 reads المعتزله, literally *withdrawers* instead of *Pharisees*. The Syriac reads ܦܪܝܫܐ from ܦܪܫ (to set a side). The Arabic gives the literal translation of the Syriac. In his article on the Arabic Diatessaron, P. Joose, argues for three possible options for the occurrence of المعتزله instead of الفريسيين: (1) "A wrong interpretation of the Syriac original." (2) "A very literal translation" (3) This expression was "already customary in Nestorian circles as a designation of the Pharisees" (see, Joose, "Arabic Diatessaron", 108-9). The context does not suggest any connection with the Islamic theological school known as المعتزله; 36, 72 الفريسيين.

54 2, 3, 13, 18, 36, 44, 54, 57, 72, 73, 84 يجربوه; 4, 11, 24 omit; 5, 34 ليجربونه; 6, 8, 10, 15, 37, 48, 77, 88, 95 يجربونه; 67 ليجربه

55 2, 3, 6, 8, 10, 12 ويسلونه; 4, 11, 15 يسلونه; 14, 50 فسالوه; 24 يسالوه; 34 ويسالونه; 82 ويسلوه; 84, 87, 92 وسالوه

56 4 علامه

57 8 ايه من السماء يريهم اياها; The succession of words follows the Syriac and Greek MSS σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.

58 5, 8, 48, 78, 96 فاجاب; 10, 31, 37, 77, 95 add يسوع which is not found in Greek, Syriac or Coptic; 11 اجابهم; 18, 92 اما هو فاجاب; 54 اما هو فاجابهم

59 2, 4, 5, 11, 31, 36, 44, 46, 51, 57, 72, 73, 85, 91 وقال; 3 adds لهم; 8, 10, 18, 48, 54, 78, 84, 92, 96وقال لهم; 81 omits. The Greek as well as the Curetonian, Peshitta and the Harclean read εἶπεν αὐτοῖς. The Sinaiticus only reads ܐܡܪ.

60 10, 48, 96 omit; 46, 85 انه يكون; 86, 87 انه سيكون

61 8, 10, 46, 48, 85, 86, 87, 96 omit to follow either the Greek or the Syriac against the Coptic.

62 2, 4, 11, 12, 20, 21, 24, 33, 36, 37, 40, 44, 57, 68, 72, 75, 77, 95 صاحيه; 8, 46, 48, 85, 86, 87, 96 صحو; 10 صحت

63 The Coptic version translates the expression السما مصحيه (the heaven [is] calm). The Greek reads here εὐδία (fair weather) as well as the Syriac Peshitta and Harclean ܨܚܘܐ ܗܘ.

64 2, 46, 85 لاحمرار السما; 8, 48, 96 لان السما محمره; 10 لان السما احمرت; 86, 87 لان السما حمرا; 95 من اجل ان السما حمرا; لاحمرار جو السما. The word السما was added to translate the Greek or Syriac (Peshitta or Harclean) *Vorlage* accurately.

65 36, 44, 57, 84, 86, 87, 96 وفي الغداه

66 4, 84 يقولون; 8 تقولوا; 48, 86 omit to follow the Greek or the Harclean Syriac version. The collated base follows accurately the Coptic.

67 95 شتي

68 65, 72, 73 omit by homoioteleuton.

69 86, 87 لحمره

70 The Greek manuscript D reads ἀήρ and the rest ὁ οὐρανός.

71 4, 11, 33, 37, 75, 95 وغيامها; 36, 44, 46, 57, 53, 72, 85 بعبوسه; 78, 91 وتغيمها; 93 وبعبوس . The Greek reads στυγνάζων. The Syriac Peshitta and Harclean read ܡܥܡܛ or ܡܥܡܛܐܝܬ.(adv).

72 2 لان السما مضلمه; 8, 96 لان السما محمره بعبوسه; 10 لان السما احمرت مظلمه; 48 لان السما محمره بعبوس

73 2, 10, 44, 48, 84 يا

74 2, 10, 37, 84 مرايين; 4, 11, 12, 24, 36, 44, 65, 72 المرايين; 7, 22, 28, 31, 93 المراون; 33, 57, 73, 77 المراييون; 46, 53, 85 المرايون; 48 مراوون; 50 المروون; 95 المرئين . Most Greek MSS do not have υποκριται. This addition is found in all Coptic MSS and the Harclean Syriac version.

75 86, 87 omit as in most Peshitta and Greek MSS.

76 2, 10, 46, 48, 57, 77, 80, 85, 96 تعرفون; 86, 87 فتعلمون

77 2, 10, 25, 36, 41, 44, 46, 48, 53, 56, 57, 60, 63, 65, 67, 69, 70, 71, 72, 73, 77, 79, 80, 81, 83, 84, 85, 87, 89, 93, 94 تميزون; 14, 28, 40 تميز; 75, 86 تميزوا; 96 ان تميزوا

78 2, 10, 77 omit; 33 جو; 75 جو and above it in red وجه

79 95 لوجه السما تمييز

80 8 وجه السماء تحسنون تنظرون; 37 تعلمون لوجه السما تمييز; 51 تعلمون وجه تمييز السما

81 12 omits.

82 64 omits.

83 2 وسلامه (as in Coptic: ⲙⲏⲓⲛ); 8, 96 وايات; 12 ايه; 36, 41, 44, 46, 57, 72, 73, 84, 85 وعلامات

84 46, 85, 96 omit; 48 هذه; The pronoun “this” is found in the Peshitta and a few Bohairic Coptic MSS. See Horner, *Coptic Version,* 139.

85 46, 85, 96 الازمنه; 48 الاوقات . The collated base has الزمان in singular and follows the Coptic Bohairic version. The Greek and Syriac (Peshitta and Harclean), however, have καιρῶν in plural.

86 2, 8 ما; 10 لا يمكن; 7, 9, 14, 22, 25, 29, 35, 36, 41, 44, 50, 57, 60, 62, 65, 72, 73, 75, 80, 82, 84, 85, 91 لا كيف

87 2 تعرفون (Coptic: ⲡⲉϫⲁϥ); 8 تحسنون; 33, 36, 37, 44, 57, 65, 72, 73, 75, 84, 95 تميزون (as in Greek and Harklean Syriac MSS: δύνασθε); 77 has تعرفون تميزون which is close to the Peshitta (ܡܫܟܚܝܢ...ܠܡܦܪܫܘ); 96 تقدرون (δύνασθε); The collated base follows the Coptic: See Horner, *Coptic Version,* 138, S.C.E. Legg *ad loc* and footnote 3 where the Coptic translates the Greek word συνίετε (συνίημι).

88 13 omits.

89 86 ولا تستطيعون تعلموا ايات الازمنه; 87 ولا تستطيعون تعلمون ايات الازمنه

90 3, 6, 18, 54, 92 omit; 5 omits but in the margin there is the following reading:

رومي وليس في القبطي اذا كان المسا قلتم ان السما صاحية لاحمرارها وبالغداه تقولون اليوم شتا لاحمرار جو السماء وتغيمها ايها المراون تعلمون تمييز وجه السما وايه هذا الزمان لا تعلمون الجيل;

15: omits, but in the margin there is the following reading:

في العربي يزايد اذا كان المسا قلتم ان السما صاحية لاحمرارها وفالغداه تقولون اليوم شتا لاحمرار جو السماء بعبوس ايها المرايين تعلمون تمييز ايه هذا الزمان

32: The text is written in the body of the manuscript but the phrase ليس في القبطي is written in the margin

88: omits, but in the margin we find: (vertically on the left hand side in the same hand):

4 الجيل[91] "الشرير[92] الفاسق[93]"[94] يطلب[95] ايةً[96]،[97] "ولا[98] يعطي[99]"[100] ايه[101] الاّ اية[102] يونان[103] النبي[104] "ثم تركهم"[105] ومضي[106].

Mark 6:14-20

14 وسمع[107] "هيرودس[108] الملك[109]"[110] لان[111] "اسمه كان[112] قد[113] ظهر[114]"[115] وقال[116] يوحنا المعمد[117] قام[118] من الاموات[119] "ومن[120] اجل"[121] ذلك[122] "القوات تعمل[123] به"[124]

لاحمرارها وبالغداة تقولون اليوم شتاء لاحمرار جو السماء وغمامها بعبوس ايها المراؤون تعلمون تميزون وجه السماء، وآيات هذا الزمان لا تعلمون الجيل الشرير

These two verses are omitted in ℵ B X G f^{13} etc. Sy$^{s, c}$ and at least five Coptic Bohairic MSS. It is worth noting that most of the Arabic manuscripts in which the omission is found are Coptic-Arabic bilingual MSS. This shows that in these manuscripts, the Arabic is corrected against the Coptic in parallel.

91 2 ثم اجاب وقال ان الجيل. The Greek MSS 291 and 700 have και αποκριθεις ειπεν (see Legg, *Matthew* 16:4); 8 القبيله; 10 جيل; 24 وقال هذا الجيل; 46, 57, 72, 73, 85 ان الجيل

92 8, 50 omit. The expression καὶ μοιχαλὶς is also omitted in the Greek MS D; 10, 84 شرير (written above the line).

93 8 الفاسقه; 10 فاجر

94 57, 80 الفاسق الشرير

95 8 تطلب

96 4, 11, 20, 21, 34, 40, 68 علامه; 75 adds من السماء then crossed out.

97 60 omits by homoioteleuton.

98 8 ولن; 41 وليس

99 2, 4, 11, 36, 37, 57 يعطا; 8 تعطا; 46 adds له

100 35 omitted this reading but added it later in the margin.

101 2, 12, 35 omit; 4, 11, 20, 21, 34, 40, 68 علامه

102 4, 11, 20, 21, 34, 40, 68 علامه

103 79 يوناً; 95 يونس

104 The expression του προφητου is found in C W Θ $f^{1, 13}$, etc. as well as in all Syriac and Coptic MSS. However, it is omitted in ℵ B D L.

105 3, 22 فتركهم; 4, 5, 6, 10, 11, 15, 18, 24, 28, 36, 37, 48, 54, 57, 65, 72, 73, 77, 85, 88, 92, 95 وتركهم

106 4 وانطلق ; 10, 48 وذهب; 81 ومضا

107 81 adds به

108 67 هيروديس

109 5, 7, 24, 31, 51, 78, 84, 91 add خبر يسوع – The Greek MSS f[13], 543, 7, 76, 91, 106 etc. add την ακοην Ιησου. The Greek may have also influenced the Arabic MSS 37, 48, 65, 72, 73, 95 below; 6, 88 add لاجل يسوع; 34 adds بيسوع; 37, 57, 95 add بخبر يسوع; 48 adds بسماع يسوع; 65, 72, 73 add باخبار يسوع; 80 من اجل يسوع . The Peshitta reads ܥܠ ܝܫܘܥ (about Jesus) as well as four Coptic MSS. Cf. Horner, *Coptic Version, ad loc.*

110 15, 18, 54 read الملك هيرودس as found in ℵ A B C* L N W D Q P S F l Syr[harl.] Copt.[bo.] The collated base follows C[3] D F 229 etc. and some Greek lectionaries as well the Syriac Sinaiticus, the Peshitta and the Coptic Sahidic versions.

111 54 لانه

112 50 omits; 92 has صار as the Greek ἐγένετο.

113 46, 57, 85, 92 omit.

114 46, 57, 85, 92 ظاهرا; 96 شاع

15 "وقال[125] اخرون[126]"[127] انه "ايليا[128] واخرون[129] انه[130]"[131] نبي كواحد[132] من[133] الانبياء[134]
16 فلما سمع[135] هيرودس[136] قال "انا[137] قطعت راس يوحنا"[138] "وهوذا[139] هو[140] قد[141]"[142] قام "من[143] الاموات[144]"[145]

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115 8 لان كان قد عرف اسمه . The verb كان قد عُرف (seems best to translate the extended Ethpᶜel form of the verb ܝܕܥ (to know) in the Syr^s. p.^ versions : ܡܬܝܕܥ ܗܘܐ (was being known)).

116 4, 5, 6, 9, 10, 11, 14, 18, 20, 23, 24, 31, 36, 40, 41, 48, 50, 54, 56, 57, 60, 67, 68, 74, 77, 79, 80, 84, 87, 88, 89, 90, 92, 93, 94, 95, 96 add ان

117 2, 3, 4, 6, 7, 11, 18, 20, 21, 22, 24, 29, 34, 36, 37, 40, 54, 65, 68, 80, 88, 95 المعمداني; 8 الصابغ; 10, 13, 15, 27, 44, 46, 53, 57, 70, 71, 72, 73, 77, 79, 81, 84, 85, 86, 87, 96, 98 المعمدان; 60 المعمدا

118 8, 53, 72, 73, 77, 81 قد قام

119 2 الموتى; 6, 44, 46, 57, 85, 88, 96 read بين الاموات. The preposition بين (rose from *among* the dead) is only found in Syr^s. and p.^ versions ܒܝܬ; 10 الموتا

120 44, 53, 72 من

121 2, 10, 48, 54, 77 ولاجل; 4, 6, 7, 11, 41, 98 ومنجل; 8 منجل; 18 لاجل; 84 فلاجل

122 2, 5, 8, 15, 18, 54, 84, 92 هذا

123 13, 41 يعمل

124 8 تفعل هذه الجرايح على يده; 98 القوات يعمل

125 92 قال

126 18, 54 قوم اخرون; 72, 98 اخرين; 90 اخرين changed to اخرون.

127 8 واخرون كانوا يقولوا; 15 واخرون قالوا; 36 اخرين قالوا

128 2, 4, 5, 7, 10, 20, 28, 29, 40, 68, 77, 88, 98 اليا; 6 اليبا; 48 ايلياس (as the Greek Ἠλίας); 51 ايلياء; 79 اليياء

129 5, 10, 48, 91 وقال اخرون; 15, 41, 46, 57, 80, 85, 88, 92 add قالوا; 18, 54 وقال قوم اخرون; 36 اخرون قالوا; 65, 72 واخرين . The collated base follows the Peshitta version by dropping the verb "to say". Other Arabic versions read "and others were saying".

130 8 omits.

131 13 omits.

132 2, 10, 41, 77 كاحد; 18, 54 مثل واحد; 50 او واحد; 65, 72, 73, 98 omit.

133 2, 10, 41, 77 omit.

134 2, 3, 5, 6, 9, 14, 15, 18, 22, 35, 41, 44, 53, 54, 57, 65, 67, 72, 73, 76, 78, 80, 81, 82, 88, 91, 92 add الاولين. This variation is only found in the Coptic Bohairic version and the Greek MS 64 and some Georgian manuscripts; 29 omits but adds it in the margin. This MS has another version written between the lines of the text; 32 has the letter ق before الاولين to indicate that this word is only found in the Coptic text.

135 27 has سمع then changed later with another ink to سمعهم

136 67 هيروديس

137 10 اني

138 8, 86 يوحنا الذي انا قطعت راسه; 15 يوحنا الذي انا قطعت عنقه; 18, 54, 92 ان يوحنا الذي قطعت راسه; 36 انه انا قطعت راس يوحنا المعمدان; 57 ايوحنا الذي قطعت انا راس; 96 يوحنا الذي قطعت انا راسه. All the variations (except the last one) follow either the Syriac ܝܘܚܢܢ ܗܘ ܕܐܢܐ ܦܣܩܬ ܪܫܗ or the Coptic version "(it is) John, whom I beheaded." The collated base follows the Greek ἐγὼ ἀπεκεφάλισα Ἰωάννην.

139 5, 28, 31, 46, 57, 78, 85, 91 وها; 8, 18, 54, 72, 73, 86, 92, 96 omit; 10 وهذا; 15, 36, 65 هو; 51, 84 هوذا; 74 وها هوذا

17 *لان[146] هيرودس[147] كان[148] ارسل[149] واخذ[150] يوحنا[151] وحبسه[152] "من اجل"[153]*[154] هيروديا[155] امراة[156] "اخيه فيلبس"[157]

18 "لانه كان[158] قد[159]"[160] تزوجها[161] "فقال له[162] يوحنا"[163] ما[164] يحل[165] لك "ان[166] تاخذ[167] امراة[168] اخيك"[169]

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140 8, 12, 19, 25, 53, 56, 60, 62, 63, 64, 67, 68, 70, 71, 79, 80, 83, 87, 88, 90, 95 omit; 15 الذي; 31, 78, 91 هوذا; 72, 73 وهو

141 4, 6, 9, 10, 11, 12, 13, 15, 18, 20, 21, 23, 24, 27, 34, 36, 37, 40, 41, 48, 50, 52, 54, 66, 68, 74, 79, 88, 89, 90, 92, 93, 94, 95, 98 omit.

142 2 وقد

143 24 adds بين

144 2, 36 الموتى; 10 الموتا

145 15, 41, 92 omit as in the Greek MSS ℵ B L W D etc. as well as the Syr[s]. The Coptic manuscripts are divided here, the majority support this reading. The collated base follows the Syr[p.and h.], the majority Greek witnesses, and a few Coptic manuscripts.

146 8 وذلك ان

147 67 هيروديس

148 2, 10, 24, 48, 92, 98 omit.

149 5, 15, 18, 54, 78, 88, 91, 92 omit as in the Coptic Bohairic MSS; 8 كان قد سير; 36, 51, 96 قد ارسل

150 2 فاعتقل; 8, 15, 78 اخذ; 10 واعتقل; 18, 54, 88, 92 قد امسك; 31 omits; 36 اخذ; 48 اعتقل; 96 وامسك

151 64 راس يوحنا

152 2, 10, 18, 48, 54, 96 واوثقه في السجن; 8 reads وقدفه في السجن. The verb قذف (to throw, cast) does not translate the Greek verb δέω (as well as the Syriac and Coptic) but βάλλω. The latter is found in MSS D Q *f*[13] 22. 33. etc.; 15 واعتقله في الحبس; 88 adds في السجن; 92 وربطه في السجن. The expression واوثقه / ربطه في السجن follows the Greek and the Coptic texts literally: ἔδησεν αὐτὸν ἐν φυλακῇ.

153 2, 10, 18, 25, 48, 54 لاجل; 3, 4, 6, 8, 11, 41, 50, 98 منجل

154 62 omits by homoioteleuton then adds it vertically in the margin.

155 2 هروديا; 6, 11 هيروذا

156 36 امرات; 50 مرات; 81 امرات امرات

157 2, 5, 8, 15, 18, 78, 91, 96 فيلبس اخيه. The words were transposed to follow the Coptic, Greek, and Syriac versions. 98 اخيه فيلفس

158 2, 10, 48, 92 omit.

159 2, 10, 36, 46, 48, 57, 77, 85 omit.

160 8 تلك التي

161 2, 8, 10, 18, 48, 54, 96 تزوج بها; The verb تزوج translates the Greek γαμέω. The Coptic reads *taking her* (lit. اتخذها – as found in the Arabic version of Ibn al-ʿAssāl).

162 28 omits.

163 2, 10, 46, 48, 57, 85 لان يوحنا قال لهيرودس; 5, 6, 78, 88, 91 فقال يوحنا لهيرودس; 7 وقال له يوحنا لهيرودس; 8, 92 read لان يوحنا كان يقول لهيرودس. This variant, as well as the one in MSS 2, 10, 46, 48, 85 above and MSS 15, 18, 36, 54, 96 below, reflect accurately the Coptic version. The collated base which reads αὐτῷ ὁ Ιωάννης instead of ὁ Ἰωάννης τῷ Ἡρῴδῃ agrees with Ms 33[c] of the 9[th] century; 15, 18, 36, 54, 96 وكان يوحنا يقول لهيرودس; 24 وكان يوحنا يقول; 48, 52, 66, 74 وكان يوحنا يقول له

164 2, 6, 11, 88, 96 لا; 8, 10, 18, 48, 54, 92 انه لا; 36 ليس

165 2 يجوز; 18, 54 ينبغي; 60, 64, 67, 69, 71, 79, 86, 87, 94 تحل

19 ’وكانت[170] ''هيروديا[171]،[172] ’حنقة[173] عليه''[174]،[175] تريد[176] قتله[177] ولم[178] تقدر[179]
20 لان هيرودس[180] كان[181] يخاف[182] ''من[183] يوحنا''[184] ''لانه[185] يعلم[186]''[187] انه رجل صديق[188] قديس[189] ويحفظه[190] ’’ويسمع[191] منه''[192] كثيرا[193] *[ويصنع[194]،[195] ’’وكان يسمع منه]''[196] بشهوة[197]،[198]*[199]

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166 50 omits.

167 The Greek as well as other versions read ἔχειν and not γαμεῖν (as above). The Arabic translates it here with تاخذ.

168 36, 61, 81 امرات; 50 مراة

169 24 omitted it then added underneath the line: ان تكون معك زوجة اخيك (that your brother's wife be with you). This translation seems to be closer to the Harclean version than the others. The Harclean version reads ܕܬܗܘܐ ܐܢܬ ܠܟ ܐܢܬܬܗ ܕܐܚܘܟ (that your brother's wife be for you).

170 2, 10 وان; 48, 92 واما

171 6 هيرذيا

172 18, 54 وهيروديا كانت

173 2, 3 حنقت; 92 كانت حنقه; 96 قد حنقت

174 8 omits.

175 10 تعلقت به; 48 فتعلقت به. This variant is awkward. The verb تعلق (to be attached) is found in no manuscripts. However, only the Greek lectionary 44 reads συνεῖχεν instead of ἐνεῖχεν. The former means "holding together".

176 2, 10, 48, 96 وارادت; 8 تهوى; 34, 50, 52, 66, 74, 87 وكانت تريد; 73 وتريد

177 2, 48 ان تقتله

178 11 omits.

179 5, 7, 9, 11, 12, 14, 19, 20, 23, 25, 27, 28, 29, 37, 44, 52, 53, 61, 66, 71, 74, 78, 86, 87, 89, 90, 91, 93, 94, 95, 98 تقتدر; 8 تكن تقدر

180 67 هيروديس

181 48 omits.

182 8 يهاب; 48 خاف

183 8, 10, 18, 24, 48, 50, 52, 66, 74, 77, 92 omit.

184 2 omits.

185 11 omits.

186 24 علم; 50, 84 كان يعلم; 88 omits.

187 2, 10 ويعلم; 8, 36, 46, 57, 77, 85, 92, 96 لعلمه; 18, 54 ويعرف; 48 وعلم

188 8 omits.

189 10, 46, 80, 85 وقديس

190 4 ويحفظ; 8 وكان يستبقيه; 10, 18, 24, 36, 46, 50, 52, 54, 74, 85, 92 ,96 وكان يحفظه; 48 وحفظه; 67 ويحفضه;

191 2, 46, 85 وكان يسمع; 48 وسمع

192 8 يطيعه

193 4, 86, 92, 96 omit; 8 في اشياء كثيره; 19 the word is written above the line; 31 omitted this reading then added it in the margin.

194 2-4, 7, 9-16, 18-25, 27-32, 34, 35, 37, 40, 44, 48, 50, 52, 53, 56, 60-74, 76-78, 80, 81, 83, 84, 87, 89-91, 93-95, 98 omit as in the Greek MS D and a very few Coptic MSS; 6, 15, 41, 54, 88 وكان حزين القلب to render the Coptic ⲟⲩⲟϩ ⲛⲁϥϣⲟⲗϩ ⲛϩⲏⲧ; 8 ويعملها; 36 ويصنع . The majority Greek texts read here ἐποίει. MSS ℵ B L (W) Q etc. read ἠπόρει.

Mark 13: 5-11

5 "فقال لهم[200] يسوع[201]"[202] انظروا لا[203] يضلكم[204] احد

6 فان[205] كثيرين[206] ياتون باسمي[207] قايلين[208] اني[209] انا هو المسيح[210] ويضلون[211] كثيرا[212]

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195 46, 85 ولما كان يسمعه كان يصنع اشيا كثيره; 86 ولسمعه انه كان يصنع اشيا كثيره; 92 ويسمعه ويصنع اشيا كثيره; 96 وكان يسمع له فيصنع اشياء كثيره . This variation has to do mainly with the location of the adverb πολλὰ (كثيرا) and the verb which it qualifies. In the collated base the adverb πολλὰ qualifies the preceding verb ἀκούω. In this case the adverb qualifies the verb which follows the adverb immediately (ποιέω). The Coptic and the Syr[s and p] versions seem to support the former.

196 3, 4, 7, 9, 11-16, 18-25, 27-32, 34, 35, 37, 40, 44, 46, 50, 52, 53, 56, 60-74, 76-78, 80, 81, 83-87, 89, 90-96, 98 omit with no textual support.

197 81 بشهوت; 92 بلذه; 31 adds وكان حزين القلب وهكذا كان يسمع منه; 84 adds وكان حزين القلب لذلك

198 2 ويستلذ بما يسمع منه; 6 ويسمع منه ويطيعه بشهوة; 8 ويسمع منه بتلذذ; 10 ويستلذ بما يسمع به; 15 وكان يطيعه; 36 ويسمع منه 88 وكان بشهوه يسمع منه; 54 ويلذ ما يسمع منه; 48 وكان يسمع منه بشهوه; 57 ,41 ويقبل قوله بالتذاذ بشهوه

199 5, 51 وكان حزين القلب وهكذا كان يسمع منه and the phrase ليس للرمي (not found in the Greek) is written in the margin.

200 30 omits.

201 74 عيسى

202 2, 10, 77 فاجابهم يسوع قايلا; 5, 78, 88, 91 فبدا يسوع يقول لهم; 6 فبدى يسوع يقول لهم; 8, 28 اجاب يسوع وقال; 18, 54 فابتدى يسوع يقول لهم; 31 اجاب يسوع; 36 وان يسوع اجابهم وبدي يقول لهم; 46, 57, 85 وان يسوع لهم; 48 اجابهم وبدا يقول لهم; 84 فاجابهم يسوع وابتدا يقول; 86 وعند ذلك بدا يسوع يقول لهم; فاجاب يسوع وبدا يقول لهم; 90 فبدا يسوع ان يقول لهم; 92 اما يسوع فبدا يقول لهم; 96 فاجابهم يسوع وشرع يقول . Four major variations occur in the Syriac, Greek and Coptic *Vorlagen.* 1) The first variant reads simply ܐܡܪ ܠܗܘܢ ܝܫܘܥ (Jesus said to them) and is found in the Syriac Sinaiticus. It is remarkable that this reading agrees with the collated base; 2) The second reading adds the verb αρχω (begin): ο δε Ιησους ηρξατο λεγειν αυτοις. This reading is found in א B L W Ψ 33 etc. as well as the Syriac Peshitta and the Coptic Bohairic versions. The Arabic MSS which read similarly are: 5, 6, 18, 54, 78, 88, 84, 90, 92; 3) The third reading adds the verb αποκρινομαι instead of αρχω. The Greek MSS D Θ 565 etc. read και αποκριθεις ο Ιησους ειπεν αυτους. The Arabic MSS 8 and 28 follow literally this reading. Mss 2, 10, 77 read similarly but with minor variations; 4) the fourth reading adds both verbs αποκρινομαι and αρχω. The majority Greek texts with the Syriac Harklean read: ο δε Ιησους αποκριθεις αυτοις ηρξατο λεγειν, and W *f* [1(13)] 28 *pc* read και αποκριθεις αυτοις ο Ιησους ηρξατο λεγειν. This fourth reading agrees with the Arabic MSS 36, 46, 48, 85, 86, 96.

203 10, 77 ليلا; 31 الا

204 3, 4, 6, 9, 10, 11, 13, 15, 21, 23, 24, 34, 37, 44, 50, 54, 62, 67, 72, 81, 86, 87, 89, 99 يظلكم; 8 يظلنكم; 36, 46, 57, 84, 85 يطغيكم

205 2, 10, 48, 77, 84 لان; 8, 53 omit as in א B L W Ψ 2427; 50 لا

206 4, 18, 19, 25, 35, 41, 46, 50, 51, 53, 56, 60, 61, 62, 63, 64, 67, 69, 70, 71, 72, 79, 83, 84, 85, 86, 87, 92, 93, 94 كثيرون; 2, 3, 10, 13, 15, 20, 21, 40, 68, 80, 98 كثير

207 10 على اسمي

208 4, 99 قايلون

209 2, 8, 18, 54, 78, 88 omit; 99 باني

210 7, 10, 46, 48, 50, 66, 74, 84, 85, 86, 96 omit. The collated base reads ο Χριστος as in the Greek W Q *f*[13] etc. as well as in the Coptic Sahidic and Bohairic versions.

7 فاذا سمعتم بالحروب[213] "واخبار الحروب"[214] فلا[215] تضطربوا[216] ينبغي[217] "لهذا[218] ان[219] يكون[220]"[221] لكن[222] لم[223] يات[224] الانقضا[225]
8 "تقوم[226] امه"[227] على امة ومملكة على مملكة وتكون[228] الزلازل[229] في[230] "كل[231] مكان[232]"[233] "ويكون الجوع[234]"[235] وهذه[236] بداية[237] الطلق[238]

211 3, 6, 8, 11, 15, 37, 79, 87 يظلون; 36 ويطلون; 84, 86, 99 ويظلون

212 8 adds ان قدروا; 12, 14, 18, 19, 28, 30, 36, 46, 50, 51, 54, 56, 57, 60, 61, 64, 69, 70, 71, 74, 79, 81, 83, 84, 87, 89, 90, 93, 94, 96 كثيرين; 62, 63, 67, 85, 86 كثيرون

213 3, 4, 5, 6, 8, 11, 20, 21, 28, 31, 34, 36, 37, 40, 48, 51, 78, 88, 98, 99 الحروب

214 22, 41 omit by homoioteleuton.

215 3, 4, 5, 6, 8-13, 15, 20, 21, 30, 31, 32, 34, 36, 37, 40, 46, 48, 51, 53, 56, 57, 61, 67, 68, 69, 77-80, 83, 85-89, 91-94, 98, 99 لا

216 2, 10, 48 تقلقوا; 8 تظطربوا; 77 adds لهذا; 84, 86, 96 تخافوا; 90 تقلقن . The verb اضطرب possibly renders the Greek θροεισθε, and the verb قلق renders the Greek θορυβεω.

217 2, 24 لا بد; 3, 4, 11, 13, 15, 28, 21, 37, 51, 98, 99 omit; 5, 7, 9, 12, 14, 18, 19, 20, 21, 23, 25, 30, 32, 34, 40, 44, 53, 54, 56, 60, 61, 62, 63, 64, 65, 67, 68, 69, 70, 71, 72, 73, 78, 79, 81, 83, 86, 87, 89, 91, 93 فينبغي; 6, 88 هذا ينبغي; 8 ان; 10, 77 لانه لا بد; 36, 46, 48, 57, 85, 92 لانه ينبغي; 41 فلا بد; 50, 52, 74, 90 فانه ينبغي; 84 فان ذلك ينبغي; 94 وينبغي; 96 فانها لا بد

218 6, 10, 20, 40, 48, 57, 66, 74, 77, 84, 88, 92, 96 omit; 3, 4, 7, 8, 9, 11, 12, 13, 14, 15, 19, 25, 28, 30, 31, 32, 34, 51, 52, 56, 60, 61, 63, 64, 67, 69, 70, 71, 79, 80, 83, 86, 87, 89, 93, 94, 99 هذا

219 3, 4, 8, 11, 13, 15, 28, 31, 51, 99 omit.

220 96 تكون

221 2, 5, 21, 24, 37, 41, 50, 68, 78, 91 ان يكون هذا; 36, 46, 57, 85 ان يكون هذا كله; 90 ان يكون هذه; 98 ان هذا يكون

222 2, 10 بل

223 84 ليس

224 15 ياتي; 84 هو

225 3, 13, 20, 37, 40, 68, 74 الانقضى; 36 انقضاء

226 84 وتقوم; 86 فان تقوم; 92 لان تقوم; 96 لانه تقوم

227 8 امه تقوم; 10, 48 لانه امه تقوم; 50, 52, 66, 74, 90 وان امه تقوم

228 3 تكين; 4 تكنن; 6, 8, 11, 20, 21, 24, 34, 37, 40, 41, 68, 98, 99 وتكثر; 13, 15 ويكثر; 28, 36, 80, 86 ويكون; 77 وتنزل

229 3, 4, 11, 13, 14, 20, 21, 22, 24, 34, 37, 40, 41, 68, 77, 80, 98 add والجوع; 6, 8 add ويكون جوع; 10, 36, 46, 48, 85, 92 زلازل; 15 adds جوع; 28 adds والجوع وغلا ; 99 وجوع

230 10 على; 72 omits.

231 86 omits.

232 50, 88 موضع

233 2, 10, 46, 48, 57, 84, 85, 96 اماكن; 36 اماكن اماكن; 52, 66, 74, 90, 92 مواضع

234 7, 51, 57 add وسجس; 10, 31 add واضطراب; 32 جوع; 36, 46, 85 سجس; 48 جوع واضطرابات; 84 adds ووباء; 88 adds في كل مكان . Some Greek MSS read λοιμος (plague, pestilence) instead of λιμος (famine).

235 3, 4, 6, 8, 11, 13, 14, 15, 20, 21, 22, 24, 28, 34, 37, 40, 41, 44, 53, 68, 77, 80, 98, 99 omit; 18, 54, 86 والجوع; 50, 52, 66, 74, 90 وتكون مجاعات وهيوج; 92 وتكون مجاعات; 96 وتكون مجاعات واضطرابات. The Syriac and the majority Greek MSS add the expression και ταρᾶχαι(ܘܫܓܘܫܝܐ هيوج /اضطرابات) to the word *famines*, as is the case with MSS 50, 52, 66, 74,

9 "انظروا[239] انتم[240] انهم[241]"[242] يسلمونكم[243] الى "المجامع[244] 'والمحافل[245]"[246] فتضربون[247]'[248] 'وتقامون[249] امام[250] "الملوك[251] والقواد[252]"[253]'[254] "من اجلي[255]"[256] شهادة[257] عليهم[258]

90, 96 above. The collated base renders the Coptic Bohairic and Sahidic versions, and the Greek MSS ℵ² B D L Ψ 579, 2427.

236 10, 23, 92 هذا; 36, 90 add هي; 37, 81 وهذا; 46, 57, 85 وهذا كله; 48, 74, 96 هذه; 84 وهذا كله

237 46, 57, 81, 84, 85, 90, 92 اول

238 2, 6, 10, 18, 23, 27, 35, 44, 46, 48, 53, 54, 56, 57, 65, 72, 73, 76, 77, 81, 84, 85, 88, 92 المخاض; 70, 86, 96 الاوجاع

239 10 وانظروا; 46, 48, 50, 52, 57, 66, 74, 85, 90, 92, 96 فانظروا; 84 ثم قال لهم انظروا

240 2, 10, 36, 46, 48, 57, 85, 92 لانفسكم; 7 adds نفسكم; 11, 12, 14, 19, 25, 61, 63, 64, 67, 69, 71, 83, 86, 87, 89, 93, 94 omit; 70 بانفسكم; 84 adds لانفسكم; 90 وانتم انفسكم; 96 الى انفسكم

241 2, 10, 48, 92, 96 لانهم; 11 had originally انهم but changed to انكم; 19, 88 انه; 37, 90 omit; 46, 57, 79, 84, 85 فانهم; 86 فانهم انه

242 8 omits as in the Syriac Sinaiticus version and the Greek MSS D W Θ f^1 28 etc.

243 4, 11 يسلموكم; 8 وسوف يسلمونكم; 52, 66, 74, 92, 96 سيسلمونكم; 90 فسيسلمونكم . The future tense reflects most Greek, Syriac and Coptic *Vorlagen.*

244 2 محاكم; 5 الحكام and in the margin مواضع الحكم; 27 omits; 36, 57 الحكام; 74 المجالس; 78 موضع الحكم; 84 reads الامم (nations) and agrees with the Syriac Sinaiticus: ܥܡܡܐ (nation, people); 90, 91 مواضع الحكم . The expression الحكام has replaced المجامع in some of the manuscripts above, and one of the possibilities is that it renders the Syriac Peshitta ܠܕܝܢܐ. The Coptic has "council" and Ibn al-ʻAssāl translated it as مواضع الحكم (as is also the case with MSS 5, 78, 90, 91 above).

245 2 وفي مجمعهم; 4, 6, 11, 24, 28, 51, 99 والحكام; 5, 36, 78, 91 وفي المجامع; 27 المحافل; 46, 85, 86 وفي المحافل; 74 وفي المساجد; 84 والى جماعتهم; 88 والمحاكم; 57 وفي مجامعهم. The Syriac, Greek and Coptic have the preposition "in" before "the synagogue", however, it is omitted in many Arabic MSS. The Peshitta and some Greek lectionaries e.g. *l*18, *l*19, *l*49, *l*183 have the pronoun αυτων after συναγωγη (ܒܟܢܘܫܬܗܘܢ) as is the case with the Arabic MSS 2 and 84 above, and 18 and 54 below.

246 10 محافل ومجامع; 18 محافل وفي مجامعهم; 30 المحافل والمجامع; 48 المحافل وفي مجامع; 50 الحكام; 52, 66 المحاكم; 54 المحافل وفي مجامعهم; 92 المحافل والى المجامع . The Coptic reads "…councils; and in the synagogues…", the majority Greek manuscripts read …συνεδρια και εις συναγωγας. The collated base, which reads ويسلمونكم الى المجامع والمحافل فتضربون, seems not to follow any specific *Vorlage.*

247 2, 5, 18, 54, 78, 91 يضربونكم; 8 وتظربون; 36, 57 تضربوا; 46, 48, 85, 86 تضربون; 73 فتظربون; 88 ويضربونكم . The Greek and Syriac versions have the passive voice here. MSS 2, 5, 18, 54, 78, 88, 90 read "they will beat you (active 3rd person pl.)" and follow literally the Coptic version. As a general Coptic grammatical rule the "*[d]ynamic passive meaning […]* is only expressed by 3d pl. conjugation of a transitive verb add direct object" (Bentley, Layton, *A Coptic Grammar,* Wiesbaden: Harrassowitz Verlag: 2000, 135).

248 90 وسيضربونكم في المحافل; 96 وتضربون في المحافل

249 2 ويقيمونكم; 5, 78, 91 add ويقدمونكم; 84, 86, 94 وتقومون . For the use of the passive in Coptic see above. MS 2 follows the Coptic literally. MSS 5 and 78 were corrected against the Coptic and the expression وتقامون was left in the text. It is unlikely that the collated base was translated from Coptic. Some Arabic manuscripts however, were corrected against the Coptic version.

250 10 عند; 84 بين يدي; 90 قدام

251 10, 48 ملوك; 24 الحكام والملوك; 90 الولاه . See the footnote below.

10 *''وعلى[259] كل''[260] الامم،[261] ينبغى[262] "او لا[263] ان يكرز[264]''[265] بالانجيل[266]*[267]
11 فاذا قدموكم[268] واسلموكم[269] 'فلا[270] تهتموا[271] بماذا[272] تقولون[273] "و لا[274] بما[275] تَجيبون[276]''[277]،[278] "فانكم[279] تعطون[280]''[281] فى تلك الساعة الذي[282] تتكلمون[283] "ولستم[284] المتكلمين[285]''[286] لكن[287] روح[288] القدس[289].

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252 10 ومدبرين; 48 وقواد; 67 القوات; 84 وروس السلطان; 90 والملوك. See the next footnote.

253 2, 5 قواد وملوك; 74, 78, 91, 96 القواد والملوك . The Greek, Coptic, and the Harklean Syriac read ἡγεμονων και βασιλεων (governors and kings); The Syriac Peshitta reads ܡܠܟܐ ܘܗܓܡܘܢܐ (kings and governors). The collated base follows the Peshitta version.

254 36 وقدام الملوك والقواد تقفوا; 46, 85 وقدام الملوك والقواد تقفون; 92 وامام القواد والملوك تقامون; 57 وقدام الملوك تقفوا. For the use of the passive tense in Coptic, see above and for the variant readings between "governors and kings" and "kings and governors" see the preceding footnote.

255 2, 3, 4, 10, 11, 13, 15, 25, 26, 35, 41, 48, 50, 80, 83, 86, 87, 94, 96 اجل; 8 منجلي; 10 لاجلي; 72, 73 اجل اسمي; 81 adds اسمي

256 2, 48 لاجلي; 3, 4, 6, 11, 13, 41, 98 منجلي; 15 منجل

257 2, 10, 48 للشهاده; 74 لشهاده; 84 الشهاده

258 2, 5, 10, 36, 46, 52, 54, 57, 74, 78, 85, 90, 91, 92 لهم

259 31 وفي

260 2, 5, 10, 48, 50, 52, 66, 74, 78, 91, 92 ولكل; 18, 54 لجميع

261 7, 36, 96 omit (see below); 90 وللامم اجمعين

262 7, 21, 24, 46, 85, 89, 96 وينبغي; 34 omits.

263 31, 50, 77 omit and lack textual support.

264 90 ينادى

265 94 ان يكرز اولا

266 2, 10 بالبشاره; 7 adds بكل الامم; 36 adds في جميع الامم; 96 في كل الامم . In this case, the occurrence of the phrase, "among all nations", at the end of verse ten suggests that manuscripts 7, 36, 96 may have been corrected against the Peshitta version.

267 57 فقبل كل شي لا بد ان يكرز بهذا الانجيل في جميع الامم; 84 وينبغي اولا ان يكرز بالانجيل في جميع الامم

268 84 اخذوكم

269 2, 10, 84 ليسلموكم; 48 يسلمونكم; 90 مسلمين لكم. Greek and Coptic παραδιδοντες; Syriac ܡܫܠܡܝܢ ܠܟܘܢ.

270 10, 27, 48 لا

271 3, 6, 88 add اولا; 5, 78, 91 تبدوا ان تهتموا; 23, 35, 69 تهتمون; 74 تهموا; 86 تفكروا سابقا; 90 تهتمن قبل . The collated base does not read "beforehand" (Greek προ-; Syriac (excl. Sinaiticus) ܬܐܨܦܘܢ; Coptic "beforehand"). A few Greek MSS e.g. M Γ 33, 59 etc. agree with the collated base and only read μη μεριμνατε (do not be anxious) instead of προμεριμνατε (do not be anxious beforehand). In addition, the Syriac Sinaiticus only has ܬܪܢܘܢ (*to think, meditate* and also *to be worried* and agrees with the collated base. See *Al-Lubāb*, vol. 1, 1091f.).

272 5 بما; 8, 10, 18, 28, 31, 78, [84], 88, 91 بما

273 2 تنطقون; 3, 8 تقولوا; 5, 78, 91 تتكلمون به; 10 تتلون; [84] تتكلموا; 90, تتكلمون

274 77 omits.

275 3, 4, 8, 12, 21, 31, 32, 37, 41, 51, 53, 80, 98 بماذا; 10, 48 ما; 46, 85, 92 omit (see the following footnote); 77 وبماذا

276 8, 24 تجيبوا; 10 تقولون; 36 تتفكرون; 46, 85 تفكرون سابقا; 48, 90 تتلون; 84 تقولوا; 92 تفكروا سابقا. Instead of ولا بما تجيبون (neither what you [are to] answer) the Arabic MSS 46, 85 and 92 read ولا

Luke 8:9-15

9 "ثم ساله[290]"[291] تلاميذه[292] قايلين[293] ما[294] هذا[295] المثل

10 فقال[296] لهم[297] لكم[298] اعطي[299] علم[300] سراير[301] ملكوت[302] الله[303] "فاما الباقون[304]"[305] فبامثال[306] "لكيما[307] 'يبصروا[308]"[309] "فلا[310] يبصرون[311]"[312] ويسمعوا[313] "فلا يسمعون[314]"[315] ولا[316] يفهمون[317]'[318]

تفكرون سابقا (neither think beforehand), and agree with the Greek MS 38 of the ninth century (μηδε προμελετατε). Moreover, the Greek MSS A X Y Γ Δ Π Φ ל 118, 22, etc. read μηδε μελετατε (Syriac Peshitta: ܬܐܨܦܘܢ) and MS Arabic 36 agrees with this reading.

The collated base reads تجيبون (what you [are to] *answer*) and the Arabic MSS 10, 84 read ما تقولون/ بما تقولون (what you [are to] *say*). MSS 48, 90 read تتلون (what you [are to] *recite*). The Greek, Syriac and Coptic *Vorlagen* do not reflect such a translation. It might be possible that the whole expression بماذا تقولون ولا بما تَجيبون (what you are to say and neither what you are to answer) translates the Greek or Coptic phrase τι λαλησητε.

277 2, 5, 78, 86, 91 omit as well as in the Coptic MSS, Greek ℵ B D L W Σ Ψ *f1*, and Syriac Sinaiticus.

278 96 reads فلا تفكروا سابقا بماذا تتكلمون ولا تهتموا and agrees with the Byzantine text type.

279 2 لكنكم; 90, 92 omit.

280 3, 77 تعطوا; 36, 46 الذي تعطون; 85 الذي الذي تعطون; 90 بل الذي تعطونه; 92 بل ما تعطونه

281 10, 48 فستعطون; 84 ولكن ما يعطى; 86 بل مهما تعطوا; 96 بل مهما اعطيتم .

282 2, 8, 10, 18, 22, 24, 41, 48, 50, 54, 73, 77 ما; 23, 62 التي; 36, 46, 84, 85 اياه; 52, 65, 66, 74 ما به; 57 اياه; 96 فبذلك; 92 بهذا; 90 هذا الذي; 86 فذلك; 80 الذين

283 2, 3, 5 تنطقون به; 6, 10, 18, 24, 28, 31, 41, 78, 80, 87, 88, 90, 91, 98 add به; 8, 13 تتكلموا به; 27, 37 يتكلمون به; 54 تتكلمونه; 84, 96 تكلموا; 86 تتكلموا; 56 يتكلمون; 36, 46, 57, 85 تنطقون

284 10, 48, 96 لانكم لستم; 36 لستم; 46, 85 ولست انتم; 36, 62, 70, 72, 87 add انتم; 57 لستم انتم; 84 فانكم ليس انتم; 86 من اجل لستم انتم; 90 لانكم انتم لستم

285 2, 3, 4, 6, 8, 11, 12, 13, 15, 53, 57, 62, 72, 80, 90, 98, 99 المتكلمون; 10, 84 الذين تتكلمون; 77, 88 انتم المتكلمون; 96 انتم المتكلمين

286 92 omits.

287 2, 10, 48, 86 بل

288 90 الروح

289 8, 24 read ابيكم يتكلم فيكم ([spirit] of your father speaks within you) and lack textual support. The only codex which has a similar expression (but without "of your father") is the 13th or 14th century Coptic-Arabic bilingual codex, BnF, Copt. 14. The Coptic text reads "[the holy spirit] who is in you (ⲉⲑⲇⲉⲛⲑⲏⲛⲟⲩ)" (see the critical apparatus of Horner, *Coptic Version,* 435). The Arabic text of BnF, Copt. 14 has Ibn al-'Assāl's version and does not have this addition. The reading ابيكم يتكلم فيكم is peculiar indeed but has little if any value for textual critics.

290 31 تساءل. The preposition δε is omitted in *l*1127 Lvt (l) Dtp Cs (2mss. Gg). The pronoun αυτον is omitted in Lvg (mss.).

291 5, 28, 41, 46, 48, 57, 77, 78, 85, 91, 92, 94 فساله

292 31 التلاميذ . The pronoun αυτου is omitted in W 700 Lvt (a b c ff² l) Cyr.

293 3, 4, 11, 15 وقالوا; 5, 66, 78, 86, 87, 91, 96 omit with P⁷⁵, S, B, D, L, W, X, 1, 33, 131, 151, etc. Lvt (e a aur b c d ff² g¹ gat) Lvg, Ss Sc Sp Dtp Cs Cb Gg.

294 48, 50, 52, 54, 66, 92 add هو

295 54 omits.

296 92 اما هو فقال

11 "وهذا[319] هو[320]"[321] المثل الزرع[322] هو كلام[323] الله
12 والذين[324] على الطريق هم[325] "الذين[326] يسمعون"[327] 'الكلمه[328] فياتي[329] ابليس[330] فينزع[331] الكلمه[332] من قلوبهم[333] لكيلا[334] يومنوا[335] فيخلصوا[336]

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297 48, 92 omit. The pronoun لهم (αυτοις) in the collated base is also found in Q, 13, 69, 124, 157, 346 etc. Lvt (e aur b c f etc.) Lvg Ss Sc Sp Sh (mg) Sj (1ms.) Dtp Cs Cb etc.

298 2 اما انتم; 5, 78, 91 انتم

299 2 فاعطيتم; 5, 78, 91 add لكم; 46, 85 اعطيت

300 2 ان تعلموا; 8, 41 omit as well as in Lvt (a); 46, 57, 85 معرفه; 48 ان تعرفوا

301 46, 85 اسرار; 50 سرير; 57, 86, 87 read سر in singular as in 1338, 1443, Lvt (a aur b c d f etc.) Lvg, Ss, Sc, Sp, Dtp Cs (1ms.) etc.

302 41, 50, 52, 66, 94 ملكوة; 92 الملكوت

303 92 omits as in Lvt (g1), Cb (2mss.).

304 4 الباقين; 11 الباقيين; 36, 37, 41, 46, 56, 57, 65, 67, 81, 85, 98 الباقيون; 38 reads فلم يعطوا as in Ss Sc ; 96 للباقون

305 48 والباقون

306 5, 8, 13, 19, 77, 78, 79 فبالامثال; 21, 28, 40 add يخاطبون; 31, 38, 51 فبالامثال يخاطبون; 36 اكلمهم بالامثال; 48, 92 بامثال; 68 يخاطبون then crossed out. λαλω is found in Δ 13 16 161 etc. Lvt (b) and the verb (اكلم 1st p. singl.) of the Arabic MS 36 agrees with this variation. The Ss Sc Sp read ܡܬܡܠܠ (λεγεται) and the Arabic MSS 21, 28, 38, 40, 51, 68* read the same.

307 5, 34, 52, 54, 78, 92, 91, 96 لكي; 50, 66 كي

308 3, 4, 8, 11, 13, 15, 31, 37, 50, 51, 57, 77, 79, 81, 85, 94 يبصرون; 10 يسمعون يبصروا; 36 ينظرون; 86, 87 مبصرين; 96 كانوا يبصرون; 98 omits.

309 48 ليبصروا

310 34 فما; 86, 87 لا; 57 ولا; 98 omits.

311 5. 10, 78, 86, 87, 91 يبصروا; 36 ينضرون; 48 وينظرون

312 56 omits by homoioteleuton.

313 3, 4, 8, 11, 13, 15, 23, 25, 31, 37, 41, 46, 50, 51, 56, 57, 58, 62, 64, 67, 69, 77, 79, 81, 83, 85, 94, 96 ويسمعون; 36 والذين يسمعون; 86, 87 وسامعين . In this footnote the variation is between ακουοντες and ακουσωσι.

314 5, 12, 78, 91 يسمعوا

315 31, 34, 36, 46, 48, 85, 86, 87, 92, 96 omit. The addition of فلا يسمعون و... (μη ακουσωσιν και) in the collated base is found in Greek MS 157 and the expression μη ακουσωσιν μηδε in 477, 1216, Sh (mg) Cb Et. The collated base follows probably the Coptic version.

316 86 لا

317 5, 78, 91 يفهموا; 34 reads يسمعون with *l*524 Lvt (d l) Cyr *Lc* PRIS, RUF.

318 24 يسمعون ولا يسمعون ولا يفهمون ويبصرون ولا يبصرون. A similar transposition is not seen in the Greek, Syriac, Coptic or Latin *Vorlagen.*

319 4, 11, 23, 30, 54, 89, 93, 94 هذا

320 34, 50, 52, 66, 98 read معنى (meaning, significance) and not εστι; 67 omits.

321 86, 87 read فهو هذا and follow the Greek (εστι δε αυτη) accurately.

322 34 الزارع

323 3 reads كلمه (word). The collated base has كلام (talking, saying, words). The Greek, Syriac, Coptic *Vorlagen* read λογος.

324 3, 4, 8, 11, 37, 38, 48, 51, 77, 78, 91, 98, 99 والذي; 46, 50, 57, 85 والذي وقع; 52, 66 فالذي وقع; 58 الذين but crossed out and the word الذي is written above it. Instead of οι MSS Lvt (e f)

13 "واما الذي[337]"[338] على الصفا[339] فهم[340] "الذين يسمعون[341]،[342] الكلمه[343] ويقبلونها[344] بفرح"[345] وهولاي[346] ليس[347] "لهم[348] اصل[349]"[350] وهم[351] انما[352] يومنون الى[353] زمن[354] التجربة[355] "وفى[356] زمان[357] التجربه[358]"[359] يشكون[360]

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and Sj read το and the MSS of this footnote. The verb وقع (to fall) is probably an Arabic addition to the text to clarify the meaning.

325 3, 4, 11, 15, 99 omit as in one Coptic manuscript and the Greek MS Λ; 48 هو

326 15 omits.

327 2, 28, 31, 51 السامعون; 6, 10, 24, 38, 46, 77, 85, 98 سامعوا; 13, 57 سامعون

328 2, 31, 51, 54, 88, 92, 96 omit; 6, 34, 48, 98 الكلام . The word الكلمه / الكلام is supported by X, 124, 174, 213, 472, 577, *l*524,Lvt (e c) Ss Sp Sj (2mss.) Dtp Cb (1ms.) etc. The Sc reads ܡܠܬܗ ܕܐܠܗܐ (the word of God).

329 2 فيجي ; 15 فيات; 86, 87, 92 ثم ياتي

330 2, 6, 36, 88 الشيطان; 23, 25, 27, 35, 44, 53, 65, 72, 73, 81 الشرير . The Greek and Latin read [διαβολος], the Coptic ⲛ̄ϫⲉⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ (ابليس or possibly الشيطان); one Coptic manuscript reads πονηρος (الشرير); the Ss, Sc, Sp, read ܒܥܠܕܒܒܐ (εχθρος/ العدو); The Sh reads (ܐܟܠܩܪܨܐ النمام); Sj and Ar reads "Satan" (الشيطان) and MSS 2, 6, 36, 88 agree with this last reading. The collated base follows the Greek, Latin or Coptic.

331 34 فينز; 36 فياخذ

332 48 الكلام

333 2 قلبهم . The collated base reads قلوبهم (των καρδιων) and agrees with 131, 472, 1009 and Lvt (e). The rest of the Greek, Syriac, Coptic and Latin MSS read της καρδιας.

334 15 لكيملا; 27, 37 لكيما; 28, 46, 48, 50, 52, 57, 66, 85, 92, 98 ليلا; 36, 83, 94 لكي لا

335 8, 34 يومنون

336 4, 8 فيخلصون; 94 reads فيصلحوا (so they become righteous). This reading is not supported by any *Vorlagen*. It could be a scribal mistake (transposition of the two letters خ/ح and ص).

337 6, 11, 31, 62, 94, 99 الذين; 50, 52 add وقع. The collated base reads الذي (sing.) and agrees with Lvt(e), Ss, Sc, Sj (1ms.). For وقع see above.

338 48, 58 والذي

339 2, 24, 50, 52, 62, 66, 86, 87, 92 الصخره; 48 صفاء. The Greek and Coptic MSS read πετρα and ⲡⲉⲧⲣⲁ respectively; Syriac ܫܘܥܐ; Latin has *terram*. The Arabic words الصخره and الصفا are synonymous.

340 2 هم

341 5, 31, 48, 51, 54, 78, 91, 92 read اذا سمعوا and agree with Sc and Sp: ܫܡܥܘ (past tense), Greek ακουσωσι (subj. Aorist) as well as the majority Latin MSS; 13 يسمعوا; 38 سمعوا (see above); 86, 87 حينما يسمعون. The Coptic has "they should hear." The Lvt (c) reads [ακοῦ ωσι]. The collated base agrees with the Coptic and the Lvt (c) versions.

342 73 omits by homoioteleuton.

343 2, 5, 51, 54, 78, 86, 87, 91, 92 omit. Cf. below; 48 الكلام

344 2, 5, 54, 78, 91 ويقبلون الكلمه; 4, 10, 24, 36, 77 ويقبلوها; 48 يقبلونه; 51 يقبلون الكلمه اليهم; 86, 87, 92 يقبلون الكلمه; 93 ويفعلونها . Cf. below.

345 The phrase in the collated base reads: الذين يسمعون الكلمه ويقبلونها بفرح (those who hear the word and receive it with joy). The Coptic, Greek and most of the Latin MSS agree to locate the word الكلمه (λογος – word) after the second verb قبل (δεχομαι – receive). However the Arabic locates it after the first verb سمع (ακουω – hear) and agrees with Sj, Ss,

14 والذي[361] وقع فى[362] الشوك هم[363] الذين[364] يسمعون[365] الكلمه[366] ''ومن اجل[367]''[368] هم[369] الغني[370] "وشهوات[371] معيشتهم[372]"[373] الذاهبين[374] فيها[375] يخنقهم[376]،[377] فلا "ياتون[378] بثمرة[379]"[380]

Sc (both Ss and Sc adds ܡܚܕܐ (ευθεως) and Lvt (b r[1])). The Arabic MSS 2, 5, 51, 54, 78, 86, 87, 92 follow here the Greek, Coptic and the majority Latin versions.

346 2, 3, 4, 6, 8, 10, 11, 13, 15, 20, 21, 22, 24, 28, 34, 36, 37, 40, 41, 48, 57, 65, 68, 72, 73, 77, 88, 98, 99 omit as in D, Lvt (e d) Ss Sc Sp; 5, 12, 23, 25 وهاولاء; 9, 14, 30, 54 وهولا; 27, 31, 32, 38, 50, 51, 52, 53, 56, 66, 69, 78-81, 83, 86, 87, 89, 91-94, 96 وهولاء; 58 وهاولا

347 2, 3, 4, 6, 8, 10, 11, 13, 15, 20, 21, 22, 24, 28, 34, 36, 37, 40, 41, 48, 65, 68, 72, 73, 77, 88, 98, 99 وليس; 50, 52, 65, 92 لا

348 2, 3, 4, 6, 8, 10, 11, 13, 15, 20, 21, 24, 28, 34, 36, 37, 40, 41, 65, 68, 72, 73, 77, 88, 98, 99 read لها فيهم (has in them). The addition of the expression فيهم is not found elsewhere. The similar but not identical phrase is found in the Ss and Sc texts. It reads ܠܗܘܢ ܒܗ (لهم فيها / بها – they have in it). The expression فيها is found in the Arabic MSS 22, 46, 85 below; 22, 46, 57, 85 add فيها. Cf. above; 48 له فيهم

349 34 omits.

350 52, 66, 92 read اصل لهم instead of لهم اصل. Most origins read ριζαν… εχουσιν.

351 2, 5, 8, 36, 72, 73, 78, 91, 94 omit; 41 وهولا

352 2, 8, 48 omit; 36, 72, 73, 78, 91, 94 وانما

353 5, 41, 50, 52, 66, 78, 88, 91, 92 omit.

354 2, 3, 4, 8, 10, 11, 13, 15, 24, 37, 46, 48, 53, 57, 67, 77, 79, 85, 92, 98 زمان; 6, 41, 50, 66, 78, 88, 99 زمان يسيرا; 9, 52, 54, 91 زمنا يسيرا; 36 زمين

355 2, 3, 6, 9, 15, 36, 37, 46, 48, 50, 52, 54, 66, 78, 85, 86, 87, 88, 92, 96 omit; 58 the word التجربه is crossed out. The collated base reads التجربه and lacks textual support. The addition of التجربه could be because of the occurrence of the same expression after the expression زمن in the second clause.

356 86 ثم في

357 5, 12, 19, 25, 28, 30, 32, 37, 41, 44, 48, 50, 53, 54, 56, 58, 62, 63, 64, 69, 70, 71, 83, 86, 87, 89, 91, 93 زمن; 96 زمان then changed to وقت. Instead of καιρον the Lvt (e) reads ωραν and the Arabic MS 96 may have possibly been influenced by this reading.

358 24 omits.

359 20, 21, 27, 31, 40, 57, 68, 80, 98 omit by homoioteleuton.

360 2 يتخلوا; 5, 14, 31, 78, 91 يتخلون; 9, 31, 51, 54, [80] ينحلون; 28 reads يتخلون and in the margin the expression تشكون is written; 46, 85 يدبرون / يديرون; 50, 52, 66 يتركونها; 56 تشكون; 58 the word يشكون is crossed out and underneath it the expression يرجعون وراهم is inserted; [86] يتركون; 92 يرتدون; [96] يندبرون. It is remarkable that only the Syriac manuscripts (Ss, Sc, Sp, Sj excl. the Sh) read ܡܬܬܦܠܓܝܢ (from the root ܦܠܓ and means شك (to doubt)), and agree with the collated base. The rest of the Arabic manuscripts in this footnote, and which do not read the verb شك, agree with the Greek, Coptic, Latin and/or the Syriac Harklean versions.

361 96 واما الذي

362 8 على

363 48, 58 فهم; 92 هولاء هم

364 92 الذي

365 50 يسمعوا

366 5, 54, 78, 91, 92, 96 omit; 48 الكلام . The expression الكلمه in the collated base is supported by the following MSS: 157, 472, 1009, *l*950, Lvt (a c f g[1] r[1]) Sc, Sp, Sj (1ms.) Dtp, Cs, Cb, Ar, Gg. The majority Greek readings omit the word الكلمه.

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367 38, 57, 92 omit.

368 2, 48 ولاجل; 3, 6, 8, 13, 15, 41, 98, 99 ومنجل. The Coptic omits this reading. The Greek has υπο, the Syriac ܒ and the Latin *a*.

369 3, 4, 36, 56, 67, 69, 72, 79, 83, 87, 89, 94 omit, but we know of no MS which omits μεριμνα; 5, 31, 38, 48, 51, 78, 91 الاهتمام; 46, 85, 86, 92 reads الهموم (in plural as in the Greek, Coptic and Latin). The collated base reads هم (in sing.) and agrees with Lvt (f) [μεριμνης] as well as the Ss , Sc, and Sp: infinitive of ܨܦܐ (see *Al-Lubāb*, vol. 1, 537).

370 4, 23, 36, 37, 53, 91 الغنا; 5, 31, 38, 48, 51, 86, 92 والغنى; 9, 14, 21, 40, 54, 56, 68 add والاهتمام (and the care) after الغنى (riches) but this reading has no textual support; 46, 57, 77, 85 والغنا. The addition of the conjunction و before الغنى agrees with almost all *Vorlagen.* The genitive construction of the phrase هم الغنى (the concern of wealth), as in the collated base, is supported by four Coptic Sahidic MSS and a few late Greek MSS. In addition, the Greek MS D, 1319 and Lvt (e c d f) could possibly witness to the Arabic origin since the conjunction και in the phrase υπο μεριμνων και πλουτου is omitted.

371 54, 99 وشهوه; 67, 83, 94 وشهواه

372 28, 31, 38, 51, 81 المعيشه; 36 الدنيا; 48 العمر. The collated base reads معيشتهم (their live). The attached pronoun هم- (αυτων) has no textual support. More than a few Coptic MSS add [τουτου] (*this* life) but not [αυτων]. It is remarkable that none of the Arabic MSS of this family render the Coptic pronoun *this* (as the case with Ibn al-'Assāl's version). The Arabic MSS 28, 31, 36, 38, 48, 51, and 81 omit the attached pronoun هم.

Three different nouns are used in this variant: 1) المعيشه (livelihood); 2) الدنيا (world); 3) العمر (life, age). The Greek and Coptic read [του βιου] (الحياه). The Ss and Sc read ܚܝܘܗܝ (العمر) as in the Arabic Ms 48 above; the Sp and Sh read ܥܠܡܐ (العالم / الدنيا) as MS 36 above. The expression المعيشه could translate either [του βιου] or ܥܠܡܐ. For ܥܠܡ (as العيشه) see *Al-Lubāb*, vol. 2, 878.

373 2 ومعيشتهم; 86, 87 ولذات الحياه; 92 ولذات المعيشه

374 4, 8, 10, 21, 22, 24, 34, 40, 65, 68, 72, 73 الذاهبون; 5, 31, 51, 78, 91 التي يذهبون; 28, 38 الذي يذهبون; 36 السالكين; 48 سالكين; 86, 87 ذاهبين; 92 فيذهبون

375 48, 86, 87, 92 omit as in Greek, Latin and Syriac MSS. The expression فيها (in it) in the collated base has no textual support. The only possibly exception is the Coptic Bohairic version which reads literally "walking *in them*". Ibn al-'Assāl's version reads فيها as well.

376 2, 3, 4, 5, 6, 8, 9, 10, 11, 15, 24, 28, 31, 36, 37, 46, 48, 51, 54, 57, 58, 77, 78, 85, 86, 87, 88, 91, 98, 99 يختنقون; 13 يختنقوا; 14, 19, 23, 25, 27, 30, 38, 53, 56, 63, 65, 67, 69, 70, 71, 72, 73, 79, 80, 83, 89, 93, 94 تخنقهم; 20, 22, 34, 40, 68 هم يختنقون; 21 هم يخنقون; 32 تخنقهن; 44 تخنقها; 81 يخنقون الكلمه; 92 ويختنقون . All the *Vorlagen,* with the exception of the Coptic, have the passive form of the verb συμπνιγω (the Syriac has the extended form *Ethp'el* of the verb ܚܢܩ). The Coptic reads "choke them" (يخنقهم / تخنقهم) as in many late Arabic Mss. It is remarkable that none of the early MSS of this version follow the Coptic but read يختنقون (they are choked).

377 50 فيخنقهم الاهتمام والغنى وشهوات معيشتهم الذاهبين فيها; 52, 66 فتخنقهم الاهتمام والغنا والشهوه معيشتهم الذاهبين فيها; 96 ثم يذهبون فيختنقون من هموم الحيوه وغناها ولذاتها

378 21, 53, 57 ياتوا; 94 يوتون

379 27 بثمرا; 31 بمثر

380 81 تثمر فيهم

15 "واما الذي"[381] وقع[382] فى[383] الارض الصالحه[384] فهم[385] الذين "يسمعون الكلمة بقلب جيد[386]"[387] فيحفظونها[388] ويثمرون[389] بالصبر

Luke 15:11-20

11 وقال[390] انسان[391] له[392] ابنان

12 فقال[393] "الاصغر[394] منهما[395]"[396] لابيه[397] ''يا ابه[398]"[399] اعطني،[400] نصيبي[401] من مالك[402] فقسم[403] "بينهما[404] ماله[405]"[406]

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381 94 فالذي

382 48, 86, 87, 96 omit as in most *Vorlagen*. The expression وقع ([πεσον] – ܢܦܠ) in the collated base, which in this case is placed before εν τη καλη γη, is only supported by Sc, Lvt (c) and Dtp. However, MSS Lvt (e), Cs and Cb (mss,) etc. read [πεσον] but after [γης]. The collated base might have been influenced by either.

383 38, 54, 88 على

384 5, 19, 35, 37, 44, 48, 56, 78, 80, 84, 91 الجيده; 4, 99 الصلحه; 36 adds الصالحه above the line in a different hand.

385 2, 8, 48, 96 هم

386 2, 3, 4, 5, 6, 15, 46, 66, 78, 85, 91 add صالح; 8 طاهر; 36 طيب صالح; 50, 52 صالح جيد; 86, 87, 96 add طيب; 92 adds وصالح . The collated base omits صالح (αγαθη) and agrees with Lvt (e a aur b c d ff² l q r¹).

387 48 بقلب جيد وصالح يسمعون الكلام . The succession of words follows the Greek and Syriac.

388 2 فيمسكونها; 3, 15 ليحفظونها; 4 فيحفضوها; 48 يقبلونه; 81 فهم يحفظونها

389 8 فتثمر; 36 ويوتون الثمر; 48 وياتون ثمره

390 3 reads قال as in 1187*, Dtp, Cs, (1ms.); 36, 46, 85 add لهم يسوع (possibly influenced by the Peshitta, see below); 57, 65 add لهم يسوع ايضا with the Syriac Peshitta ܠܗܘܢ ܝܫܘܥ ܬܘܒ; 77 ثم قال ειπεν δε; 81 reads وقال مثل اخر (he said another parable). The exact sentence has no textual evidence, but the phrase مثل اخر (ετεραν παραβολην) is also found in the Arabic Diatessaron; 86, 87 add انه. The collated base reads وقال (και ειπεν) and is supported by Lvt (b), Dta. But it is also possible that behind وقال to find the expression ειπεν δε which is supported by most readings.

391 2, 5, 78, 86, 87 read كان انسان and agree with the Coptic Bohairic; 92 انسان ما

392 36, 50, 52, 57, 65, 66, 92 كان له; 96 كان له the word كان is added later. The collated base reads له (ειχεν) and variant reads كان له (εσχεν). This uni-variation agrees with the Coptic, Syriac, and Lvg and Lvt e aur b c f ff ¹ g¹ i l q r¹) and the Greek W 179. The collated base agrees mainly with the Greek witnesses.

393 36 adds له as in Lvt (a b c ff² l r¹), Sc, Sp.

394 36 reads ابنه الاصغر. The addition of ابنه (his son) is also found in the Peshitta version and the Arabic Diatessaron.

395 3, 4, 8, 10, 11, 13, 15, 36, 98 omit as in Syriac and Lvt (e a b c ff² i l r¹).

396 48, 50, 52, 66, 92 اصغرهما

397 36 omits as in Sc, Sp, Dta, Lvt (a b c ff² g¹ l r¹) and Lvg (1 ms.). The Greek MSS read τῳ πατρι (الاب). The collated base follows the Coptic Bohairic or the Syriac Curetonian version.

398 2 ابي; 6, 8, 10, 13, 36, 37, 44, 46, 48, 53, 56, 57, 65, 67, 72, 73, 81, 85, 86, 87, 88, 92, 96, 98 ابتاه; 38, 89 ابت; 40 ابط . Cs and Cb read [πατερ μου] and the rest read πατερ.

399 80 omits as in S* 1242*, Lvg (1ms.), Ss, etc.

400 3, 4, 15 اعطنى يا ابتاه; 11 اعطيني يا ابتاه; 41 اعطيني (for the omission of the expression يا ابتاه see above). The transposition of words helps the Arabic text to flow better.

13 وبعد[407] ايامٍ قلايل[408] جمع الابن[409] الاصغر "كل شي[410]"[411] وسافر الى كورة[412] بعيدة "وبدد ماله[413] هناك[414]"[415] "بعيشٍ بذخ[416]"[417]
14 فلما نفذ[418] "كل شي"[419] له[420] حدث[421] جوع شديد[422] في تلك الكورة[423] فافتقر[424]

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401 36, 57, 65, 81 add ما يخصني; 46, 85 الجزء الذي يخصني; 48 النصيب الذي يخصني; 92 الجزء; 96 adds الذي يصيبني. The Greek reads μερος and the Coptic adds [μου] and the collated base agrees with the Coptic version. The addition of the phrases الجزء ,الذي يصيبني ,ما يخصني الذي يخصني or النصيب الذي يخصني is an attempt to either translate the Greek *επιβαλλον* μερος or, most probably, the Syriac ܡܢܬܐ ܕܡܛܝܐ ܠܝ.

402 30 جوهر مالك; 32 adds رومى جوهر; 46, 85, 96 المال; 86 adds الذي يصيبني . The Greek and Coptic read [ουσια] (جوهر) as mentioned by the scribes of MS 30 and 32. The Latin also read *substantiae*.The collated base reads مالك (your money). The expression ουσια could also mean "property, money, wealth". The Ss has ܩܢܝܢܟ (your possession, goods, property, substance); The Sc and Sp read ܒܝܬܟ (your house) and the Sh has ܐܘܣܝܐ ܕܝܠܟ (your possessions or wealth- الرزق). Since the Coptic, Greek or Latin do have the possessive pronoun ك (σου), it is more likely that the collated base is translated from the Syriac. MSS 46, 85, 96 omit the possessive pronoun and are corrected against either the Greek or the Coptic *Vorlage.*

403 4, 31 فقصم

404 11 بينهم; 24 بينه وبين اخيه

405 46, 85 مال; 92 المال

406 2 ماله عليهما

407 96 ومن بعد

408 3, 15, 24, 77 قليل; 46, 65, 57, 85, 86, 87, 96 قليله; 54 يسيره . Ss, Sc and Sp read ܩܠܝܠ (قليله) and the collated base agrees with the Syriac version. The Greek, Coptic, Latin and Syriac Harklean read ου πολλας ημερας (ايام ليست بكثيره) Cf. the version of Ibn al-ʻAssāl which also reads ايام ليست بكثيره.

409 53, 65, 79 omit (with Sh).

410 8, 10, 20, 23, 27, 36, 37, 41, 46, 48, 54, 57, 66, 69, 73, 81, 85, 89 add له

411 67 كلشي

412 36, 44 بلده; 50, 52, 66 بلاد; 96 the word كوره is crossed out and the word بلده is added beside it. The expression كوره (*Kurah)* is from Greek Χωρα, however, this does not necessarily show that the scribe was translating from Greek.

413 54 كل ماله

414 31 هنا; 40, 68, 92 omit.

415 3, 8, 11, 15, 36, 48 وهناك بدد ماله; 4 وهناك بذر ما له . The collated base has the same succession of words as the Coptic Bohairic. It reads وبدد ماله هناك and the Coptic reads "and he scattered his substance there." The transposition of words made by the scribes of MSS 3, 4, 8, 11, 15, 36, 48 shows a correction against either the Greek or Syriac *Vorlage.*

416 3 شطاره; 15 شاطر; 32 adds رومي وعاش شاطرا; 44 adds وعاش شاطرا; 70, 86, 87 متراخي .

417 36 مفرطا; 48 عايشا ببذخ

418 32 فقد; 46, 85, 92, 96 انفد; 48 نفق

419 67 كلشي

420 3, 4, 5, 6, 7, 9, 10, 11, 14, 15, 21, 23, 31, 32, 34, 37, 50, 51, 52, 53, 61, 63, 64, 66, 67, 68, 69, 70, 71, 72, 73, 77, 79, 86, 87, 89, 93, 94, 96, 98 omit as in the Coptic MSS. The Greek reads δαπανησαντος δε *αυτου* παντα; The Ss, Sc, Sp add ܐܝܬ ܗܘܐ (he had – كان له / معه).

15 وانقطع[425] "الى رجل[426]"[427] "من عظما[428]"[429] تلك[430] الكورة[431] فارسله[432] الى حقله[433] يرعي[434] خنازير[435]
16 وكان[436] يشتهي ان[437] يملا[438] بطنه من الخرنوب[439] الذي[440] كانت "الخنازير[441] تاكله[442]"[443] فلا[444] يعطي[445] ذلك[446]

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421 3, 15 كان; 48 صار . The Syriac reads ܗܘܐ (كان) and agrees with MSS 3 and 15. The Greek reads εγενετο (صار) and agrees with MS 48. The collated base reads حدث (happened) and agrees with the Coptic Bohairic version.

422 2, 54, 88, 91 عظيم

423 52, 66 البلاد; 96 البلده

424 5, 78, 91 فبدا يفتقر; 6 فاما هو فبدا يفتقر ايضا; 9 omits; 10 فابتدا يعوز فافتقر; 36 فابتدا يعوزه; 41 وبدا يعوز; 46, 85 فابتدا ان يحتاج; 48 وبدى هو ان يعوز; 54 واما هو فافتقر; 86, 87 فبدا يحتاج; 88 فابتدا ان يفتقر ايضا; 92 فبدا ان يحتاج; 96 وهو ابتدا ان يجوع . The Syriac Peshitta and Harklean, and Greek MSS read with slight variations και αυτος ηρξατο υστερευσθαι (and he began to be in want). The Coptic adds "also" and reads "and he also began to be in want." Only MSS 6 and 88 follow the Coptic and the rest of the variations in this footnote (with the exception of MS 9) follow either the Syriac (Peshitta / Harklean) or the Greek *Vorlage.* The collated base omits αυτος ηρξατο and agrees with *l*950 and Lvt (b r[1]).

425 5, 6, 78 فانقطع; 7 ومضى فانقطع; 36 والتصق; 41 فذهب والتصق; 46, 85, 92 فمضى ولصق; 48, 86, 87 فانطلق والتصق; 54 فمضى والتصق; 61 omits; 88, 96 ومضى وصحّب . Ss and Sc read فمضى وانقطع ܐܙܠ ܢܩܦ and Sp, Sh, Greek and Coptic Mss read: ܘܐܙܠ ܢܩܦ (και πορευθεις εκολληθη - فانطلق والتصق). This reading is found in MSS 5, 6, 36, 41, 46, 48, 78, 85, 86, 87, 88, 92, 96. The collated base reads وانقطع الى (and he devoted himself to) and omits πορευθεις. This reading has no textual support.

426 78, 91, 96 واحد

427 36 بمديني واحد; 41, 46, 48, 85, 92 بواحد; 54 واحد; 86, 87 برجل . All *Vorlagen* read بواحد (ἑνι) and not رجل (ανθρωπος). The expression رجل could possibly be the translation of ἑνι or ἑνι των πολιτων (one of the citizens) especially since عظما is omitted afterward in many manuscripts.

428 2, 3, 4, 5, 6, 8, 10, 11, 13, 15, 20, 21, 22, 28, 34, 54, 65, 57, 77, 98 omit; 36, 92, 96 اهل; 46, 85 سكان; 48 قاطني; 78, 91 اهل مدن; 88 اهل المدينه . The expression اهل مدن ,سكان , اهل المدينه, or قاطني is a scribal correction to render the Greek, Syriac or Coptic [των πολιτων].

429 24 عظيما من; 37 omits; 40, 68 في; 86, 87 مدني

430 86, 88 من تلك

431 19, 70, 72 كوره; 50, 52, 66 البلاد; 96 البلده

432 57, 65 omit and lack textual support.

433 2 reads الحقل (τους αγρους) and agrees with the Coptic Bohairic, Sc, Ss, Sp, Sj, D , 66, 131, 1241, Lvt (aur d) Dta. The collated base agrees with the Greek *Vorlage* by adding the pronoun αυτος. It reads τους αγρους αυτου (الى حقله).

434 2, 34, 48, 50, 52, 66 ليرعى; 36, 37, 79, 81 يرعا; 46, 57, 65, 85 add له; 98 ليرعا

435 2 الخنازير

436 48 وهو

437 28 omits.

438 5, 15, 77 يملى

439 4, 6, 11, 14, 23 الخروب

440 6, 12, 20, 24, 27, 38, 50, 78, 80, 88 التي

441 53 omits.

17 "ففكر في نفسه"[447] وقال[448] 'كم من[449] اجرا[450] ابي[451] يفضل[452] عنهم[453] الخبز وانا "هاهنا[454] اهلك[455]"[456] جوعا[457]،[458]

18 اقوم[459] وامضي[460] الى ابي واقول له يا ابه[461] اخطات[462] في السماء وقدامك[463]

19 ولست[464] مستحقا[465] ان ادعي[466] "لك ابنا"[467] 'لكن[468] اجعلني[469] كاحد[470] اجرايك[471]

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442 4 ياكله; 46, 57, 65, 85 تاكل منه; 64 omits.

443 54, 72 تاكله الخنازير . The collated base reads الخنازير تاكله and follows the Coptic (even the word order). The Coptic reads "And he was desiring to fill his belly with the pods which the swine were eating," and the Greek and Syriac read ….ων ησθιον οι χοιροι.

444 3, 15 لم يكن احد; 5 فلم يكن; 36, 37 فلم يكن احد; 48 فلم; 92 فليس احد

445 3, 15, 36, 37, 92 يعطيه; 4, 8, 11, 20, 27, 56 يعطا; 23 omitted this expression then added the word يعطا above the line; 48 يعطه احد; 96 يعطيه احد . The collated base which reads فلا يُعطى ذلك (the verb has a passive form) has no textual support. All *Vorlagen* have an active verb and read ουδεις εδιδου αυτῳ (noone gave to him). The Coptic reads ⲟⲩⲟϩ ⲛⲉⲙ-ⲙⲟⲛ ϩⲗⲓ ϯ ⲛⲁϥ ⲡⲉ (and there was no one giving to him – Ibn al-'Assāl has فلم يكن احد يعطيه).

446 3, 15, 36, 37, 48, 92 omit. See above for the omission of ذلك.

447 2 فرجع اليه قلبه; 36 فاقبل الى نفسه; 38 فلما رجع اليه قلبه; 46, 85, 92, 96 فرجع الى نفسه; 48 فعاد الى نفسه; 50, 52, 66 فلما تفطن; 54 فرجع الى ذاته; 78, 91 فعاد اليه قلبه . The word قلبه (his heart) reflects the Coptic version, and MSS 2, 38, 78 have been influenced by or translated from the Coptic. The expression فاقبل/ عاد/ رجع الى نفسه translates either the Syriac or the Greek. The verb فكر (to think) in the phrase ففكر بنفسه (he thought in himself) in the collated base has no textual support. It could possibly be a free translation (or a paraphrased rendering) of the Syriac version.

448 38 omits; 50, 52, 66 قال

449 36 reads الان (ܗܫܐ) as in the Peshitta version, Arabic and Persian Diatessarons; 57, 81, 85 omit.

450 30 اجرى; 44, 56, 57, 65, 81 اجير; 46, 85 اجرات

451 3, 5, 50, 52, 66, 78, 91, 92 لابي; 27 الى ابي; 36, 37, 44, 51, 53, 56, 57, 64, 65, 81, 86, 87, 96 في بيت ابي; 54, 71 عند ابي . Several manuscripts read في بيت ابي. The addition of [في] بيت ([εν] τη οικια) is also found in Sc, Ss, Sp and the Arabic Diatessaron.

452 48 reads يفضلون and follows the Greek: περισσευουσιν. Cf. the next footnote.

453 48 omits with the Greek.

454 41, 92 omit; 48 هنا; 50, 52, 66 فههنا; 69 ههنا

455 10, 38 read اموت (αποθνησκω) instead of اهلك (απολλυμαι). This variation is merely linguistic. It is worth noting that the Persian Diatessaron has a similar reading.

456 5, 31, 78, 91 اهلك هاهنا

457 78 omitted this reading then another scribe added it later in the margin.

458 79 omits.

459 86, 87 فاقوم

460 14, 15, 32, 41, 68, 79 امضي

461 2, 3, 4, 6, 8, 10, 11, 13, 15, 32, 36, 37, 44, 46, 48, 53, 56, 57, 65, 67, 72, 73, 77, 81, 86, 87, 88, 92, 98 ابتاه; 38, 89, 96 ابت; 83 به

462 41 اخطية

463 48 وامامك ; 98 وبين يديك

464 48 adds انا ايضا

465 11, 79, 81, 88, 92 read بمستحق as in Ibn al-'Assāl's version.

20 فقام[472] وجا الى ابيه[473] "وفيما[474] هو[475] بعيد[476]"[477] نظره[478] ابوه فتحنن[479] واسرع[480] واعتنقه[481] وقبله[482]،[483]

John 6:30-35

30 قالوا[484] له[485] اي[486] ايه[487] تصنع[488] لنراها[489] ونومن بك "ما الذي[490]"[491] تصنع[492]

466 3, 6, 8, 10, 11, 13, 15, 20, 27, 36, 37, 53, 56, 79, 81, 98 ادعا

467 77 ابنك. The collated base reads لك ابنا (σου υιος) instead of ابنك (υιος σου). This reading is also found in the Greek MS D.

468 3, 15, 36, 48, 77, 92, 96 omit. The expression لكن (αλλα), in the collated base, agrees with Lvt (b) and Cb (5 mss.)

469 57, 65 omit.

470 4, 11, 37 كواحد; 50 احد

471 3, 4, 15, 37 من اجرايك; 22 incorrectly reads جيرانك ([one of] your neighbours).

472 94 reads wrongly فقال (and he said).

473 46 reads بيته and lacks textual support.

474 36 وفبينما; 48, 77 واذ

475 36 انه

476 5, 54, 78 add منه; 21, 22, 61 غير بعيد; 41 غير بعيد منه; 46, 85 عن بعيد جدا; 92 عن بعيد . MSS 21, 22, 41, 61 add غير (ouv) and read ...وفيها هو غير بعيد (While he was *not* far off…). This reading agrees with MSS P, X, Y, 33, 115, 2643, *l*1579, *l*1627. It could also be possible that one (or more) of the scribes has misread the preposition عن; he read it غير.

477 57, 65 ولما قرب منه . Cf. the previous argument.

478 4, 8, 11, 15, 36, 37 ابصره

479 5, 78 فتراف; 8, 36, 46, 48, 53, 72, 79, 81, 85 add عليه (επ αυτω) as in the Arabic and Persian Diatessarons; 91 فترااف.

480 36 فسارع; 48 adds اليه

481 32 adds ق وقبل فاه; 36 ورمى وانحنى على منكبيه; 41 وسقط على عنقه; 54 واستلقى عليه وعانقه; 83, 94 واعانقه; 92 وتعتنقه; وخر على عنقه . The Coptic reads ⲁϥϩⲓⲧϥ ⲉϫⲉⲛ ⲧⲉϥⲛⲁϩⲃⲓ (lit. he threw himself upon his neck); The Greek and Syriac have similarly επεπεσεν επι τον τραχηλον αυτου (ܢܦܠ ܥܠ ܨܘܪܗ). The variations in Arabic are more likely to be linguistic rather than textual. They have used different words to say the same thing.

482 67 omitted this reading then added it later in the same hand in the upper margin; 83 واقبله. The Coptic reads ⲁϥⲓ ϩⲁ ⲡⲉϥⲓⲱⲧ (and kissed his mouth – Ibn al-'Assāl's version reads وقبل فاه). The collated base reads وقبله (and kissed him) as in Greek, Latin and Syriac MSS.

483 40, 68 omit.

484 86 فقالوا

485 16 adds ايضا; 36, 59, 72, 88 omit.

486 17, 23, 44, 46, 50, 52, 66, 72, 73, 76, 92 ايه; 31, 53, 57, 65, 81, 85 ايت; 48 فايت; 58 ما هي

487 59 الايه التي

488 2, 78, 88, 91 add انت; 16, 26, 59 تصنعها انت

489 5, 48, 78, 86, 91 لنرى; 16 لنرى but then crossed out and the expression ها نعاين is written in the margin in another hand; 26 لكي نرى; 52 لتراها

490 48 omits as in the Greek MSS.

491 2 اي امر; 26 اي عمل; 44, 50, 52, 54, 66, 92 ماذا; 88 ما العمل الذي . MSS 2, 26, 88 add عمل/امر. The reading in the collated base is closer to the Greek or Syriac than the Coptic.

492 26 صنعته; 54 تعمل; 88 تصنعه

31 اباونا اكلوا المن في البرية[493] كما هو مكتوب "انه[494] اعطاهم خبزا[495] من السما"[496] %*لياكلوا[497]
32 "قال[498] لهم يسوع[499]"[500] "الحق الحق"[501] اقول لكم ان[502] ليس موسى اعطاكم الخبز[503] من السماء%[504] ’لكن[505] ابي الذي[506] %يعطيكم[507] "خبز[508] الحق[509]"[510] من السماء،[511]*[512]
33 لان[513] خبز[514] الله[515] هو[516] "الذي%[517] نزل[518]"[519] من السماء ويهب[520] الحياه[521] للعالم[522]
34 *قالوا[523] له ’يا سيد[524] اعطنا "في[525] كل حين،[526] من[527] هذا الخبز"[528]*[529]

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493 36 adds وماتوا
494 48 omits.
495 85, 92 الخبز
496 2, 59 خبزا من السما اعطاهم; 16, 54 ان خبزا من السما اعطاهم . The transposition of words follows closely the Coptic version (MSS 2, 16, 54 are Arabic-Coptic bilingual MSS).
497 41, 50, 52, 66 فاكلوا
498 48, 54, 59, 92 فقال
499 77, 88 omit.
500 24 reads اجابهم يسوع وقال. This reading is found in a few manuscripts, as noted by Tischendorf *ad loc.*
501 50, 52, 66 read امين امين (*amīn, amīn*) as in all *Vorlagen*.
502 2, 4, 6, 10, 12, 16, 21, 22, 23, 24, 26, 27, 32, 34, 36, 44, 49, 50, 52, 53, 55, 57, 60, 66, 67, 69, 77, 78, 79, 85, 86, 87, 88, 89, 91, 92, 94, 98, 99 انه; 48, 54, 59, 73 omit.
503 6 + الحقاني but then crossed out.
504 81 omits by homoioteleuton
505 26, 48, 54 بل; 94 لاكن
506 2, 48, 59, 86, 87, 92, 96 omit.
507 2, 48 اعطاكم (εδωκεν) but has no textual support. All *Vorlagen* read διδωσιν as well as the collated base.
508 2, 48 الخبز
509 2 omits; 48, 92 الحقيقي
510 59 للحقاني
511 10, 69 omit by homoioteleuton.
512 20 omitted this reading due to homoioteleuton but added it later in the margin; 54 added this reading in the margin with a Coptic parallel.
513 59 omits.
514 59 وخبز
515 10, 24 الحق and has no textual support.
516 3, 4, 6, 8, 15, 16, 88, 99 انما هو; 11 omits.
517 83, 94 omit by homoioteleuton.
518 26 ياتي (as in Ibn al-ʿAssāl's version). The collated base reads نزل (past tense) and follows the Syriac versions. The Greek reads ὁ καταβαινων (present participle). And the Coptic "comes down" (present).
519 48 reads النازل (ὁ καταβαινων).
520 2, 5, 26, 31, 48, 51, 78, 91 ويعطي; 4, 50, 54 ووهب. The verb وهب which is used in the collated base is similar to the Syriac ܝܗܒ (used in all four Syriac versions noted by *Kiraz*).
521 59 للحياه; 67 الحيات; 92 حيوه; 94 الحيواه
522 59 الى العالم
523 36, 46, 48, 54, 59, 65, 85 فقالوا; 94 قال

35 فقال[530] لهم يسوع انا هو خبز الحياة[531] "من[532] يقبل[533]"[534] الي لا يجع[535] "والذي[536] يومن"[537] بي[538] لا يعطش "الى[539] الابد"[540]

John 18:19-27

19 "فاما[541] عظيم[542] الكهنه فسال[543]"[544] يسوع[545] عن[546] "تلاميذه وعن[547]"[548] تعليمه

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524 26, 36, 46, 54, 57, 59, 85 رب. The expressions رب and سيد are synonymous.

525 48, 50, 52, 66, 98 omit.

526 77 في كل حين يا سيد اعطنا

527 48, 57 omit.

528 2 هذا الخبز في كل حين; 5, 16, 59, 78, 88, 91 من هذا الخبز في كل حين; 54 من هذا الخبز كل حين. The expression كل حين is placed at the end of the verse in the Coptic version. MSS 2, 5, 16, 54, 59, 78, 88 have made this correction to harmonize the text with the Coptic. (Five out of seven of the MSS above are Coptic-Arabic bilingual MSS). The Greek, Syriac and Latin read: Κυριϵ, παντοτϵ δος ημιν τον αρτον τουτον which is slightly different than the collated base (mainly in terms of the word order).

529 51 omits.

530 4, 5, 16, 26, 36, 59, 99 read قال and is supported by the Coptic, Old Syriac, Peshitta and some Greek MSS (e.g. the Vaticanus etc.); 24 reads ثم قال (ειπϵν ουν). This reading (and also the reading of the collated base) is supported by א D N Γ Θ Ψ f^{13} etc. and the Harklean versions.

531 38, 76, 92, 96, 98, 99 الحيوه; 67 الحيات; 94 الحيواة

532 5, 20, 26, 39, 42, 43, 45, 47, 49, 55, 57, 77, 80, 98, 99 ومن; 16, 36 الذي; 31, 51 والذي

533 36 ياتي; 59 يات

534 48 الاتي

535 2, 3, 4, 6, 8, 9, 10, 11, 13, 15, 16, 22, 24, 26, 30, 31, 34, 36, 41, 46, 48, 51, 57, 61, 65, 70, 72, 73, 77, 81, 85, 86, 87, 88, 89, 98, 99 يجوع; 38 يجمع but in the margin the word يجوع is written by a different hand; 67 يجع amended to يجوع

536 2, 3, 4, 5, 6, 8, 10, 11, 15, 16, 21, 23, 24, 26, 34, 36, 38, 44, 46, 50, 52, 54, 57, 59, 60, 65, 66, 77, 78, 80, 85, 88, 92, 96, 98, 99 ومن

537 48 المؤمن

538 2 omits.

539 67 has omitted this reading then it was added later in another hand.

540 48 ابدا πωποτϵ

541 54 وان

542 5, 16, 23, 46, 50, 52, 54, 57, 65, 66, 77, 78, 85, 91, 92 رييس; 6 adds رييس. The Greek and Coptic have αρχιϵρϵι (رييس الكهنه). The Syriac Harklean also reads ܪܝܫ ܟܘܡܪܐ (رييس الكهنه). The Sinaiticus and the Peshitta read ܪܒ ܟܘܡܪܐ (عظيم الكهنه – and also كبير، جليل، رئيس، سيد، زعيم see *Al-Lubāb*, vol. 2, 1056-7). This reading, as it is found in the collated base, might have been translated from the Peshitta or the Sinaiticus.

543 54, 98 سال

544 26 فجعل رييس الكهنه يسال; 36, 48 فسال رييس الكهنه

545 36 ليسوع

546 2, 5, 54, 78, 91 لاجل; 16 من اجل

547 2, 5, 54, 78, 91 ولاجل; 3 و ; 16 ومن اجل but crossed out and underneath it عن is written by another hand.

548 81 omits by homoioteleuton.

20 فاجابه[549] يسوع[550] انا[551] "كلمت[552] العالم علانيه[553]"[554] ’وعلمت[555] "فى[556] كل وقت،[557] ’فى الهيكل وفي المجامع"[558]،[559] "حيث[560] ’يجتمع[561] كل اليهود[562]"[563]،[564] ’ولم[565] اتكلم[566] %بشي[567] "فى[568] خفية"[569]%[570] ،[571]

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549 4, 10, 24, 52, 81, 88, 91, 98 فاجاب; 16, 19, 48, 77 اجابه; 26, 31, 92 اجاب; 36, 96 فقال له; 54 فاجابهم

550 2, 16, 24, 92 add قايلا; 5, 6, 26, 31, 51, 54, 57, 60, 65, 88, 91 add وقال; 30 الرب يسوع; 72 ايسوع. The collated base does not have قايلا/ وقال (saying / and he said) as opposed to the Coptic version (and about a dozen Arabic MSS—eight of which are Arabic-Coptic MSS). The collated base agrees with the Greek and Syriac Harklean MSS which read (απεκριθη αυτω Ιησους-ܥܢܐ ܠܗ ܝܫܘܥ). The Syriac Sinaiticus and Peshitta read ܐܡܪ ܠܗ ܝܫܘܥ (the Peshitta adds the conjunction ܘ). The Arabic MSS 36 and 96 follow this reading.

551 77 omits.

552 2 تكلمت مع; 16 تكلمت في

553 66 omits.

554 36 علانيه كلمت الشعب. The succession of words follows the Greek, Latin and Syriac. The collated base follows the Coptic.

555 26 وكنت اعلم (the Coptic has "I was teaching"); 41 وعملت; 48, 96 انا علمت

556 20, 24, 27, 30, 48, 88 omit.

557 36 has وكل وقت كنت اعلم. In Greek, Latin and Syriac the expression [παντοτε] precedes the verb as with MS 36.

558 2, 5 في المجامع كل حين وفي الهيكل; 26, 54 في المجمع كل حين وفي الهيكل; 16, 92 في المجامع كل وقت وفي الهيكل; 78, 91 في المجامع في كل حين وفي الهيكل. In this variation, and as far as the succession of words is concerned, MSS 2, 5, 16, 26, 54, 78, 92 follow the Coptic accurately. Only the Coptic version places the expression ⲛⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ (at all time cf. Crum, *A Coptic Dictionary*, 367) after ⲛⲓⲥⲩⲛⲁⲅⲱⲅⲏ (the synagogues). It is not by coincidence that all the manuscripts above (with the exception of one) are Arabic-Coptic bilingual MSS. The collated base does not follow the Coptic closely as does the above mentioned MSS (and also the Arabic version of Ibn al-'assāl). It places the expression في كل حين after the verb علم.

559 36, 46, 85 وفي المجامع وفي الهيكل; 48, 96 في المجمع وفي الهيكل; 86 في المجمع والهيكل. There are two variations in this footnote: Firstly, in the transposition of words, the collated base reads في الهيكل وفي المجامع (εν τω ἱερω και εν συναγωγαις) and has no textual support. Secondly, in the *number* of the noun, the Coptic has "synagogues" (pl.) but the Syriac, Greek and Latin have "synagogue" (sing.). In the second case, the collated base follows the Coptic version.

560 2 المكان الذي; 92 في الموضع حيث. The collated base does not read πιμα (the place) as does the Coptic version. This expression is added in the Arabic MSS 2 (المكان) and 92 (الموضع).

561 2 adds فيه ; 6, 7, 8, 9, 10, 11, 12, 13, 17, 19, 20, 23, 24, 25, 27, 30, 32, 33, 34, 35, 38, 41, 44, 46, 48, 50, 51, 52, 53, 55, 57, 65, 72, 73, 75, 78, 80, 81, 85, 88, 91 تجتمع; 26 تجتمع فيه. The addition of فيه is a correction against the Coptic version.

562 7, 13, 17, 23, 25, 26, 27, 35, 44, 48, 53, 54, 55, 72, 73, 76, 77, 80, 81, 92 اليهود; 48 adds كل حين (παντοτε). The expression παντοτε is also found in C[3] D[s] Ψ 0250 , Majority Texts, q, and the Harklean Syriac.

563 16 had حيث كان اليهود كلهم مجتمعين then crossed out and in the margin the phrase حيث يجتمع كل اليهود was added by a different hand.

21 "ما[572] بالك"[573] تسالني[574] سل[575] اوليك[576] "الذين سمعوا"[577] ما[578] "كلمتهم به"[579] فهولاء[580] هم[581] يعرفون[582] ما[583] قلته[584] انا[585]
22 "فلما قال[586] هذا"[587] كان[588] واحد[589] من[590] الشرط[591] قايما[592] "فلطم[593] يسوع[594]"[595] *"وقال[596] له[597]"[598] هكذا[599] تجاوب[600] عظيم[601] الكهنه،[602]

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564 36 كانوا اليهود يجتمعون. MS 16* (see the previous footnote) and 36 read συνερχοντο instead of συνερχομαι. This variation is also found in the Greek MS M, 33 and about ten other minuscule MSS.

565 92 وما

566 54 اقل; 72, 73, 92 تكلمت. All possible *Vorlagen* read ελαλησα (تكلمت). The collated base reads اتكلم (lit. ελαλουν – imperf. 1st per Sing).

567 8 شي; 26, 54 read كلمه with the Coptic version (as well as Ibn al-ʻAssāl's version); 41 في شي; 51 omits.

568 41 omits.

569 51 بخفيه; 54 خفياء

570 96 في خفيه بشي

571 36 reads وشي مخفي ما تكلمت and follows the Sinaiticus and Peshitta versions closely. The collated base is closer to the Coptic than any other versions.

572 6, 8, 10, 11, 12, 15, 17, 20, 41, 53, 56, 63, 67, 69, 71, 86, 89, 93, 94, 96 وما; 24, 44, 50, 52, 66, 88 فما . The addition of και or δε has no textual support.

573 2, 36, 78, 91 فلماذا; 26, 54 لماذا; 48 لم. The expression لماذا translates the Coptic word ⲉⲑⲃⲉⲟⲩ (wherefore).

574 2, 3, 4, 6, 8, 10, 11, 15, 24, 88 تسلني; 54 تسايلوني; 96 adds انا (με).

575 20, 27, 30, 72, 96 اسال; 26, 31, 36, 44, 53, 54, 56, 92 سال; 80 فسال

576 2, 16, 26, 36, 46, 48, 54, 85, 92, 96 omit with the Coptic version; 3, 6, 30, 81 اولايك; 4, 8, 10, 11, 98 هولايك; 24 هاولايك; 57 هولاي; 65 هولاء . The Syriac Sinaiticus reads ܠܗܠܝܢ, The Peshitta and Harklean read ܠܗܘܢ. The Greek has τους.

577 36, 48 السامعين

578 16 هو الذي; 36 عن ما; 69 omits.

579 2 قد قلته لهم; 16 قلته لهم; 26 قلته; 54 تكلمت انا . The verb قال (to say) translates the Coptic and Greek *Vorlagen* more accurately than كلم (to speak). The Greek reads λεγω. For the Coptic see ϫⲱ in Crum, *A Coptic Dictionary*, 754f.

580 3, 4, 6, 11, 13, 24, 44, 57, 70, 80, 88, 98 فهولاي; 16, 54 هوذا هولاء; 26 ها; 36, 53 هولاي; 46, 85, 86 فها; 50 فهاهولا; 66 هولاء; 72, 73 فاوليك; 77 omits; 92 فهاهولاء; 96 فها ان هولاء

581 16, 27, 36, 48, 54, 56, 65, 92, 96 omit as in most *Vorlagen*; 73 adds الذين; 77 فهم

582 5, 16, 78, 91 يعلمون; 26 يعلموا.

583 16 has الذين (pl.) with the Greek and Coptic MSS; 26 الذي

584 16 قلتهم with a cross above it. The manuscript is torn on the edges and it is not possible to read what is written; 38 adds لكم; 81 قلت

585 36, 38, 41, 91 omit with the Curetonian and Peshitta versions.

586 5, 6, 7, 16, 31, 57, 78, 88, 91 add يسوع with the Coptic version.

587 2, 54 read هذا لما قاله يسوع and follow the Coptic version; 36 وفي قوله هذا; 48 وفيما هو يقول هذا. The variations in MSS 36 and 48 are relatively closer to each other than to the other witnesses. They are both corrected against either the Greek or the Syriac; 92 reads وهذه لما قالها and follows the Greek.

588 2 واذا; 48 وكان; 54 وان

589 26 احد

23 اجابه[603] يسوع[604]*[605] ان كنت[606] "تكلمت بردي[607]"[608] فاشهد[609] بالردي[610] وان كان[611] جيداً فَلم[612] تضربني[613]

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590 26 omits.

591 36 الجند; 26, 48 الخدام . The Coptic, Syriac Sinaiticus and Peshitta witnesses support the collated base. The Greek (as well as the Harklean) reads υπηρετης (helper, servant, assistant) and MSS 26 and 48 agree with this reading.

592 2 القيام; 5, 26, 78, 91 واقفا; 16 القيام but then crossed out and قايما was added by a different hand; 54 omits.

593 2, 48, 54 لطم

594 3, 10, 15, 20, 21, 22, 24, 28, 30, 36, 46, 57, 61, 65, 85, 88 add على خذه. The expression على خذه is explicit in the Sinaiticus and the Peshitta: ܥܠ ܦܟܗ. The Harklean only has ܦܟܐ.

595 4, 8, 11, 77 read فلطمه but lack textual support.

596 5 adds ليس; 48, 54, 92 قايلا

597 5 هو; 54, 77, 91, 92 omit.

598 2, 26, 41 read قايلا as in Greek and Coptic. The collated base follows the Peshitta.

599 2, 4, 6, 8, 15, 24, 27, 52, 77, 98 هكذى; 17 omitted this reading then added it in the margin in another hand; 26, 36, 48, 50, 92, 96 اهكذا; 66 اهكذى; 91 اهكذا

600 54 تجييب

601 5, 23, 26, 36, 48, 50, 52, 66, 77, 78, 91, 92 رييس; 46, 57, 65, 85 راس; 54 روساء

602 16 had قايلا اليس هذا هو كمثل جواب ريس الكهنه then crossed out and the phrase وقال هكذا تجاوب عظيم الكهنه was added in the margin. There is also a cross above the word كمثل in the text.

603 5, 31, 46, 53, 57, 65, 78, 85, 88, 91 read اجاب and follow the Coptic version as well as the Arabic MSS 26, 54, 60 below (with small variations); 9, 12, 19, 34, 38, 41, 42, 43, 47, 49, 50, 52, 55, 66, 67, 76, 83, 89, 94 read فاجابه (απεκριθη δε αυτω) . The conjunction δε lacks textual support; 10, 24, 36, 96 read فقال له The Sinaiticus reads ܐܡܪ ܠܗ and ℵ W f^{13} 579 etc. read ο δε […] ειπεν αυτω; 26, 54, 60 فاجاب. Cf. this verse with the variant readings in the Coptic version: Horner, *Coptic Version*, 546.

604 5, 26 add وقال; 7, 13, 16, 53, 54, 57, 65, 78, 88, 91 add وقال له with the Coptic and Syriac Peshitta versions; 30 reads الرب يسوع and lacks textual support; 41, 50, 52, 66 add قايلا. The addition of قال (say) in this footnote is mainly because of a Coptic influence.

605 69 omits by homoioteleuton.

606 The scribe of MS 54 wrongly writes كان.

607 4, 8, 11, 13, 24, 26, 44, 46, 48, 65, 70, 72, 73, 77, 78, 85, 88, 91, 92 بالردي; 16 had بالسو then crossed out and بالردي was added in the margin; 36 reads بشر and the Syriac versions read ܒܝܫܐ (evil, wrong). The expression ردي in the collated base and in this footnote probably reflect a Greek or Coptic origin: κακως (κακωc); 57 omits.

608 54 رديا تكلمت

609 36, 46, 57, 60, 65, 73, 85, 96 add علي with no textual support.

610 16 had بالسو then crossed out and the word بالردي was added in the margin; 36 بالشر; 51 بالردا. See above.

611 26, 36 كنت قلت. The addition of the verb قال (to say) in MSS 26, 36 is probably to clarify the meaning of the phrase ει δε καλως (as is the case, for example, with many printed English editions). It is unlikely that the scribes of MSS 26 and 36 have made the correction against the Sinaiticus (which has ܡܠܠܬ (تكلمت)) but miss out the first part of the clause).

24 "وحنان ارسل[614] يسوع[615]"[616] الى "قيافا عظيم[617] الكهنه"[618]
25 'وكان[619] "سمعان[620] الصفا[621]"[622]،[623] واقفا[624] يصطلي[625] فقالوا[626] له[627] لعلّك[628] "انت[629] من تلاميذه[630]"[631] فانكر[632] وقال "لست انا[633]"[634]

612 5, 15, 68, 73 فلما; 13 لم; 16, 26, 46 لماذا; 54, 60, 65, 78, 91 فلماذا

613 23, 44, 50, 78, 91 ضربتني; 40 يضربني; 52, 66, 77 ضربني

614 46, 85 انفد; 57, 65 فانفد

615 19, 25, 27, 35, 40, 42, 45, 47, 49, 64, 70, 72, 76, 80, 81, 83, 85 omit with the Coptic, Sinaiticus and Harklean versions and also the Greek witnesses. The collated base agrees with the Peshitta by inserting ܝܫܘܥ (يسوع); 30 الرب يسوع موثقا; 5, 71 add موثقا (added above the line by possibly the same hand). 98 adds موثقا. The collated base has omitted موثقا (δεδεμενον) and lacks textual support.

616 2, 6, 26, 54, 66, 78, 88, 91, 92 read حينيذ ارسله حنان موثقا and agree with the Coptic version; 3 reads وحينيذ ارسل حنان يسوع موثقا. This reading agrees with the Coptic but it adds يسوع (Cf. with the Peshitta version); 5 حينيذ ارسله حنا موثقا; 16 حينيذ ارسله حنان مربوطا. The Coptic version agrees also with MSS 5, and 16 (and 50, 52 below); 36 reads فارسل حنان مربوطا ليسوع and follows the Peshitta version; 48 فارسله حنان موثقا; 50, 52 وحينيذ ارسله حنان موثقا; 96 وحنان ارسله موثقا. The collated base reads وحنان ارسل يسوع (ἀπεστειλεν δε αυτον ο Ἄννας). The conjunction δε is supported by MSS ℵ f^{13} and other few Greek MSS, r[1] , Syriac Sinaiticus and Peshitta and Sahidic versions. But all the witnesses mentioned, other than the collated base, add δεδεμενον.

617 5, 23, 26, 36, 48, 50, 52, 54, 66, 77, 78, 91, 92 رييس; 16 رييس with a cross above it.

618 46, 65, 57, 85 read عظيم الكهنه قيافا. The transposition of these words lacks textual support.

619 88 omits.

620 2, 4, 5, 8, 10, 11, 12, 13, 14, 17, 19, 20, 21, 22, 23, 25, 26, 28, 30, 31, 32, 36, 38, 40, 42, 43, 45, 47, 48, 49, 54, 55, 60, 61, 64, 67, 68, 69, 70, 71, 76, 77, 78, 83, 89, 91, 93, 96, 98 سمعون / شمعون; 88 وسمعون . The Greek and Coptic read [Σιμων]. The Syriac has ܫܡܥܘܢ.

621 3, 5, 23, 26, 46, 48, 54, 57, 65, 85, 88, 91, 92 بطرس; 50 omits with the Syriac Sinaiticus; 78 reads الصفا then crossed out and beside it the word بطرس was added.

The Greek and Coptic read Πετρος, The Peshitta reads ܟܐܦܐ, and the Harklean reads [ܦܛܪܘܣ] (the brackets are of Kiraz's). The collated base is probably influenced by the Peshitta, and the variations in this footnote by the Coptic.

622 6 omits.

623 16, 24 وسمعون الصفا كان

624 54 قايما; 88 كان واقفا

625 15 ليصطلى; 51, 63 omit with no textual support (it may show that 51 and 63 are related).

626 30 reads فقال (ειπεν) instead of (ειπον) and is supported by the Greek MS Λ.

627 6, 11 omit with no textual support.

628 2 اما; 16, 48, 57, 68 العلك and in the margin لعل; 21 لعل; 26, 54 اليس; 50 العلك; 96 الست

629 5, 50, 52, 54, 66, 78, 91, 96 add ايضا. This addition is supported by all *Vorlagen*.

630 16, 26, 92 add ايضا (see above).

631 36 reads واحد من تلاميذه انت and shows a Peshitta or Sinaiticus influence.

632 5, 16 اما هو فانكر; 26 فجحد ايضا; 36 فكفر (which is a literal translation of the Syriac ܟܦܪ); 48 adds ذاك; 54 اما هو فجحد; 78, 91 فاما هو فانكر; 92, 96 add هو. Both Arabic verbs نكر and جحد mean "to deny." The version of Ibn al-'Assāl reads جحد. The collated base has فانكر وقال

26 قال[635] له[636] واحد من عبيد عظيم[637] الكهنة قريب[638] الذي[639] "كان سمعون[640] قطع"[641] اذنه[642] "اليس انا[643]"[644] رايتك[645] معه فى البستان
27"فانكر[646] سمعون[647] ايضاً[648]"[649] "وفي ذلك الوقت"[650] صاح[651] الديك

(*and* he denied *and* he said). The Coptic reads "*and* he denied, he said" and the Greek and Syriac read "he denied *and* said." The collated base has both conjunctions inserted.

633 50 اعرفه

634 2, 5, 16, 26, 54, 78, 91, 92 read لا and follow the Coptic versions (and the Syriac Sinaiticus). The collated base which reads لست انا translates the Greek ουκ ειμι or possibly the Syriac ܠܐ ܗܘܝܬ/ܐܢܐ.

635 4, 8, 11, 16, 26, 32, 36, 46, 48, 50, 52, 54, 57, 66, 88, 92 فقال . The addition of ف lacks textual support.

636 48, 54, 92 omit. The collated base adds له which is supported by the Peshitta version.

637 2, 5, 23, 26, 36, 48, 50, 52, 57, 65, 66, 77, 78, 85, 91, 92 رييس; 16 رييس and in the margin عظيم; 30 رايس; 54 روسا . See above.

638 16, 54 نسيب; 23 قرابه; 26 وهو نسيب; 36 الذي هو قرابه; 48 وكان قريب; 73 وكان يناسب . In this context the two expressions قريب and نسيب are synonymous.

639 36, 48 للذي

640 2, 3, 5, 6, 13, 31, 41, 50, 51, 52, 54, 66, 78, 86, 88, 91, 96 بطرس with the Greek and Coptic witnesses; 4, 9, 12, 15, 19, 25, 34, 38, 42, 43, 44, 47, 49, 53, 55, 72, 73, 76, 81, 93 read سمعان and follow the Peshitta or the Sinaiticus version; 39, 56, 60, 63, 64, 69, 70, 71, 83, 89, 94 read سمعان الصفاء (these scribes include both readings, (and also the ones of MSS 46, 65, 67, 85, 92 below)). The Sinaiticus reads: ܫܡܥܘܢ ܟܐܦܐ (Simon *Kafa*); 46, 57, 65, 85, 92 سمعان بطرس; 67 adds الصفا; 80 صفاه. The collated base follows either the Peshitta or the Sinaiticus.

641 16, 26, 36, 48 read قطع بطرس. The construction كان...قطع in the collated base follows either the Sinaiticus or the Peshitta version: ܦܣܩ ܗܘܐ. (Cf. also with the Harklean).

642 54, 57 add اليمنى; 65 adds اليمين. This addition of اليمين (his *right* ear) lacks textual support. (Cf. John 18:10).

643 36, 48 omit.

644 46, 85, 96 اما

645 16 ابصرتك and in the margin رايتك; 36 reads قد رايتك (εωρακα - perf.) instead of رايتك (ειδον – aorist). If this is the case then the reading lacks textual support; 96 adds انا.

646 2, 16 read وايضا جحد and follow the Coptic.

647 2, 3, 5, 6, 16, 26, 31, 36, 50, 52, 66, 78, 86, 88, 91, 92, 96 read بطرس and is supported by the Greek and Coptic MSS; 8, 67, 77 add الصفا; 9, 46, 57, 65, 85, 89 سمعان بطرس; 12, 22, 25, 38, 41, 44, 45, 47, 49, 51, 61, 93 read سمعان (Simon) and supported by the Syriac Sinaiticus and the Peshitta; 13, 39, 43, 53, 55, 56, 60, 63, 64, 69, 70, 71, 72, 73, 80, 81, 83, 94 سمعان الصفا . It is worth noting that the Sinaiticus does not read: ܫܡܥܘܢ ܟܐܦܐ (Simon *Kafa*) as above.

648 2, 8, 16, 17, 43, 55, 77, 78 omit.

649 48 وايضا انكر بطرس; 54 وايضا جحد بطرس . Cf. above.

650 2, 16, 26, 36, 48, 50, 52, 54, 66, 78, 85, 91, 92, 96 وللوقت

651 4, 8 صرخ; 28, 31 صدح

12.12. Family L

12.12.1. The Eight Test Passages

Matthew 7:15-20

15 فاحذروا[1] من الانبياء الكذبة الذين ياتونكم "في ملابس"[2] الخرفان وباطنهم[3] ذياب خاطفة
16 ومن ثمارهم تعرفونهم هل[4] يجنى[5] عنب من شوك او يجتنى[6] تين من العليق[7]
17 كذلك[8] كل شجرةٍ صالحةٍ تَخرج ثمرةً صالحةً والشجرة الردية تخرج ثمرةً رديةً
18 لن[9] يمكن[10] شجرة طيبه ان تصنع ثمرةً خبيثةً ولا شجرة خبيثه[11] أن[12] تصنع ثمرة طيبة[13]ً
19 وكل شجرة لا تصنع ثمرةً جيدة ستقطع وتلقى في النار
20 فمن ثمارهم اذن تعرفونهم

Matthew 16:1-4

1 فجاء الفريسيون[14] والزنادقه مجربين[15] له فسالوه ان يرهم آية من السماء
2 "فاما هو فاجاب"[16] وقال لهم "اذا كان[17] المساء[18] تقولون انه "صحو لان السماء محمره"[19]
3 وبالغداه[20] تقولون اليوم[21] شتاء لاحمرار السماء وعبوسها[22] ايها المراوون اتعرفون[23] تمييز[24] وجه السماء وآية هذا الزمان لا تعرفونها
4 ثم اجاب[25] وقال لهم [في الحاشيه: ما بين العلامتين ليس في سر ولا في ق]"[26] ان القبيله الخبيثه الفاجره[27] تطلب آية[28] ولن تعطي[29] آيةً الا آية يونان النبى ثم[30] تركهم ومضى

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1 Underneath this variant, the letter ق is written followed by تحفظوا; 3, 4, 11 تحفظو
2 4, 11 بلباس
3 4, 11 ومن باطنهم
4 2, 7, 10 لعله
5 2, 4, 7, 10 يجمع; 3, 8, 9, 11, 13 يجتنى
6 3, 4, 11 يجمع
7 2, 7, 10 شوك; 3, 4, 11 العوسج
8 12 وكذلك
9 3, 4 لا
10 11 تمكن
11 2 رديه
12 2 omits.
13 2 reads جيده and above it the word طيبه is written in red.
14 4, 11 الاحبار
15 4, 11 ممتحنين
16 4, 11 فاجاب هو
17 4, 11 جأت
18 4, 11 العشيات
19 4, 11 السما مصحيه لاحمرارها
20 4, 11 وبالغدوات
21 2 ان اليوم
22 4, 11 بعبوس
23 3 تعرفون
24 9 تميزون

Mark 6:14-20

14 وسمع هيرودس الملك[31] لان[32] اسمه ظهر فكان يقول ان يوحنا المعمد قام من الموتي ومن اجل هذا تعمل[33] به القوى

15 وكان اخرون يقولون انه "ايلياس وكان اخرون يقولون[34] انه"[35] نبي كاحد الانبياء[36] الاولين

16 فلما سمع هيروذس قال، ان يوحنا الذي "اخذت انا"[37] راسه[38] هو "هذا[39] قد"[40] قام "من بين الموتي"[41]

17 لان هيروذس كان[42] "ارسل فامسك"[43] يوحنا وشده في الحبس من اجل هيروذيا امراة فيلبس اخيه لانه كان قد اتخذها

18 وكان يوحنا قد قال لهيروذس[44] انه[45] لا يحل لك اتخاذ امراة اخيك

19 فكانت هيروذيا حنقةًً عليه وكانت تريد قتله فلم تتمكن[46]

20 لان هيروذس خاف[47] من يوحنا اذ يعلم انه رجل بر وقديس فحفظه، وكان يطيعه[48] "في امور كثيره"[49] وكان حزين القلب وباستلذاذ[50] كان يسمع منه

Mark 13: 5-11

5 فبدا يسوع ان يقول لهم انظروا ان[51] لا يضلكم[52] احد

6 فان كثيرين[53] ياتون باسمى قايلين انى انا هو المسيح فيضلون[54] كثيرين

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25 4, 11 add هو
26 7, 8, 10 omit.
27 2 الفاسقه
28 8 omits.
29 4 تعطا
30 2, 5, 8, 9, 10 و
31 2, 7, 10 add من اجل يسوع
32 11 ان
33 4, 8, 11 يعمل
34 4 omits.
35 13 omits.
36 11 omits.
37 2, 7 انا اخذت
38 2, 4, 7, 9, 10 عنقه
39 2, 7, 10 هو
40 4, 11 الذي
41 2, 7, 8, 10 omit.
42 7, 10 omit.
43 2, 7, 10 امسك
44 2 له; 7 لهيروديس
45 2 omits.
46 4, 11 تقدر
47 2 كان قد خاف
48 4, 11 يسمع منه
49 4, 11 كثيرا
50 4, 11 وبشهوه
51 2, 5, 6, 7, 9, 10 omit.
52 10 يظلكم

7 فاذا ما[55] سمعتم بحروب واخبار حروب فلا تقلقن فانه ينبغي ان يكون[56] هذه[57] لكن لم يات الانقضاء
8 وان امه تقوم على امه ومملكه على مملكه وتكون[58] زلازل في مواضع وتكون[59] مجاعات وهيوج[60] وهذه هي[61] اول الطلق
9 فانظروا انتم انفسكم[62] فسيسلمونكم الى مواضع الحكم، وسيضربونكم في المحافل، وتقامون قدام الحكام[63] والملوك من اجلي شهادة لهم
10 وللامم اجمعين ينبغى اولاً ان ينادى بالانجيل
11 فاذا قدموكم[64] "مسلمين لكم[65]"[66] فلا تهتمن[67] قبل[68] بماذا تتكلمون "به[69] ولا بما[70] تتلون"[71] بل الذي تعطونه فى تلك الساعة هذا الذي تتكلمون به لانكم "لستم انتم"[72] المتكلمون[73] بل روح[74] القدس

Luke 8:9-15

9 ثم سالهُ تلاميذه ان[75] ما هو[76] هذا المثل
10 "فاما هو"[77] فقال لهم، قد[78] حظيتم انتم[79] بعلم[80] اسرار ملكوت الله واما الباقون "فيكون القول لهم بامثال"[81] "لكي لا"[82] يبصروا[83] وهم مبصرون ولا يسمعوا[84] ولا يفهموا[85] وهم سامعون

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53 8, 11 كثيرون
54 8 فيضلوا; 10 فيظلون
55 5, 7, 8, 9, 10 omit.
56 2, 4, 5, 7, 11, 13 تكون
57 2, 7, 8, 10 omit.
58 11 ويكون
59 3 يكون
60 2, 7, 10 omit.
61 10 omits.
62 2, 7, 8, 10 omit.
63 2 omits; 5, 7, 8, 9, 10, 12, 13 الولاه; 6 الولاه and above it الحكام
64 4, 11 يقدمونكم
65 This reading is added in red by the same hand.
66 4, 11 ويسلمونكم
67 2, 7, 10 تتقدموا فتهتمون; 9 تهتموا; 11 تهتمون
68 7, 10 omit.
69 5, 7, 9, 10 omit.
70 7, 8, 10 بماذا
71 2 omits.
72 9 انتم لستم
73 8, 9 المتكلمون
74 4, 5, 7, 8, 9, 10, 11 الروح
75 4, 11 قايلين
76 4, 11 omit.
77 4, 11 omit.
78 4, 11 هو انتم قد
79 4, 11 omit.
80 2, 7, 10 ان تعلموا
81 2, 7, 8, 10 فبالامثال
82 3, 7, 8 لكيلا
83 3, 8 يبصرون; 13 يبصرو
84 13 يسمعو

11 وهذا هو المثل، الزرع هو كلام الله
12 فاما الذي على الطريق فهم اوليك الذين يسمعون الكلمه[86] ثم ياتي ابليس فينزع الكلمه من قلوبهم، ليلا يؤمنوا فيخلصوا
13 وأما الذى سقط على الصخره فهم الذين اذا[87] سمعوا[88] يقبلون القول[89] بفرح وهاولاء[90] لا اصل لهم وهم انما يؤمنون زمناً يسيراً وفي زمان[91] التجربه[92] يتركونه
14 واما الذي سقط في الشوك فهم هاولاء[93] الذين يسمعون الكلمه[94] ويخنقهم[95] الاهتمام والغنى ولذات[96] "هذه الحياه"[97] الساعين فيها فلا ياتون بثمره
15 واما الذي سقط[98] على[99] الارض الصالحه فهم هاولاء[100] الذين يسمعون القول[101] بقلب صالح خير فيتمسكون به ويثمرون بالصبر

Luke 15:11-20

11 ثم قال ان رجلاً كان له ابنان
12 فقال اصغرهما[102] لابيه يا ابة اعطني نصيبي من الميراث[103] اما هو فقسم بينهما العيش[104]
13 ومن بعد ايام ليست بكثيرة جمع الابن الصغير[105] كل شيء وسافر الى كورة بعيدة فبذر هناك ما له اذ عاش مفرطا
14 فلما نفد[106] كل شي[107] حدثت مجاعة عظيمه "في تلك الكوره"[108] وبداء هو ايضا ان[109] يعوز
15 فمضى والتصق بواحدٍ من اهل مدينه تلك الكوره فارسله الى الحقل ليرعى خنازير
16 وكان يشتهى ان يملأ بطنه من الخروب[110] الذي[111] كانت الخنازير تاكله فلم يكن احد يعطيه

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85 13 يفهمو
86 10 omits.
87 3 omits.
88 13 سمعو
89 2 adds اليهم
90 3 وهاء, 5, 7, 12, 13 وهولاء, 8 وهولا
91 8, 12, 13 زمن
92 2, 7, 10 الامتحان
93 4, 6, 7, 8, 11, 12, 13 هولاء
94 2, 7, 8, 10 omit.
95 2, 7, 8, 10 يخنقهم
96 4 وشهوات
97 4 معيشتهم
98 7, 8 omit.
99 7, 8, 11 في
100 6, 7, 8 هولاء
101 3 omits.
102 11 الاصغر
103 4, 11 مالك
104 3, 4, 8, 11 ما له
105 3, 4, 6, 7, 8, 10, 11, 12 الاصغر
106 4, 11 انفق
107 4, 11 add وفرغ
108 11 omits.
109 7, 8, 10, 11 omit.
110 7, 10 الخرنوب

17 فلما رجع اليه قلبه فال انه كم اجير لابي يفضل عنهم الخبز وانا هاهنا أهلك في الغلاء[112]
18 اقوم فامضى الى ابى واقول له يا ابه[113] اخطات في السماء وقدامك[114]
19 "ولست بمستحق ان ادعى[115] ابنك فاجعلنى[116] مثل احد اجرايك
20 ثم قام وجاء الى ابيه واذ كان بعيدا راه ابوه فتحنن واسرع فوقع على عنقه وقَبل فاه"[117]

John 6:30-35

30 قالوا له اية آية تصنعها انت لكي نرى ونومن بك اي عمل صنعته
31 اباونا اكلوا المن في البريه كما هو مكتوب انه[118] اعطاهم خبزا من السماء لياكلو[119]
32 قال لهم يسوع الحق الحق اقول لكم انه ليس موسى، اعطاكم الخبز من السماء بل ابي الذي يعطيكم خبز الحق من السماء
33 لان[خبز الله هو الذي ياتي[120] من السماء وهو معطى الحياة للعالم
34 قالوا له ايها الرب اعطنا هذا الخبز كل حين
35 قال لهم يسوع انا هو خبز الحياة من يات الي لا يجع ومن يومن بي لا يعطش الى الابد][121]

John 18:19-27

19 فاما رييس الكهنه فسال يسوع عن[122] تلاميذه وعن[123] تعليمه
20 فاجابه يسوع قايلا انا خاطبت العالم باعلان وكنت اعلم في المجامع كل حين وفي الهيكل حيث تجتمع[124] اليهود[125] فيه[126] اجمعون[127] ولم اكلم احدا كلمة في الخفيه[128]
21 فلماذا تسألني سل الذين سمعوا ماذا قلته لهم فهاهم هأولاء[129] يعلمون اللواتى قلتها انا
22 فلما قال يسوع هذه لطم "يسوعَ احد الخدام الواقفين"[130] قايلا ابمثل هذا تجاوب رييس الكهنه
23 فاجاب يسوع وقال له ان كنت قلت ردياً فاشهد بالردي وان كان جيدا فلماذا ضربتني
24 حينيذٍ ارسله حنان موثقاً الى قيافا رييس الكهنه
25 وكان سمعان بطرس قايما يصطلي فقالوا له العلك[131] انت ايضاً من تلاميذه اما هو فجحد وقال لا

111 2, 7, 10 التي
112 12 adds جوعا
113 11 ابته
114 2 امامك
115 8 ادعا
116 2 بل اجعلني
117 6 omits.
118 10 بانه
119 7, 8, 10 لياكلوا
120 3, 8, 12 نزل
121 1 omits. Folio fol. 319r starts with الذي ارسلني وانا اقيمه في اليوم الاخير
122 2, 7, 10 من اجل
123 2, 7, 10 من اجل
124 2, 7, 10, 12 يجتمع
125 3 اليهوديه
126 2, 7, 10 اليه
127 4, 8, 11 اجمعين
128 2, 10 الخفا; 4, 11 الخفاء
129 2, 10 هولا; 4, 7, 8, 11, 12, 13 هولاء
130 2, 7, 10 احد الخدام الواقفين يسوع
131 4 الغلمان

26 فقال له[132] واحد من عبيد رييس الكهنه وهو قريب الذي قطع بطرس[133] اذنه اليس انا رايتك معه في البستان
27 فانكر بطرس ايضا فللوقت صاح الديك

12.12.2. Two additional Passages from John 20:19-23 and 21:14-19a

12.12.2.1. The Collation of John 21: 14-19a (BL, Or. 3382 (sigla 1) and MS Beirut, Library Ibrāhīm ibn Bishārah al-Hūrī (sigal 14))[134]

14 فهذه ثالث دفعه ظهر يسوع لتلاميذه اذ قام من الموتى
15 فلما اكلوا[135] قال يسوع لسمعان بطرس يا سمعان بن يونا اتحبني اكثر من هأولاء[136] قال له نعم يا رب انت تعلم انى احبك قال له ارع خرافي
16 ثم قال له مره ثانيه يا سمعان بن يونا اتحبني قال له نعم يا سيد انت تعلم اني احبك قال له ارع غنمي
17 قال له ايضا مره ثالثه يا سمعان بن يونا اتحبني فحزن بطرس لانه قال له ثلاث مرات اتحبني فقال له ايها الرب انت عارف بكل شي فانت عالم باني احبك قال له يسوع ارع نعاجي[137]
18 الحق الحق اقول لك انك اذ[138] كنت[139] شابا[140] كنت[141] تشد ذاتك وحدك وتمضي الى حيث تريد واما اذ شخت فتبسط يديك ويشدك اخر ويحملك[142] الى حيث لا تريد
19a وهذا قاله مقررا بايه ميته يمجد الله

12.12.2.2. Collation of John 20: 19-23 (BL, Or. 3382 and MS Vatican, Sbath 1035)[143]

In the text below, BL, Or. 3382 has the sigla 1 and Vatican, Sbath 1035 has the sigla 15.

19ولما كان عشية ذلك اليوم أحد السبوت وكانت ابواب المكان الذي "كانت التلاميذه فيه"[144] مجتمعين مغلقة خوف من اليهود جاء يسوع فوقف في وسطهم وقال له[145] السلام لكم

132 4, 10, 11, 13 omit.

133 4 omits.

134 The text is from Samir, "La version", 527-8. I have only transcribed the text (the punctuations and apparatus are not included in the transcription).

135 14 اكلو

136 14 هألاء

137 14 غنمي

138 14 و

139 14 انت

140 14 شاب

141 14 omits.

142 14 وتحمل

143 This text is from Paul Sbath, *Bibliothéque de manuscrits Paul Sbath*, 3 vols, (Cairo: H. Friedrich et Co. 1928), 146-157. This manuscript is not included in the *ALAGM*. On this manuscript the catalogue gives the following description: "Transcrit en 1400 de l'ère copte (1683) très belle écriture, 604 pages divisées en colonnes, la page de 10 lignes, relie 7 x 5."

144 15 فيه التلاميذ

20 ولما قال هذا أراهم يديه وجنبه ففرح التلاميذ لما رأوا الرب
21 فقال لهم "ايضا يسوع"[146] السلام لكم كما أرسلني ابي "ارسلكم انا ايضا"[147]
22 ولما[148] قال هذا نفخ في وجوههم وقال لهم اقبلوا روح القدس
23 الذين تغفرون[149] لهم خطاياهم تغفر لهم[150] والذين تمسكوهنا[151] عليهم تمسك

12.13. Family M

Matthew 7:15-20 (fol. 13r)

15 تجنبوا انبياء الكذب الذين يستشعرون لكم طرف وهم في ضمايرهم سباع مغيره
16 ويا فعالهم [تمتكون] الى ضمايرهم ايقدر احد ان يقطف من الشوك عنبا او من الحشيش تينا
17 كذلك لا تاتي الشجره الطيبه الاّ بطعم طيب ولا الخبيثه الا بطعم خبيث
18 لانه لا تقدر الشجره الخبيثه ان تاتي بطعم طيب ولا الطيبه ان تاتي بطعم خبيث
19 فكل شجره لا تاتي بطعم طيب تقطع وفي النار تدفع
20 وبطعمها تعرفون حالها.

Matthew 16:1-4 (fol. 27r)

1 فاقبل اليه الصدقون والكذبون مجربين له فرغبوا اليه ان يظهر لهم ايه سماويه
2 فاجابهم وقال اذا رايتم الحُمره مع المسى حتمتم بالصحو بالغد لاءحمرار الجو مع الليل
3 واذا رايتم الحمره بالغد حتمتم بالنو وتحكمون بامارات السماء وتعجزون عن امارات الدهور
4 يسئل النسل السوء ويسل [الفميق] ايه ولا يعطى من الايات الا ايه يونس النبي ثم خرج عنهم منطلقا

Mark 6:14-20 (fol. 59v)

14 فبلغ هرودس خبره وكان يقول ما هذا غير يحي قام عن الموتا ولذلك يُطلع العجايب
15 وكان غيره يقول بل هو الياس وبعضهم يقول بل هو نبي من الانبياء
16 فقال هرودس بل هو يحي الذي امرت بذبحه هو الذي حيي
17 وكان هرودس قد امر بحبس يحي لتزوجه اورظياظه امراه اخيه فلبس
18 وكان قد منعه يحي عمدا وقال له لا يحل لك نكاح امراه اخيك
19 فكانت اورظياظه تحتال لقتله ولا تجد سبيلا اليه
20 لخوف هرودس منه ومعرفته بصلاحه وقصله وكان يسمع منه احيانا وينتمي الى رايه

Luke 8:9-15 (fol. 94r-v)

9 فكاشفوه التلاميذ عن تفسير هذا المثل
10 فقال لهم انتم اعطيتم معرفه ملك الله وغيركم انما تضرب لهم الامثال ليبصروا ولا يميزوا ويسمعوا ولا يفهموا
11 وانما يشبه كلام الله بالذريعه
12 فالذي سقط منها في الطريق هو الذين يسمعون الوحي ويذهب الشيطان بذلك عن قلوبهم ليلا يومنوا فيسلموا

145 15 omits.
146 15 omits.
147 15 انا ايضا ارسلكم
148 15 فلما
149 15 تتركون
150 15 تترك
151 15 تمسكوها

13 واما الساقطه في المحجر فهم الذين يسمعون الوحي ويتقبلونه فارحين فاذا جرّبهم في دينهم امر ونزلت عليهم شدّه اسلموه
14 والساقطه منها في الشوك هم الذين يسمعون الوحي ويشغلهم عن انمامه خياطه امولاهم وتفقد ضياعهم واتباعهم شهواتهم يغمون الوصيه ولا ياتون بثمره
15 والساقطه في ارض طيبه هم الذين يسمعون بضمير صحيح ونيه مستقيمه فيتقبلونه ويتمونه على الاحتمال

Luke 15:11-20 (fol. 99v-100r)

11 ثم قال رجل كان له ولدان
12 فقال الصغير لابيه يابتاه امر لي بسهمي الذي يصير لي فقسم بينهما المال
13 وبعد ايام يسيره جمع الصغير سهمه وتغرب به الى بلاد بعيده وجاور في انفاقه حتى فرغ بجميعه
14 وبعد فراغه منه اجرب ذلك الموضع وجعل اهله وجعل يستعطي فيه
15 ثم لجا الى رجل من ذلك الموضغ فجعله حارزا للخنازير في احد منازله
16 وكان يتشوق الى اكل الخراريب التي كانت تعلف بها الخنازير لو مكن منها
17 فادار في نفسه وقال كم اجير يشبع عند والدي الخبز وانا اهلك هاهنا جوعا
18 ينبغي لي ان اذهب الى والدي واقول له يابتاه اني قد اذنبت عند الله وعندك
19 حتى ما استوجب ان انتسب اليك فاجعلني احد خدمايك
20 فقام واقبل الى ابيه فبيناه منه على بعد بصره ابوه ورحمه ثم تلقاه وعانقه وقبله

12.14. Family N

The words in bold are explanatory expressions and are not found in the majority Greek manuscripts and ancient versions of the Gospels.
Matthew 16:1-4 (fol. 10v)

1 فتقدم اليه الفريسيين والزنادقه ليجربوه وسالوه ان يريهم ايه من السماء
2 فاجابهم وقال لهم اذا كان المساء **ونظرتم** الى السماء وهي محمره **رايقه** قلتم هذه **الليله** صاحيه
3 وكذلك اذا نظرتموها بالغداه وهي ذات حمره قاتمه **مكمده** قلتم هذا يوما شاتيا ايها المرائين انتم تحسنوا ان تحكموا على وجه السماء فاما على ايات هذا الزمان ما تفرزوا
4 الجيل السو الفاسق ايه يلتمس وايه لا يعطا الاّ ايه يونان النبي ثم تركهم وذهب

Mark 6:14-20 (fol. 44v-45r)

14 ولما سمع هيرودس الملك باعمال ايسوع لان اسمه كان قد شاع **في [سياء] البلدان وذاع** فقال **لاصحابه لا شك** الاّ ان يوحنا المعمدان قد قام من الموت فلذلك تجترح به هذه القوات **والايات والمعجزات الصّايرات**
15 قال اخرون لا ولكنه ايليا قال غيرهم لا بل هو كان كاحد الانبياء نبيّا
16 فقال هيرودس ايضا هذا هو يوحنا الذي قطعت انا راسه قد قام من الموت **بلا شك ولا [امتري]**
17 وذاك ان هيرودس كان قد ارسل من قبض على يوحنا وقيده وحبسه من اجل هيروذيا ضا امراه فيلبس اخيه لانه اتّخذه لها زوجة
18 وكان يوحنا **يوبخه وينها عن هذا الاسم المخالف الناموس** ويقول له ليس مطلق لك ان تتزوج امراه اخيك
19 لاجل هذا كانت هيروديا ضا **حاقده على يوحنا مضطغته عليه وَجُداً وغضباً** تتواعده وتوثر قتله وما كانت تتمكن **من ذلك ولا تصل اليه**
20 وذاك ان هيرودس **الملك** كان يوقر يوحنا ويتّقيه ويكرم موضعه ويطيع اوامره ويعمل بها بلذه وبشاشه لعلمه انه رجلا صديقا و[الله] قديساً

Mark 13:5-11 (fol. 59v-60r)

5 فقال لهم ايسوع انظروا لا يطغيكم احد
6 لان كثيرون سياتون **ويسمّون** باسمى ويقول **الواحد فالواحد منهم** انا هو ولكثيرين يطغون
7 ومتى ما سمعتم اخبار قتال وحروب فلا ترعبوا فان ذلك عتيد ان يكون لكنه ليس الانقضاء
8 وستقوم امه الى امه وتثور مملكه على مملكه ويحدث زلازل في مواضع ما ويصير مجاعات وهيوج هذه [امارات] بدو المخاض
9 فاما انتم فانظروا **واهتموا** بانفسكم لانهم سيسلمونكم الى المحافل وتضربوا في المجامع وتقاموا لدى الملوك والولاه من اجلى للشهاده عليهم
10 وقبل كل شيء يكرز بالبشاره في ساير الامم
11 واذا اقتادوكم لكي يسلموكم فلا تهتموا بالجواب ولا تدرسوا القول **وتعدوه للكلام** لكن مهما تُلقنوه في تلك الساعه اياه قولوا ليس انتم المتلكمون القايلون وقتيذ بل الروح القدس **هو الناطق فيكم**

Luke 8:9-15 (fol. 84v-85r)

9 فسايلون تلاميذه قايلين ما معنى هذا المثل
10 فقال لهم لكم اعطى ان تعرفوا سراير ملكوت الله فاما الباقيين فبامثال يخاطبون فهم يرون وما يبصرون ويسمعون وما يفهمون
11 وهذا هو **تفسير** المثل اما الزارع فهو ابن البشر **والزرع فهو اقوال الله**
12 وما وقع منه على الطريق هم الذين يسمعون ثم يجي الشيطان فينتزع القول من قلوبهم لكي لا يومنوا فيخلصوا
13 واما الذي سقط على الارض الصخريه هم الذين اذا سمعوا القول قبلوه بفرح وليس فيهم اصل فهم حينا يسيرا يومنون وفي البلوى يرتابون **ويجحدون**
14 والذي وقع بين الشوك هم الذين يسمعون القول الاّ انهم بتصرفهم في مهمّات العالم وفي غناه ولذاته يخنقوه وما يتم ثمرهم
15 والذي وقع في الارض الجيده هم الذين يسمعون القول **بعقل مستقيم** وقلب صالح سليم ويضبطوه حسنا وبصبرهم ياتون ثمرا **محمودا**

Luke 15:11-20 (fol. 101v-102r)

11 انسان ما كان له ابنان
12 فقال الشاب منهما لابيه ابتاه اعطنى القسم الذي يخصني من نعمتك فوزّع ماله بين **ولديه واعطاه جزوه**
13 وبعد ايام قلايل جمع الابن الاصغر كل ما له ورحل ناقلا الى بلدٍ بعيد وبدد هناك وفره عايشا على جهة الشطور **والتفريط**
14 فلّما استفرغ ما كان معه حدث في تلك البلده جوعا شديدا فاشتمله العوز والعدم
15 **واضطره الامر الى انه** ذهب وجا الى بعض قطان مدن تلك المدينه **ودخل في خدمته**
16 فارسله ذاك الى ضيعته ليرعا الخنازير وكان يشتهى ان يملا بطنه من الخروب الذي كانت الخنازير تاكله وما كان يصل الى مناه
17 ثم انه عاد الى ذاته **وفكر** قايلا كم اجرا في بيت ابي يفضل الخبز عنهم وانا هنا اهلك جوعا
18 لاقومن وامضين الى **حضره** ابي واقول له ابتاه قد اخطات في السما وقدامك
19 ولست اهلا ان ادعا لك ابنا **اقبلني** واجعلني كاحد اجراك
20 ثم انه نهض وجا الى عند ابيه ولما حصل بالقرب منه تأمّله ابوه **عن بعد وعرفه ولده** فتحنن عليه وبادر مسرعا اليه واعتنق منكبيه وقبل **راسه وعينيه**

John 6:30-35 (fol. 131v-132r)

30 قالوا له ما هي الايه التي تصنع انت لنرى ونومن بك ما هو الذي تعمل
31 اباونا اكلوا المن في البريه حسب **الفصل** المكتوب **القايل** خبزا من السماء اعطاهم ماكلا

32 قال لهم ايسوع امين امين اقول لكم ليس موسى اعطاكم الخبز من السما لكن ابي يعطيكم الخبز الحقيقي من السماء
33 لان خبز الله هو الذي نزل من السماء ويمنح الحياه للعالم
34 وقالوا له يا رب فاعطنا هذا الخبز على الدايم **وفي كل حين**
35 قال لهم ايسوع انا هو خبز الحياه فالاتى الي لن يجوع ومن يومن بي لن يعطش ابدا

John 18:19-27 (fol. 153v-154r)

19 وان رييس الكهنه سايل ليسوع عن تلاميذه وعن تعليمه
20 قال له ايسوع انا **نهارا** جهارا كنت اخاطب الناس وكل حين كنت اعلم في المحافل وفي الهيكل بحيث كان اليهود يلتامون وما تكلمت شيا في السر **بل ظاهرا**
21 فلم تسايلني سايل الذين سمعوا اقوالي وهو يعرّفوك بجميع ما قلت وخطبت
22 فعندما قال هذا القول لطمه على خدّه احد الشرط القيام كانوا هناك وقال له بهذا الجواب تخاطب رييس الكهنه
23 اجابه ايسوع وقال ان كنت بيسما تكلمت فاشهد على بالمنكر وان كنت مستقيما نطقت **واجبت** فلم ضربتني
24 عند ذلك ارسله حنان مكيوفا **حسب ما كان** الى عند **صهره** قيافا ريس الكهنه
25 وفيما كان بطرس قايما **عند النار** يتسخن قال له **الواقفين معه** لا تكون وانت من تلاميذ **ايسوع** فجحد وقال ما انا **منهم**
26 فقال له واحد من عبيد رييس الكهنه نسيبا لذاك الذي قطع بطرس اذنه انا **بعيني** ابصرتك في البستان معه
27 فانكر بطرس ايضا وفي الحين صاح الديك

12.15. Family O

Matthew 7:15-19 (fol. 19r-v)

15 احذروا الانبياء الكذبة الذين يوافونكم بلباس الحملان وهو في الباطن ذياب خطفه
16 ولكن من ثمارهم تختبرونهم اهل يجنى[1] من قتادٍ عنب او يقطف من الحسك تين
17 هكذا كل شجره صالحه فانها تثمر ثمارا صالحه والشجره الخبيثه فانها تثمر ثماراً خبيثه
18 لا يمكن الشجره الصالحه ان تثمر ثماراً رديه ولا الشجره الرديه ان تثمر ثماراً صالحه
19 فكل شجره لا تثمر الان ثماراً صالحه فانها تجز وتلقي في النار فاذا من ثمارهم يعرفون

Matthew 16:1-4 (fol. 35r-v)

1 وجآ المعتزله والزنادقه ليبروه[2] ملتمسين ان يريهم ايه من السماء
2 اجابهم قايلا اذا حضر المساء زعمتم ان السمآ، ذات صحوٍ لمشاهدتكم احمرارها
3 وفي الغد تزعمون ان يومنا ذو شتاء لمعاينتكم حمرة الجوٍ بانقباض ايها المنافقون انتم عالمون بتمييز وجه السماء وايه هذا الدهر لستم بعالمين
4 الجيل ذو الفسق والشرور يطلب ايه فلا يعطى الاّ ايه يونان النبي ثمت غادرهم ومضى

Mark 6:14-20 (fol. 72r-v)

14 وبلغ هيرودس الملك الانبا عن يسوع لان اسمه كان قد ذاع فقال ان يوحنا الصابغ قد انبعث من بين الاموات فلذلك قد تظهر على يده المعجزات
15 واخرون قالوا بل هو ايليا واخرون بل هو نبي كبعض الانبيا

---

1 2 يجتنى
2 2 ليسبروه

16 اما هيرودس لما سمع ذلك قال ان يوحنا الذي كنت حازا راسه هو قد بعث من بين الاموات
17 ذلك بان هيرودس قد كان ارسل فقبض على يوحنا والقاه في السجن بسبب هيروديا امراه فيلبس اخيه التي تحم[3] على تزوجها
18 فقال له يوحنا ليس يحل لك ان تاخذ امراه اخيك
19 اما هيروديا فكانت متوعده له طالبه قتله ولم يمكنها امّا هيرودس
20 فكان من يوحنا على خشيه لعلمه انه [امر / ابر] صديق طاهر فكان يكلاه وكثيراً ما كان مستمعاً قيله بالاصغا

Mark 13:5-11 (fol. 86r-v)

5 اجابهم يسوع قايلاً احذروا من ان يضلكم احد
6 فان كثيرين يوافون باسمي اذ يقولون اني انا هو المسيح ويضلون الاكثرين
7 واذا سمعتم بالحروب واخبارها لا تضطربوا فانه لمزمع ان يكون هذا كله ولكن لم يأت الانقضا
8 تقوم امه ضد امه ومملكه ضد مملكه وتكون الزلازل في كل موضع ويحدث الجوع وهذه اوايل المخاض
9 انظروا فانهم سيسلمونكم الى المجامع والمحافل فتضربون وتشخصون بحضره الملوك والولاه بسببي شهاده عليهم
10 وعلي ساير الامم وانه ليجب ان ينذر بالانجيل اولا
11 فاذا احضرتم واسلمتم فلا تهتموا بما تفوهون ولا بما تجيبون فانكم تلَقنون في ذلك الان ما تتكلمون وما انتم بالمتكلمين لكن روح القدس

Luke 8:9-15 (fol. 110r-v)

9 ثمت ساله حواريوه قايلين ما هذا المثل
10 اجاب المخلص وقال لهم لكم وهب عرفان سر ملكوت الله فاما اوليك فبالامثال لانهم ذوو بصر ولا يبصرون وذوو سمع ولا يسمعون فاقهين
11 هذا هو المثل الزرع هو كلام الله
12 والذي يزرع على ممر السابله هو اوليك الذين يسمعون الكلمه فياتي ابليس فينزع الكلمه من قلوبهم لكي لا يومنوا فيكونوا ناجين
13 فاما المبذور على صخر فهم الذين يسمعون للكلمه فيقبلونها جذلين ولا بثبات[4] لها فيهم وهم انما يومنون الى زمن التجربه واذا حدث اضطهاد من اجل الكلمه يشكون
14 فاما الذي بذر بين الاشواك فهم الذين يسمعون الكلمه وبسبب الغنا وشهوات معيشتهم الذاهبين فيها يختنقون الكلمه فلا ياتون بثمر
15 اما الذي زرع في الارض الصالحه فهم الذين يسمعون الكلمه متفقهين فيحفظونها ويثمرون بالصبر

Luke 15:11-20 (fol. 127v-128r)

11 ثم قال لقد كان لاحد الرجال ابنان
12 فقال الاصغر منهما لابيه يا ابتاه اعطني سهمي من مالك فقسم ما يملك بينهما
13 وبعد ايام قلايل جمع الابن الاصغر كل شي له وظعن الي بلده شاسعه وبدرق جميع ماله ثم بعيش بدخ
14 وعند اتلافه كل ما له كان جوع عظيم في تلك البلده وحاق به الفقر
15 فانقطع الى رجل من عظماء تلك البلده فبعث به الى حقله يرعي خنازير له
16 وكان يتطلب سد جوعته من الخروب التي كانت الجنازير تاكله فلا يعطى ذلك
17 فاخذ يفكر في نفسه قائلا كم من مستاجر لابي يفضل عنه الخبز وانا هاهنا اتضور جوعاً

3 قحم 2
4 ثبات 2

18 لكن انهض وامضي الى ابي واقول له يا ابتاه لقد اخطات في السماء وبين يديك
19 ولست اهلاً ان ادعي لك ابناً ولكن هبني كاحد اجرايك
20 فقام وجاء الى ابيه وفيما هو جاءٍ نظره ابوه علي بعد فرحمه واسرع اليه وضمه مقبلا اياه

John 6:30-35 (fol. 155v-156r)

30 اجابوه قايلين ايه ايه انت فاعلها لنكون لها من الشاهدين ونومن بك ما الذي انت فاعله
31 ان اباءنا اكلوا المن في البريه كما كتب انه منحهم خبزاً من السماء لياكلوا
32 قال لهم المخلص الحق حقاً اقول لكم ان ليس موسى هو الذي اعطاكم الخبز من السماء لكن ابي هو الذي ينحلكم خبز الحق من السماء
33 لان خبز الله هو الذي نزل من السماء ويهب الحيوه للعالم
34 قالوا له يا مولانا اعطنا في كل وقت من هذا الخبز
35 فقال لهم المخلص انا هو خبز الحيوه ومن يقبل الي فلن يجوع ومن يومن بي فليس بظام الى الابد

John 18:19-27 (fol. 176r-v)

19 واما كابر الاحبار اخذ يسايل المخلص عن تلاميذه وعن تعليمه
20 فاجابه المخلص قايلاً انا شافهت العالم ظاهرا وفي كل وقت كنت معلما في الهيكل وفي المجامع حيث تجتمع جماهير اليهود ولم اتكلم شيئا خفيه
21 وما بالك عاكف على تسالي كن مسايلا اوليك الذين سمعوا كلامي فهم يفقهون ما كنت قايله
22 وعندها لطم احد الشرط القيام المخلص وقال له اهكذا ترادد عظيم الكهنه
23 فاجابه المخلص قايلا له ان كنت فُهت بردي فاشهد بالردي وان كان جيدا فلم تضربني
24 وارسل حنان المخلص معتقلا الى قيافا كابر الاحبار
25 والصفا كان قايماً يصطلى فقيل له عساك انت ايضا من تلامذته فانكر وجعل يقول لست انا
26 قال له واحد من اعبد عظيم الاحبار نسيب للذي كان الصفا بتر اذنه اما قد رايتك انا معه في البستان
27 فجحد الصفا ايضا وفي ذلك الوقت سقع الديك

12.16. Manuscripts of Mixture Arabic Versions

12.16.1. Family $p^{(J)}$

John 6:30-35 (fol. 4r)

30 قالوا له اي ايه تصنعها انت لنرا ونومن بك بما تعمل
31 ابانا قد اكلوا المن في البريه كما انه مكتوب طعام من السما اعطاهم لياكلوا
32 فقال لهم يسوع امين امين اقول لكم ليس موسى الذي اعطاكم الطعام من السما ولكن ابي الذي اعطاكم الطعام الصادق من السما
33 [...] طعام الله بحق هو الذي نزل من السما ويعطى الحيا[...] للعالم
34 قالوا له ربنا اعطنا كل حين هذا الطعا[م]
35 قال لهم يسوع اني انا طعام الحيوه من ياتي [...] لا يجوع ومن يومن بي لا يظما للدهر

John 18:19-24 (fol. 9v)

19 فسال راس الكهنه يسوع عن تلاميذه وتعليمه
20 فقال له يسوع اما انا فعلانيه كلمت الناس وكل حين في الجماعات كنت اعلم في الهيكل حيث كانت اليهود تجتمع وسرا لم اتكلم شي
21 فلم تسلني سل اوليك الذين سمعوا ماذا كلمتهم فهم يعلموا كل الذي قلت
22 فلما قال يسوع هذا اذا احد الخدام الذين كانوا قيام قد لكم يسوع على عارضه وقال له هكذا تراد راس الكهنه

23 اجابه يسوع وقال له ان كنت بيس ما تكلمت[1] فلم ضربتني
24 فاما حنا فارسل يسوع ماسورا الى قيافا راس الكهنه فاما سمعان الصفا فكان قايما يصطلي فقال له [....] [2]

12.16.2. Family q: Sinai, Ar. N.F. Parch 36

Matthew 7:15-20 (Sinai, Ar. N.F. Parch 36 (fol. 12r))

15 احتفظوا من الانبيا الكذبه التي تاتيكم بلباس الخرفان وهم من داخل ذياب ضاريه
16 من اثمارهم تعرفونهم لعلهم يلتقطون من الشوك عنبا او من الحسك تين
17 كذلك كل شجره طيبه اثمار طيبه تخرج وكل شجره سو اثمارا سو تخرج
18 لا تستطيع شجره طيبه تخرج اثمار سو ولا شجره سو تخرج اثمار طيبه
19 كل شجره لا تخرج اثمارا طيبه تقطع وفى النار تطرح اذن من اثمارهم تعرفونهم.

Matthew 7:15-20 (Sinai, Ar. 70):

15 احتفظوا من الانبيا الكذابه [...] تاتيكم بلباس الخرفان وهم من داخل ذياب ضارية
16 من اثمارهم تعرفونهم هل يلقط من الشوك عنبا او من الحسك تينا
17 كذلك كل شجره طيبه اثمارا طيبه تخرج وكل شجره سو اثمارا سو تخرج
18 لا تستطيع شجره طيبه تخرج اثمارا سو ولا شجره سو تخرج اثمارا طيبه
19 كل شجره لا تخرج اثمارا طيبه تقطع وتلقا في النار اذن من اثمارهم تعرفونهم.

Matthew 7:15-20 (Sinai, Ar. N.F. Parch 8 (family *b*)):

15 احتفظوا من الانبيا الكذبه التي تاتيكم بلباس الخراف وهم من داخل ذياب خاطفه
16 ومن اثمارهم تعرفونهم لعل يقطف من الشوك عنبا او من الحسك تينا
17 كذلك كل شجره طيبه اثمارا طيبه تخرج وكل شجره سو اثمار سو تخرج
18 وشجره طيبه لا تستطيع تخرج اثمار سو ولا شجره سو تخرج اثمار طيبه
19 وكل شجره لا تخرج اثمار طيبه تقطع وتلقا في النار
20 اذن من اثمارهم تعرفونهم

Mark 6:14-20 (Sinai, Ar. N.F. Parch 36 (fol. 24r-v))

14 فسمع هرودس لان اسمه قد صار علانيه فقال ان يحنا قد قام من بين الموتي منجل ذلك القوات تعملن فيه
15 اخرين قالوا بانه الياس [......] الوا بانه نبي مثل احد الانبيا
16 فسمع [........] فقال ان يحنا الذي قطعت [......] هو الذي قام من بين الموتا
17 ان هر[.....] هو الذي ارسل فامسك يحنا وربطه [وطرحه] في السجن منجل هروذيا امراه اخيه فيلبس
18 لان يحنا كان يقول لهروذس ليس يحل لك ان تكون لك امره اخيك
19 وكانت هروذيا تتواعده وكانت تريد ان تقتله فلم تقدر
20 لان هرودس كان يخشا يحنا لانه راه رجل صديق ومقدس فكان يحفظه كثير ويسمع منه ويعمل وببشاشه كان يطيعه

Mark 6:14-20 (Sinai, Ar. N.F. Parch 8 (family *b*)):

14وسمع هروذس لان اسمه صار علانيه فقال ان يحنا قام من بين الموتا منجل ذلك القوات [يعملن] فيه
15 اخرين قالوا انه ايليا اخرين قالوا بانه نبي مثل احد الانبيا

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1 The phrase فاشهد على الشر وان كنت نعما تكلمت is written in the margin.

2 There is a lacuna in the manuscript. Folio 9v ends with John 18:24 and folio 10r starts on John 21:7b.

16 فسمع هرودس فقال ان يحنا الذي قطعت راسه هو الذي قام من بين الموتا
17 وان هرودس هو الذي ارسل فامسك يحنا فربطه وطرحه في السجن منجل هروديا مره اخيه فليبس
18 لان يوحنا[3] كان يقول لهرودس انه ليس يحل لك ان يكن مره اخيك لك مره
19 فكانت هروديا تتواعده وكانت تطلب ان تقتله فلم تقدر
20 لان هرودس كان يخشا يحنا لانه راه رجل صديق ومقدس وكان يحفظه كثير ويعمل وببشاشه كان يطيعه ويسمع منه

Mark 13: 5-11 (Sinai, Ar. N.F. Parch 36 (fol. 39v-40r))

5 فبدا يسوع يقول لهم احتفظوا الا يطيغكم احد
6 فان كثيرا ياتون علي اسمي ويقولون اني انا المسيح وكثيرا يضلون
7 فاذا انتم سمعتم بالقتال وسمع الرجوف فلا تخافوا فان ذلك كاينا ولكن لما يكون الانقضا
8 فانها ستقوم امه على امه وملكا على ملك وترجف الارض في مكان مكان ويكون جوع واستجاس وهذا كله اول المخاض
9 ولكن احفظوا انتم انفسكم فانهم سيسلموكم الي الدانه والى جماعاتهم وتضربون وتقومون بين يدي الملوك وذوي السلطان عني لشهاده عليهم
10 وفي كل الامم سيكرز ببشرى الانجيل
11 فاذا هم اخذوكم ليسلموكم فلا يهمكم ماذا تتكلمون ولا تعدون لذلك كلاما ولكن ما أُعطيتم من الله في تلك الساعه ذلك فتكلموا فانكم لستم انتم الذين تتكلمون ولكن روح القدس

Mark 13: 5-11 (Sinai, Ar. 75 (family *c*))

5 فبدا يسوع يقول لهم احتفظوا الا يطيغكم احد
6 فان كثيرا ياتون علي اسمي ويقولون اني انا المسيح وكثيرا يضلون
7 فاذا انتم سمعتم بالقتال وسمع الرجوف فلا تخافوا فان ذلك كاينا ولكن لما يكون الانقضا
8 فانها ستقوم امه على امه وملكا على ملك وترجف الارض في مكان مكان ويكون جوع واستجاس وهذا كله اول المخاض
9 ولكن احفظوا انتم انفسكم فانهم سيسلموكم الي الدانه والى جماعاتهم وتضربون وتقومون بين يدي الملوك وذوي السلطان علي شهاده عليهم
10 وفي كل الامم سيكون بشرى الانجيل
11 فاذا اخذوكم ليسلموكم فلا يهمكم ماذا تتكلمون ولا تعدون لذلك كلاما ولكن ما أُعطيتم من الله في تلك الساعه ذلك فتكلموا فانكم لستم انتم الذين تتكلمون ولكن روح القدس

Luke 1: 15-34 (fol. 48v-49r)

The text below is collated against Sinai, Ar. 75 (c^1).

15 [---] قدام الرب ولا يشرب خمرا ولا سكرا ويمتلى روح القدس وهو في بطن امه
16 وكثير من بنى اسرايل يرد الى الله ربهم
17 وهو يسلك بين يديه بروح وقوه ايلياس ليرد قلوب الابا على البنين واولايك[4] الذين لا يطيعون الى عقل الابرار ويعد للرب امه مصطنعه
18 فقال زكريا للملاك كيف وعلى ماذا اعرف هذا وانا شيخ كبير وخليلتي قد خلت ايامها
19 فاجابه الملاك وقال له انا جبريل الذي اقف قدام الله بَعثت ان اكلمك واخبرك بهذا
20 فانت من الان صامتا لا تستطيع الكلام الى ذلك اليوم الذي يكون فيه هاذا لانك لم تصدق كلامي الذي سيكمل[5] في وقته[6]

3 The word has يو and is cut in the middle and حنا is written on a new line.

4 c^1 has واوليك

5 c^1 has سيتم

21 وكان الشعب واقفا ينتظرون زكريا ويعجبون من احتباسه[7] في الهيكل
22 فخرج زكريا وهو لا يستطيع ان يكلمهم فعلموا انه قد ري[8] رويا في الهيكل فجعل يشير اليهم رمزا ولبث اخرسا
23 فلما ان تمت ايام خدمته ذهب الى بيته
24 فبعد تلك الايام حبلت الاسبع خليلته[9] فكتمت نفسها خمسه اشهر وكانت تقول
25 كذلك فعل بي ربي في هذه الايام التي اطلعنى لينزع عني العار من بين الناس
26 وفي الشهر السادس ارسُل جبريل الملاك من عند الله الى مدينه الجليل التى تسما ناصره
27 الى عذرا مخطوبه لرجل يدعا يوسف من آل[10] داود واسم العذرا مريم
28 فلما دخل اليها الملاك قال لها السلم[11] لك يا ممتليه النعمه الرب معك مباركه انتى[12] في النسا
29 وانها قلقت لكلمته فجعلت تهم في نفسها وتقول على ما هذا السلام
30 فقال لها الملاك لا تخافي يا مريم لانك قد وجدت نعمه قدام[13] الله
31 وانك تحبلين حبلا وتلدي ابنا فتدعين اسمه يسوع
32 هذا يكون عظيما وابن العلي يدُعا ويعطيه الله الرب كرسي داود ابيه
33 ويملك على بيت يعقوب للدهر ولملكه لا يكن[14] فنا
34 فقالت مريم للملاك كيف يكون لي هذا ولم اعرف بشرا اجاب الملاك

12.16.3. Family R: Leipzig 1075

The test passages of family *r* are examined and compared with other texts in the body of this work. See §8.1.3.

12.16.4. Family S

12.16.4.1. Family S^A: BnF, Ar. 57

Matthew 7:15-20 (fol. 28v-29r)

15 تحفّظو من الانبياء الكذبة الذين ياتونكم في ملابس الخرفان وباطنهم ذياب خاطفةٌ
16 من ثمارهم تعرفونهم هل يجتنى عنب من شوك او يجمع تين العوسج
17 كذلك كل شجرة صالحة تَخرج ثمرة صالحه والشجرة الردية تخرج ثمرة رديه
18 لن يمكن شجرة طيبه ان تصنع ثمرة خبيثه ولا شجرة جبيثه تصنع ثمرة طيبه
19 وكل شجرة لا تثمر صلاحا ستقطع وتلقى في النار
20 فمن ثمارهم اذن تعرفونهم

Matthew 16:1-4 (fol. 49v-50r)

1 فجا اليه الاحبار والزنادقه ممتحنين له وسالوه ان يريهم آية من السما

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6 c^1 has حينه
7 c^1 has ما لبثه
8 c^1 has راي
9 c^1 omits it.
10 The Ms has simply ال
11 c^1 has السلام
12 c^1 has انت
13 c^1 has عند
14 c^1 has لا يكون

2 فاجاب وقال لهم اذا جاءت العشيات تقولون ان السما مصحية لاحمرارها
3 وبالغدوات تقولون اليوم شتا لاحمرار السما بعبوس ايها المراوون اتعرفون تميز وجه السما وسلامه هذا الزمان لا تعرفونها
4 ثم اجاب هو وقال لهم ان القبيله الخبيثه الفاجره تطلب آية ولن تعطا آية الا آية يونان النبى ثم تركهم ومضى

Mark 6:14-20 (fol. 97r-v)

14 وسمع هيرودس الملك لان اسمه كان قد ظهر وقال يوحنا المعمد قام من الاموات ومن اجل القوات الذي تعمل به
15 وقال اخرون انه ايليا واخرون قالوا انه نبي كواحد من الانبياء
16 فلما سمع هيرودس قال انا قطعت راس يوحنا وهوذا قد قام من الاموات
17لان هيرودس كان ارسل واخذ يوحنا وحبسه من اجل هيروديا امراة اخيه فيلبس لانه كان قد تزوجها
18 فقال له يوحنّا ما يحل لك ان تاخذ امراة اخيك
19 وكانت هيروديا حنقةًٌ عليه تريد قتله ولم تقدر
20 لان هيرودس كان يخاف من يوحنا لانه يعلم انه رجل صديق قديس ويحفظه ويسمع منه كثيراً

Mark 13: 5-11 (fol. 113v-114r)

5 فقال لهم يسوع انظروا لا يضلكم احد
6 فان كثيرون ياتون باسمي قايلين اني انا هو المسيح ويضلون كثير
7 فاذا سمعتم بالحروب واخبار الحروب فلا تضطربوا لا بد ان هذه كله يكون لكن لم يات الانقضاء
8 تقوم امه على امة ومملكة على مملكة وتكون زلازل في كل مكان ويكون جوع كثير وهذه بداية المخاض
9 انظروا انتم انهم يسلمونكم الي المجامع والمحافل فتضربون وتقامون امام الملوك والقواد من اجل شهادة عليهم
10 وعلى كل الامم ينبغى اولا ان يكرز بالانجيل
11 فاذا قدموكم واسلموكم فلا تهتمون بما تقولون ولا بما تَجيبون فانكم تعطون فى تلك الساعة الذي تتكلمون به ولستم المتكلمون لكن روح القدس المتكلم فيكم

Luke 8:9-15 (fol. 148r-v)

9 وبعد ذلك ساله تلاميذه وقالوا له ما هذه المثل
10 فقال لهم لكم اعطي علم سراير ملكوت الله فاما الباقون فبامثال لكيما يبصروا فلا يبصروا ويسمعوا فلا يسمعوا ولا يفهموا
11 وهذه هو المثل الزرع هو كلام الله
12 والذي علي الطريق هم الذين يسمعون الكلمه فياتي الشرير فينزعها من قلوبهم لكيلا يومنوا فيخلصوا
13 واما الذي على الصفا فهم الذين يسمعون الكلمه ويقبلونها بفرح وليس لها فيهم اصل الى زمن التجربة وفى زمان التجربه يشكون
14 والذي وقع فى الشوك هم الذين يسمعون الكلمه ومن اجل هم الغني وشهوات هذه الدنيا الذاهبين فيها تخنقهم فلا ياتون بثمرة
15 واما الذي وقع فى الارض الصالحه هم الذين يسمعون الكلمة بقلب جيد فيحفظونها بالصبر

Luke 15:11-20 (fol. 169r-v)

11 وقال كان انسان له ابنان
12 فقال الاصغر منهما لابيه يا ابتاه اعطني نصيبي من مالك فقسم بينهما ماله
13 وبعد ايامٍ قلايل جمع الابن الاصغر كل شي له وسافر الى كورة بعيدة وبدد ماله هناك بعيشٍ بذخ
14 فلما نفذ كل شي له حدث جوع شديد في تلك الكورة فافتقر

15 وانقطع الي رجل من عظما تلك كورة فارسلهُ الى حقلهِ يرعي خنازير
16 وكان يشتهي ان يملا بطنه من الخرنوب الذي كانت الخنازير تاكله فلا يعطي ذلك
17 ففكر في نفسه وقال كم من اجراء ابي يفضل عنهم الخبز وانا هاهنا اهلك جوعا
18 اقوم وامضي الي ابي واقول له يا ابتاه اخطات في السماء وقدامك
19 ولست مستحق ان ادعي لك ابنا لكن اجعلني كاحد اجرايك
20 فقام وجا الى ابيه فنظره من بعيد فتحنن عليه واسرع واعتنقه وقبله

John 6:30-35 (fol. 211r-v)

30 قالوا له اي ايه تصنع لنراها ونومن بك ما الذي تصنع
31 اباؤنا اكلوا المن في البرية كما هو مكتوب انه اعطاهم خبزا من السما لياكلوا
32 قال لهم يسوع الحق الحق اقول لكم انه ليس موسى اعطاكم الخبز من السماء لكن ابي الذي يعطيكم خبز الحق من السماء
33 لان خبز الله هو الذي نزل من السما ويهب الحياه للعالم
34 قالوا له يا سيد اعطنا في كل حين من هذا الخبز
35 فقال لهم يسوع انا هو خبز الحياة ومن يقبل الي لا يجع والذي يومن بي لا يعطش الى الابد

John 18:19-27 (fol. 241r-v)

19 فاما عظيم الكهنه فسال يسوع عن تلاميذه وعن تعليمه
20 فاجابه يسوع انا كلمت العالم علانيه وعلمت فى كل وقت فى الهيكل وفي المجامع حيث تجتمع كل اليهود ولم اتكلم بشي فى خفية
21 ما بالك تسالني سل اولايك الذين سمعوا ما كلمتهم به فهولاء هم يعرفون ما قلته انا
22 فلما قال يسوع هذا كان واحد من الشرط قايما فلطم يسوع على خده وقال له هكذا تجاوب عظيم الكهنه
23 اجابه يسوع ان كنت تكلمت بالردي فاشهد بالردي وان كان جيداً فَلم تضربني
24 وحنان ارسل يسوع موثقا الي قيافا عظيم الكهنه
25 و كان سمعان الصفا واقفا يصطلي فقالوا له لعلّك انت من تلاميذه فانكر وقال لست انا
26 قال له واحد من عبيد عظيم الكهنة قريب الذي كان سمعان قطع اذنه اليس انا رايتك معه فى البستان
27 فانكر بطرس وفي ذلك الوقت صاح الديك

12.16.4.2. Family S^{B}: Rome, Biblioteca Nazionale Centrale, Ms. Or. 14

Matthew 7:15-20 (fol. 9v)

15 احذروا من الانبيا الكذبة الذين ياتونكم بلباس الحملان وداخلهم ذياب خطفه
16 ومن ثمارهم فاعرفوهم هل تجمع من الشوك عنب او من الغوش تين
17 هكذا كل شجرة صالحة تَخرج ثمرة جيدة ولشجرة شريره (sic)
18 ولا شجرة رديه تخرج ثمرة جيده
19 وكل شجرة لا تثمر ثمرة جيده تقطع وتلقي في النار
20 فمن ثمارهم اذن تعرفونهم

Matthew 16:1-4 (fol. 20v)

1 فجا الاحبار والزنادقه ممتحنين له وسالوه ان يريدهم (sic) ان اية من السما
2 فاجب (sic) هو وقال لهم اذا جاات العشيات تقواون ان السما مصحية لاحمرارها
3 وبالغدوات تقولون اليوم شتا لاحمرار السما بعبوس ايها المراون اتعرفون وجه السما وايه هذا الزمان لا تعرفونها

4 ثم اجاب هو وقال لهم ان القبيله الخبيثه الفا15 تطلب اية ولن تعطى [لها] ايه لا ية (sic) يونان النبي ثم تركهم [جره] ومضي

12.16.5. Family T

Family *t*, which only survived in Sinai, Ar. 102, is dependent on a number of Arabic versions, mainly families *a*, *j* and *k*. In order to better perceive this relationship in the test passages below I have assigned the colors violet, red, blue, green and pink to families *a*, *j*[A], *j*[B], *j*[C] and *k* respectively.

Matthew 7:15-20 (fol. 14r-v)

15 تحرزروا من الانبيا الكذبه الذين ياتونكم بلباس الخراف وهم من داخل ذياب خطفه
16 من ثمارهم تعرفونهم العلكم تجمعون من الشّوك عنباً ام من الحسك تيناً
17 هكذا كل شجره طيبه تصنع ثمره جيّده والشجره الرديه تصنع ثمره شريره
18 لا يمكن شجره صالحه ان تصنع ثمره شريره ولا يمكن شجره رديه ان تصنع ثمره جيده
19 كل شجره لا تصنع ثمره جيده تقطع وتلقى في النار
20 فاذا من ثمارهم تعرفونهم.

Matthew 16:1-4 (fol. 33r)

1 ودنا الفريسيين والزنادقه ليجربوه ويسلونه ان يريهم ايه من السما
2 فاجاب وقال لهم اذا كان المسا قلتم صحو هو لان السماء محمره بعبوسه
3 يامرائين تعرفوا تميزون وجد السماء وايات الازمنه لا تستطيعوا
4 الجيل خبيث وفاجر يبتغي ايه ولا يعطى ايه الا ايه يونان النبى وتركهم وانصرف.

Mark 6:14-20 (fol. 75r-v)

14 وسمع هيرودس الملك بسماع يسوع لان اسمه صار ظاهرا فقال ان يوحنّا المعمد قام من الاموات ولاجل هذا القوات تعمل به
15 اخرون قالوا ان ايلياس هو اخرين قالوا انه نبي كاحد الانبيا
16 ولما سمع هيرودس قال ان يوحنا الذي قطعت انا راسه هوذا هو قام من الاموات
17 لان هيرودس ارسل امسك يوحنا واوثقه في الحبس من اجل هيروديا امراه فيلبس اخيه لانه تزوج بها
18 لان يوحنا قال لهيرودس انه لا يحل لك ان تاخذ امراه اخيك
19 فاما هيروذيا فحنقت عليه واراده تقتله فلم تستطيع
20 لان هيرودس كان يخاف يوحنا ويعلم انه رجل صديق وقديس ويحفظه ويسمع منه كثيرا ويلذ له ما يسمع منه

Mark 13: 5-11 (fol. 92r-v)

5 فاجابهم يسوع وبدا قايلا انظروا الا يظلنكم احد
6 فان كثيرين ياتون على اسمى قايلين انا هو ولكثيرين يطغون
7 فاذا سمعتم بحروب واخبار حروب لا تقلقوا لانه لا بد ان يكون ولكن ليس هو الانقضا
8 لان تقوم امه على امه ومملكه على مملكه وتكون زلازل في اماكن وسوف يكون جوع واضطراب وهذه بدايه المخاض

15 Did he want to write الفاجره?

9 فانظروا لنفوسكم لانهم سيسلونكم الى المحافل وفي المجامع يجلدونكم وتقامون بحضره الولاه والملوك من اجلي للشهاده عليهم
10 وينبغي ان ينادى بالانجيل في كل الامم اولا
11 فاذا قدموكم يسلمونكم فلا تهتموا بماذا تقولون ولا بماذا تتلون لانكم ستعطون في تلك الساعه ما تتكلمون لانكم لستم المتكلمين بل روح القدس

Luke 8:9-15 (fol. 122r-v)

9 فساله تلاميذه قايلين ما هذا المثل
10 فقال لهم لكم اعطي علم سراير ملكوت الله والباقون بامثال ليبصروا ولا ينظرون ويسمعون ولا يفهمون
11 وهذا هو المثل الزرع هو كلام الله
12 والذي على قارعه الطريق فهم الذين يسمعون ثم ياتي المحال فينزع الكلام من قلوبهم ليلا يومنوا فيخلصوا
13 فاما الذي على الصخر فهم الذين اذا سمعوا الكلام يقبلونه بفرح وليس له فيهم اصل وانما يومنون الى زمين وفي اوان الامتحان يتعدون
14 واما الذي سقط في الشوك فهم هولاي الذين يسمعون ولاجل الاهتمام والغنا ولذات العالم يختنقون ولا ياتون بثمره
15 واما الذي في الارض الجيده فهم الذين بقلب صالح حسن يسمعون الكلمه ويقبلونها فيثمرون بالصبر

Luke 15:11-20 (fol. 142v-143r)

11 قال انسان كان له ابنان
12 فقال اصغرهما لابيه يا ابتاه اعطنى الذي جعلته نصيبي من مالك فقسم النعمه بينهما
13 وبعد ايامٍ قلايلٍ جمع الابن الشاب كل شي وسافر الى كوره بعيده هناك بدد ماله اذ عاش بعيش البذخ مفرطا
14 منفقا كل شي له فصار جوع شديد في تلك المدينه وبدى هو ان يعتاز
15 فمضى والتصق بمدني واحد من تلك الكوره فارسله الى حقله ليرعى خنازير
16 وكان يشتهي ان يملا بطنه من الخرنوب الذي كانت الخنازير تاكله فلم يقدر
17 فعاد الى كيانه وقال كم من اجرا ابي يفضلون الخبز وانا هاهنا اهلك جوعا
18 اقوم امضي الى ابي واقول له يا ابتاه اخطات في السما وامامك
19 ولست ايضا مستحقا ان ادعا ابنك اجعلني كاحد اجرايك
20 وقام وجا الى ابيه وايضا اذ هو بعيد نظره ابوه فتحنن عليه واسرع انكب على عنقه وقبله

John 6:30-35 (fol. 179r)

30 قالوا له اي ايه تصنع انت لنراها ونومن بك ماذا تعمل
31 اباونا اكلوا المن في البريه كما هو مكتوب انه خبز السما اعطاهم لياكلوا
32 قال لهم يسوع الحق الحق اقول لكم ليس موسى اعطاكم الخبز من السما لكن ابي الذي اعطاكم خبز الحق من السما
33 لان خبز الله انما هو الذي نزل من المسا ويعطي الحياه للعالم
34 قالوا له يا رب اعطنا كل حين هذا الخبز
35 قال لهم يسوع انا هو خبز الحياه من ياتي الي لا يجوع ومن يومن بي لا يعطش الى الدهر

John 18:19-27 (fol. 208r-v)

19 وان راس الكهنه سال يسوع عن تلاميذه وعن تعاليمه
20 اجاب يسوع انا كلمت العالم علانيه وانا فى كل حين كنت اعلم فى الجماعه وفي الهيكل حيث كان اليهود ياتون كل وقت فى خفيه
21 لم تسانى سل الذين سمعوا ماذا كلمتهم فهولاي هم يعرفون ما قلت انا

22 فلما قال كان واحد من الخدام قايم فلطم يسوع وقال اهكذا تجاوب راس الكهنه
23 اجابه يسوع ان كنت تكلمت شرا فاشهد علي باشر وان كنت تكلمت نعما فلم تضربنى
24 فارسله حنان موثوقا الى قيافا راس الكهنه
25 وكان سمعان بطرس قايم يتسخن فقالوا له لعلك انت من تلاميذه انت فجحد ذاك وقال لست انا
26 فقال له واحد من عبيد رييس الكهنه كان قريب الذي قطع بطرس اذنه اليس انا اريتك فى البستان معه
27 فجحد بطرس ايضا وللوقت صاح الديك

13. Appendix Two: Textual Evidence (1)

13.1. Family A

13.1.1. Family a Compared with Unit-Variations as Found in Luke's *Text und Textwert*

1. Lk 2: 14 NPK[1]

وفي الناس المسره

2. Lk 2: 15

فكان لما ذهبت عنهم الملايكه الى السما قالت الرعاه بعضهم لبعض 2 / 3

2. οι ποιμενες 01C1 03 032 038 040 1 22 372 565 700 1071 1192T 1210T 1278* 1582* 1590C 2193* 2397 2737

3. ποιμενες 01*

3. Lk 2:33

و كان يوسف و امه 1

033 038 13 22 56C 69 71 79 114 118 124 152 184 205 209 213 etc. (BYZ 1576 MSS)

4. Lk 4:4

+ لكن بكل كلمه [....] على فم الله 4

10 27C 64 67 71 76 85 86 106 118 121 157 185 188 209 213 282 331 393 401 etc. (120 MSS)

5. Lk 4:44

في مجامع الجليل 1

02 09 033 038 041 0211 33 79 85 114 152 176 179 184 213 22 233 251 313 343 348 370 372 382 413L etc (BYZ 1537 MSS).

6. Lk 5:17

وقوه الرب كانت بروهم 1

02 04 05 022 033 038 041 044 0211 1 13 22 33 69 71 79 85 114 118 124 etc. (BYZ 1622 MSS)

7. Lk 5:38

وا كليهما يحفظان 1

1 It stands for "not possible to know".

02 04 09 027 033 038 041 044 0211 22 69 71 79 85 114 118 124 152 179 184 213 222 233 etc (BYZ 1602 MSS)

8. Lk 6:1

وكان في سبت الاخر 1

02 04 05 033 038 041 044 2C 29C 69C 71 79 85 114 124L 131 152 176 179 184 213 222 etc. (BYZ 1514 MSS)

9. Lk 6: 26 (1) NPK

10. 6: 26 (2)

الناس كلهم 3

3: οι ανθρωποι παντες 01 51 290 1633

11. Lk 6:38

وبالكيل الذي 2 / 3

01 03 05 019 032 040 1 33 118 131 205 209 892 946 1241 1342 1441 1582 2193

And also:

033 5 15 16 24 32 36 40 43 53 etc.. (95 MSS).

12. Lk 7:11

تلاميذه له معه كثير وجماعه كثيره 1

αυτου ικανοι 02 04 027 033 038 041 044 0211 13 22 33 69 71 114 124 152 176 179 184 213 222 233 etc. (BYZ 1623)

13. Lk 8: 27 NTS[2]

كثيره

14. Lk 8: 52

لم تموت الجاريه 1

ουκ 02 027 041 22 79 114 176 179 222 313 362 370 372 379 416 etc. (BYZ 1464)

15. Lk 9: 2 NPK (ασθενουντας – verb participle (sick); ασθενεις – adjective (sick))

16. Lk 9: 3 NPK (ανα δυο – δυο)

ولا ثوبين

17. Lk 9: 54

+ مثل ما صنع يلياس 1 and 1F

02 04 05 032 033 038 041 044 0211 1 22 33 69 79 114 118 124 131 152 165C 166 176 etc BYZ 1608 and also: 44 71 165* etc. (29 MSS)

18. Lk 9: 55

وزجرهم + وقال ليس تعلموا اي روح انتم 1 or 1ZA or 1ZH

1. αυτοις και ειπεν ουκ οιδατε οιου πνευματος εστε υμεις 041 2C 29C 66T 71 80L 114 125* 131 222 226C 227C 264S 283* etc. (BYZ 764)

1ZA. 1 7 11 22 53 60 75 118 125C 134 142 150 etc. (167 MSS)

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2 It stands for “no textual support.”

1ZH. 030 036 038 039 4 13 48 49 67 69 73 78 106 115 124 126 127 132 etc. (186 MSS)

19. Lk 9: 56

+ ان بن الانسان لم ياتي ان يهلك انفس الناس ولاكن يخلص 1 or 1B

1. ο γαρ υιος του ανθρωπου ουκ ηλθεν ψυχας ανθρωπων απολεσαι αλλα σωσαι 041 2C 29C 35C 66T 71 80L 114 222 226C 227C 251 264S etc. (BYZ 882)
1B ο υιος του ανθρωπου ουκ ηλθεν ψυχας ανθρωπων απολεσαι αλλα σωσαι 038 039 1 4 7 11 13 16 22 35* 53 60 69 74 89 (181 MSS) (and also Syriac Curetonian, Peshitta etc.)

20. Lk 10:21

وفي تلك الساعه فرح يسوع بروح القدس 7 and 7B

7: ο ιησους εν τω πνευματι τω αγιω 019 033 33
7B: ο ιησους τω πνευματι τω αγιω 038 579 1071 and 04 017 041 1 63 113* 114 145 178 200 265* (48 MSS)

21. Lk 10:22

فانصرف الى تلاميذه وقال كل شي قد دفع الى من قبل ابي 1

και στραφεις προς τους μαθητας ειπεν παντα 02 04* 022 033 038 044 0211 29* 124 149C 157 166 176 179 183C 196C 233 251 265C 362 370 379 393S 416 etc. (BYZ 1287)

22. Lk 10:38

+ في بيتها 1

02 03C2 05 09 032 038 041 044 070 0211 1 13 22 69 71 79 114 118 124 131 152 154C 157 166 176 etc. (BYZ 1637 MSS)

23. Lk 11:14

وكان يسوع يخرج شيطان ابكم 3

Omit : και αυτο ην P45 P75 01 02* 03 019 0211 1 22 33 118 131 157 205 209 382 660* 788 892 1210 1241 1331 1582* 1627 2193* 2542

24. Lk 11:48

وانتم تبنون مقابرهم 1

οικοδομειτε αυτων τα μνημεια 02 04 032 033 038 041 044 0211 22 33 71 79 114 118 152 166 176 179 184 213 222 233 251 313 etc. (BYZ 1581)

25. Lk 12:14 NPK (Synonyms)

26. Lk 12:40

فكونوا انتم متهيين فان بن الانسان ياتي في ساعه لا تظنوا 1

και υμεις ουν γινεσθε ετοιμοι οτι η ωρα ου δοκειτε ο υιος του ανθρωπου ερχεται. 02 011S 022 024 032 033 041 0211 13 22 33 69 71 79 114 124 152 166 176 179 184 213 222 233 (number 2 omits ουν)

27. Lk 12:56

فكيف لا تجربوا هذا الزمان 1

πως ου δοκμαζετε P45 02 07C 033 041 044 1 2C 13 22 69 71 79 114 118 131 152 157 166 184 205 209 233 251 343 349C 370 372 379 393S 416 472 475S etc. (BYZ 1566)

28. Lk 13:19

الى شجره عظيمه 1

εις δενδρον μεγα P45 02 09 022 032 033 038 041 044 0211 13 22 29C 33 69 71 79 114 118 124 152 157 166 176 179 184 205 209 213 233 etc. (BYZ 1520)

29. Lk 13:27

فيقول اقول لكم 1

1 λεγω υμιν P75* 02 05 019 022 027 032 033 038 041 044 070 1 13 22 69 71 114 118 124 131 152 157 166 176 179 184 209 213 233 etc. (BYZ 1558)

30. Lk 14:17

لان كل شي مهيا 1 or 5

1. οτι ηδη ετοιμα εστιν παντα 02 022 024 032 033 041 044 0211 1 13 22 71 79 114 118S 124 131 152 157 166 176 179 184 205 209 213 222 233 251 343 346 348 etc. (BYZ 1611 MSS)

5. οτι ηδη παντα ετοιμα εστιν 05 723 827 949 1337 1446 1457 1506 1534 1593 2766

31. Lk 15:16

وكان يشتهي يملا بطنه من الخروب 1

γεμισαι της κοιλιαν αυτου απο 02 07S 024 026 033 038 041 044 0211 22 71 79 114 118 152 157 166 176 179 184 205 209 213 248 etc. (BYZ 1576)

32. Lk 15: 21

ولست باهل ان ادعا لك ابنا 1/2

P75 02 019 022 024 026 027 032 038 041 044 etc. (BYZ 1444)

33. Lk 16:14 NPK

فسمعوا الفريسين هولاي كلهم

34. Lk 16:20

ومسكين واحد كان اسمه العازر كان مطروح عند بابه 2

πρωχος δε τις ονοματι λαζαρος εβεβλητο προς πυλωνα αυτου (omission of ος) P75 01 03 05 019 033 044 4 157 579 1029 1241 1604 1612 2290 2546

35. Lk 16:21

وكان يشتهي ان يشبع من الفتات الذي يسقط من مايده الغني 1

και επιθυμων χορτασθηναι απο των ψιχιων των πιπτοντων απο της τραπεζης 01C2 02 09 022 024 032 033 038 041 044 0211 13 22 33 69 71 79C 114 124 131 152 157 166 170S etc. (BYZ 1629 MSS)

36. Lk 17: 9

أُمر به + ما اظن 1

τα διαταχθεντα ου δοκω 02 09 022 032 041 044 0135 0211 71 79 85 114 166 170S 179 233 251 (BYZ 1491)

37. Lk 18:11 NPK but 1/2 are together προς εαυτον ταυτα προσηυχετο

يصلي في نفسه 1 / 2
02 022 026 032 033 041 0211 13 22 69 71 114 118S 124 145S 152 157 166 170S 176 179 184 213 222 233 251 etc. (BYZ 1588)

38. Lk 18:24

فلما راه يسوع حزين قال 1 / 2
1 / 2 αυτον ο ιησους περιλυπον γενομενον ειπεν 02 09 022 024 027 032 033 038 041 044 0211 22 69 71 79 114 118S 124 152 166 170S 176 184 213 222 233 251 etc. (BYZ 1583)
4 αυτον ο ιησους περιλυπον ειπεν 2523*

39. Lk 19:15 NPK

40. Lk 19:25

فقالوا له يا رب معه عشره وزنات 1 / 2
και ειπαν αυτω κυριε εχει δεκα μνας 01 02 03C2 09 019 022 027 038 041 044 0211 13 22 33 60C 71 79 114 118 124 131 145S 152 166 170S 176 184 205 209 213 222 233 251 etc. (BYZ 1570 MSS)

41. Lk 19:42

اما [انت] لو علمت بهذا اليوم الذي لسلامتك 1N or less likely 3
1N ει εγνως και συ και γε εν τη ημερα ταυτη τα προς ειρηνην σου 02 044 1 16 71 80* 107 111 118 119 124 130 131 144 154 180 182 185 188C 191 193 205 209 217 265 281 316 etc. (155 MSS).
3. και συ εν τη ημερα ταυτη 05 038 2542 (but they don't add σου after ειρηνην – Cf. NA[27]).

42. Lk 20:27

فتقدموا اليه اناس من الصدوقين القايلين ليس قيامه 3
οι λεγοντες 01 03 04 05 019 022 038 0211 1 7 19C 22 33 60 67 118 131 149 165* 176 205 209 213 233 267 286 297 331 372 401 etc. (86 MSS).

43. Lk 21:6

حجر على حجر 1 / 2
1 / 2 λιθος επι λιθω 02 026 038 041 0102 0211 61T 71 114 145S 152 166 184 233 251 343 348 etc. (BYZ 1069)
1 / 2C λιθος επι λιθον 028 032 044 045 4 17 18 21S 25 30 35 44 45 48 55 56 60 66 70 79 83 100 105 112 113 117 120 122 125 128 141 147 153 154 155 157 160 167 170S 187 189 199 201 204 212 218 222 226 237 etc. (528 MSS)

44. Lk 21:11

وعلامات عظيمه تكون من السما 3E or 3 or 1
3E και σημεια μεγαλα εσται απ ουρανου 045 21 1691
3 και σημεια μεγαλα απ ουρανου εσται 01 019 033 64 115 121 122 132 164 185 278 etc. (89 MSS)
1 και σημεια απ ουρανου μεγαλα εσται 02C 031C 032 033 038 041 044 0102 0211 1 19C 22 71 114 118 131 152 157 165C 166 170S 179 184 205 209 213 222 251 etc. (BYZ 1357 MSS)

45. Lk 22:43-44

واوري له ملاك......ينصب على الارض[3] 1 or 3

1. ADD. VSS 43-44 01C2 01* 05 09 019 026 033 044 1 13C 22 71 79 118 152 157 170S 179 184 205 209 213 222 233 etc. (BYZ 1558 MSS)

3. ADD. VSS 43-44 CUM ASTERISCIS VEL OBELIS 36 114 161 166 176 230 274 292 473 etc. (41 MSS)

46. Lk 22:68

وان انا سالتكم لم تجيبوني وتحلوني 1

1. ADD μοι η απολυσητε 02 05 022 032 033 038 041 13 21S 69 71 79 114 124 152 166 170S 176 179 184 213 222. (BYZ 1548 MSS).

47. Lk 23:17

وكان لا بد له من ان يخلي لهم في كل عيد اسير واحد 4

ADD. αναγκην δε ειχεν απολυειν αυτοις κατα εορτην ενα δεσμιον 51 66C 79 106 137 184 187 210C 217 218 229C 232 etc. (81 MSS).[4]

48. Lk 23:23

فقويت اصواتهم واصوات[5] روس الكهنه 1

αυτων και των αρχιερεων 02 05C2 09 022 024 032 033 038 041 044 0211 1 13 21S 22 69 71 79 114 118 124 131 152 157 166 170S 176 179 184 205 209 etc. (BYZ 1625).

49. Lk 23:34

وان يسوع قال يا بتاه اغفر لهم هذه الخطيه لانهم لا يعلموا ما يصنعوا 1 / 1K / 1R

1. ο δε ιησους ελεγεν πατηρ αφες αυτοις ου γαρ οιδασιν τι ποιουσιν 01C2 01* 04 05C2 09 019 022 033 044 0211 1 13 22 29* 30C 69 71 118 124 131 152 157 166 170S 176 179 184 205. (BYZ 1483) (But it omits هذه الخطيه).

1K. ο δε ιησους ειπεν πατηρ αφες αυτοις ου γαρ οιδασιν τι ποιουσιν 017 021 041 6 29C 68 113 114 133 158 175 220 etc. (92 MSS) (But it omits هذه الخطيه).

1R. ο δε ιησους ελεγεν αφες πατηρ αυτοις την αμαρτιαν ου γαρ οιδασιν τι ποιουσιν 1399 (it adds την αμαρτιαν but transposes πατηρ).

50. Lk 23:45

واظلمت الشمس 1

1. και εσκοτισθη ο ηλιος 02 04C3 026 027 032 033 038 041 044 0135 0211 1 13 69 79 114 118 124 131 152 157 166 170S 176 179 184 205 209 213 222 233 etc. (BYZ 1594).

51. Lk 24:19

الناصري 1 / 1B / 1E / 1F / 3

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3 Before the expression واوري, Sinai, Ar. 74 has the sign ⁘ which could indicate that the following verse(s) is (are) controversial. However, this sign is not also found at the end of verse 44. Vatican, Borg. Ar. 95 has no signs.

4 The earliest Greek manuscript which adds δεσμιον is manuscript 51 of the 13th century. ܐܣܝܪܐ is found in the Syriac Sinaiticus and the Harklean version.

5 اصواتهم is omitted in Greek manuscripts. It is added in Arabic for clarification.

1. ναζω(ο)ραιου 02 05 022 024 032 033 038 041 044 0211 1 13 22 33 69 71 79 114 118 124 131 152 157 170S 176 179 184 205 209 213 222 233 etc. (BYZ 1620)
1B. ναζωρεου 063 1128 2454
1E. ναζιραιου 871
1F. ναζηραιου 1060*
3. ναζαραιου 346 525 1367 2726

52. Lk 24:42

فاعطوه نصيب من حوت مشوي وشهد من العسل 1

μερος και απο μελισσιου κηριου 07C 022 044 0135 1 33 71 79 90C 118 131 152 170S 179 205 209 222 233 251 etc. (BYZ 1500)

53. Lk 24:47 (1)

التوبه ومغفره 1

1. μετανοιαν εις αφεσιν 02 04 05 09 022 032 033 038 041 044 0211 1 13 22 33 69 71 79 114 118 124 131 152 157 170S 176 184 205 209 213 222 233 251 etc. (BYZ 1605)

54. Lk 24:47 (2)

في كل الامم مبتدي من اورشليم 1 or 4

1. αρξαμενον P75 02 04C3 09 032 037* 041 0211 1 13 22 66* 69 71 79 107C 114 118 124 131 152 157 170S 176 184 205 209 222 233 251 etc. (BYZ 1530)
4. αρξαμενος 028 038 44 86 107* 117 179 225 339 etc. (56 MSS)

13.1.2. Family a: Peshitta (or pre-Peshitta) Influence on the Gospel of Matthew?

	Arabic	Greek	Syriac Peshitta
Mt 2:2	اين ملك اليهود المولود	Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων	Sys.c.p ܐܝܟܘ ܡܠܟܐ ܕܝܗܘܕܝܐ ܕܐܬܝܠܕ
Mt 2: 11	ذهب ومر ولوبان	χρυσὸν καὶ λίβανον καὶ σμύρναν	Sys.c.p ܕܗܒܐ ܘܡܘܪܐ ܘܠܒܘܢܬܐ
Mt 5: 3	ملكوت السما	βασιλεία τῶν οὐρανῶν	Sys.c.p ܡܠܟܘܬܐ ܕܫܡܝܐ
Mt 5:8	طوبى للنقيين قلوبهم	μακάριοι οἱ καθαροὶ Τῇ καρδίᾳ	Sys.c.p ܛܘܒܝܗܘܢ ܠܐܝܠܝܢ ܕܕܟܝܢ ܒܠܒܗܘܢ

	Arabic	Greek	Syriac Peshitta
Mt 5: 10[6]	ملكوت السما	ἡ βασιλεία τῶν οὐρανῶν	Sy^s.c.p ܡܠܟܘܬܐ ܕܫܡܝܐ
Mt 6:34	الساعه شدتها	Omit	Sy^Pal ܘܥܩܬܐ ܒ ܫܥܬܗ
Mt 12: 31	روح القدس	τοῦ πνεύματος	Sy^c ܪܘܚܐ ܕܝܢ ܕܩܘܕܫܐ
Mt 17 :7	وقال لهم	εἶπεν	Sy^c ܘܐܡܪ ܠܗܘܢ
Mt 17:21	الا بصوم وصلاه	εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ	Sy^p ܐܠܐ ܒܨܘܡܐ ܘܒܨܠܘܬܐ
Mt 20:12	الذي قد احتملنا ثقل النهار وحره	τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα	Sy^p ܕܫܩܠܢ ܝܘܩܪܗ ܕܝܘܡܐ ܘܚܘܡܗ
Mt 21: 27	اجابوا قايلين ما ندري	καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἴδαμεν.	Sy^p ܥܢܘ ܘܐܡܪܝܢ ܠܗ ܠܐ ܝܕܥܝܢ
Mt 21: 28	فجا الى الاول وقال له[7]	προσελθὼν τῷ πρώτῳ εἶπεν	Sy^p ܘܩܪܒ ܠܘܬ ܩܕܡܝܐ ܘܐܡܪ ܠܗ
Mt 22: 13	اربطوا يديه ورجليه واخرجوه	δήσαντες αὐτοῦ πόδας καὶ Χεῖρας ἐκβάλετε αὐτὸν	Sy^p : ܐܣܘܪܘ ܐܝܕܘܗܝ ܘܪ̈ܓܠܘܗܝ ܘܐܦܩܘܗܝ
Mt 28: 19	فاذهبوا الان	πορευθέντες οὖν	Sy^p : ܙܠܘ ܗܟܝܠ

13.2. Family B: Sinai, Ar. N.F. Parch 8 and 28: Its Contribution to Textual Criticism of the Gospel of Luke

13.2.1. A Selection of Textual Variants in the Gospel of Luke

1. Luke 1:9 τον ναον <u>του κυριου</u>] τον ναον <u>του θεου</u> (هيكل الله) *with* C* D Ψ 0211 179 517 579 726 827 954 1071 1194 1338 1424 1542b 1604 1675 2542 2643 *l*1642 *l*1761 Sj (4 mss.) Dtp

2. Luke 1:13 Ελισαβετ γεννησει υιον <u>σοι</u>] omit σοι (الاشبع تلد ابن) *with* D Δ 1 579 Dta (1 ms.)

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6 However in verses 4:17 and 5:16, 48 the expression السماء is in plural and follows the Greek. Cf. 11:25 where the Greek has السماء in singular and the Peshitta in plural. The Arabic reading follows the Greek.

7 Ms 8 omits this reading.

3. Luke 1:27 ανδρι ω ονομα Ιωσηφ εξ οικου Δαυιδ] ανδρι ω ονομα Ιωσηφ εξ οικου και πατριας Δαυιδ (لرجل اسمه يوسف من بيت وقبيله داود) *with* S C L 0130 1 16 22 27^{c} 28 71 131 158 349 443 517 577 700 954 1005 1192 1194 1195 1210 1242 1342 1365 1392 1424 1458 1582 1604 1630 1675 2372 2613 2757 *l*32 Gg (II. III) OS (1 ms.)

4. Luke 1:28 ευλογημενη συ εν γυναιξιν] omit *with* S B L W Ψ 1 131 565 579 700 1215 1241 1582 Sj (4 mss.) Cs Cb (mss.) Ar Gg (I)

5. Luke 1:50 εις γενεας γενεων] εις γενεαν και γενεαν (الى جيل وجيل) *with* S F M Ψ 028 1 5 6 13 27 28 60 69 71 118 124 131 157 179 205 209 213 343 346 348 399 472 477 (+41 MSS) *l*253 *l*547 *l*1016 Lvt (aur f ff^{2} g^{1} l q r^{1})

6. Luke 1:60 αλλα κληθησεται Ιωαννης] αλλα κληθησεται το ονομα αυτου Ιωαννης (لكن يدعا اسمه يحنا) *with* C* D 213 *l*211 Lvt (d) Sj (3 mss.) Cb (4 mss.) OS

7. Luke 2:5 συν Μαριαμ τη μεμνηστευμενη αυτω γυναικι] omit γυναικι (مع مريم هذه المخطوبه له) *with* S B C^{*vid} D L W Ξ 0177 1 22 131 565 700 1005 1192 1365 1582* 2372 Lvt (e β d f r^{1}) Sp Sj Dta Dtp Cs Cb Ar Gg Et (Bodl. 40, 41)

8. Luke 2:15 και οι ανθρωποι οι ποιμενες ειπον προς αλληλους] οι πο̂ιμενες ελαλουν προς αλληλους· (قالوا الرعاه بعضهم لبعض) *with* S B L W Θ Ξ 1 22 372 565 700 1071 1192* 1210 1582* *l*253 Lvt (e a aur b β c f ff^{2} g^{1} gat l r^{1}) Lvg Ss Sp Sj Dta Dtp Cs Cb Ar Gg Et (Bodl. 41)

9. Luke 2:40 και εκραταιουτο πνευματι] omit πνευματι (ويتقوا) *with* S B D L N W Lvt (e a b β c d ff^{2} g^{1} gat l r^{1} (Lvg Ss Cs Cb (mss.) Ar Gg (1) OS (1 ms.)

10. Luke 2:43 και ουκ εγνω Ιωσηφ και η μητηρ αυτου] και ουκ εγνωσαν οι γονεις αυτου (ولم يعلموا ابويه) *with* S B D L W Θ 1 22 33 118 131 157 205 209 372 472 579 700 788 1005 1009 1210 1220 1241 1365 1582 2372 Lvt (e a aur β d gat) Lvg Ss Sj Sh (268.W) mg Cs Cb (mss.) Ar Gg(I) OS

11. Luke 2:51 και κατεβη μετ αυτων και ηλθεν] omit και ηλθεν (فنزل معهم) *with* C* D 28 Lvt (d) Cs Cb Et

12. Luke 2:52 σοφια και ηλικια και χαριτι] ηλικια και σοφια και χαριτι (القامه والحكمه والنعمه) *with* D L 579 1012 2096 Lvt (e a aur b c d ff^2 l q r^1) Ss Sc Sp Sj Dta Cb

13. Luke 3:23 ετων τριακοντα αρχομενος] omit αρχομενος (ثلاثين سنه) *with* 124 1351 Lvt (e f) Ss Sp Dta Dtp Cs Et

14. Luke 3:33 του Αμιναδαβ του Αραμ] του Αμιναδαβ του Αραμ του Αδμι του Αρνι (بن اميناداب بن ارام بن اذمين بن ارني) *with* Θ 1604 Ar Gg (I) Sj (2 mss.)

15. Luke 4:3 ειπε τω λιθω τουτω ινα γενηται αρτος] ειπε ινα οι λιθοι ουτοι αρτοι γενωνται (فقول لهذه الحجاره ان تكون خبز) *with* D *l*150 *l*299 *l*950 Lvt (aur d r^1)

16. Luke 4:5a Και αναγαγων αυτον] + παλιν (فاصعده ايضا) *with* Lvt (e c r^1)

17. Luke 4:5b Και αναγαγων αυτον ο διαβολος] omit ο διαβολος (فاصعده) *with* S D W 1 5 131 700 788 1542^c 1582 2542 Lvt (e d) Cs Cb (mss.) Ar Gg

18. Luke 4:8 Υπαγε οπισω μου Σατανα] omit *with* S B D W Ξ 1 22 33 118 131 205 209 372 579 700 788 892* 903 1005 1210 1241 1365 1582* 2372 2542 *l*854 Lvt (a aur c d f ff^2 g^1 gat) Lvg Ss Sp Cs Cb(mss.) Ar Gg Et (Par 32. Bodl. 40 PP) Go

19. Luke 4:15 εν ταις συναγωγαις αυτων] omit αυτων (في الجماعات) *with* D Lvt (a b d l)Cs (1 ms.)

20. Luke 4:16 κατα το ειωθος αυτω] omit αυτω (كالعاده) *with* D Lvt (a c d) Sp Cb (7mss.)

21. Luke 4:27a επι ελισσαιου] εν ημεραις ελισσαιου (في ايام الايشع) *with* Or Marcion ap Epiph, id. ad TE HI AM

22. Luke 4:27b ελισσαιου του προφητου εν τω Ισραηλ] omit εν τω Ισραηλ (الايشع النبي) *with* 579.[8]

8 And also Or Marcion ap Epiph AM (cf. the previous variant).

23. Luke 4:41 Συ ει ο Χριστος ο υιος του θεου] omit ο Χριστος (انت بن الله) *with* P^{75vid} S B C D F L R W X Ξ 33 213 579 700 788 1241 2542 *l*950 Lvt (e a aur b c d ff^{2} g^{1} gat l r^{1}) Lvg Ss Cs Cb (mss.)

24. Luke 4:44 εν ταις συναγωγαις της Γαλιλαιας] εν ταις συναγωγαις των ιουδαιων *with* W 713 / *or with* ιουδαιας P^{75vid} S B C L Q R 1 22 27 71 118 131 157 205 209 579 892 1005 1210 1241 1365 1458 1582 2372 2613 2643 *l*10 *l*12 *l*70 *l*80 *l*150 *l*184 *l*950 *l*1056 *l*1127 *l*1642 Ss Sh Cs Cb (mss.)

25. Luke 5:3 και καθισας εδιδασκεν] omit καθισας (فكان يعلم) *with* Dta (3 mss.)

26. Luke 5:17b και δυναμις κυριου] και δυναμις θεου (وقوه الله) *with* 579 Sj Dtp Cb (3 mss.) Gg (I. II 2, 3. III)

27. Luke 5:20 ειπεν αυτω Ανθρωπε, αφεωνται] ειπεν τω ανθρωπω αφεων ται (قال لذلك الانسان) *with* 1 118 131 205 209 1582 Lvt (a b c g^{1} l q r^{1}) Sh (267)

28. Luke 5:22a αποκριθεις ειπεν προς αυτους] omit αποκριθεις (قال لهم) *with* C D *l*32 *l*1016 Lvt (a aur b c d ff^{2} g^{1} gat l r^{1}) Cs (2 mss.) Et

29. Luke 5:22b Τι διαλογιζεσθε εν ταις καρδιαις υμων] + πονηρα (لماذا تتفكرون بالشر في قلوبكم) *with* D

30. Luke 5:26 και εκστασις ελαβεν απαντας και εδοξαζον τον θεον] omit *with* D M W X Ψ Ω* 028 13 69 118 124 157 174 205 209 213 349 544 579 788 903 1194 1195 1200 1210 1216 1241 1443 *l*184 *l*211 *l*253 *l*524 *l*950 *l*1016 *l*1056 *l*1127 *l*1634 *l*1642 *l*1663 Lvt (e d)

31. Luke 5:30 και εγογγυζον οι γραμματεις αυτων και οι Φαρισαιοι] omit αυτων *with* S D F X 118 205 209 213 788 827 1071 1215 2643 *l*524 *l*950 *l*1627 Lvt (e d f ff^{2} l) Sp Dta Dtp Cs Cb Et

32. Luke 5:37 ρηξει ο νεος οινος τους ασκους] + τους παλαιους (فان الخمر الجديد يخرق الزقاق والباليه) *with* D Lvt(d) Cb (6 mss.) Ar GAU

33. Luke 6:1 Εγενετο δε εν σαββατω δευτεροπρωτω] omit δευτεροπρωτω (وكان... في يوم السبت) *with* P^{4} P^{75vid} S B L W 1 22 33 69* 118 157 205 209 579 788 1005 1210 1241 1365 2372 2542 Lvt (b c l q r^{1}) Sp Sh^{mg} Sj Dtp Cs Cb

34. Luke 6:4 ως εισηλθεν εις τον οικον του θεου και τους αρτους της προθεσεως ελαβεν και εφαγεν] omit ελαβεν (كيف دخل الى بيت الله فاكل خبز التقدمه) *with* S D K W Π 047 1 6 13 16 69 118 124 131 157 174 205 209 265 346 489 543 544 565 579 700 726 788 826 827 828 903 983 1079 1200 1219 1223 1241 1313 1319 1352 1542 1582 2542 2757 *l*80 *l*150 *l*253 *l*1627 *l*1642 *l*1761 Lvt (d) Sj Ar Gg IR

35. Luke 6:8 τω ξηραν εχοντι την χειρα] omit *with* Lvt (e). However, at the end of this verse Lvt (e) adds εις το μεσον which is not found in the Arabic text.

36. Luke 6:9 ψυχην σωσαι η αποκτειναι] + οι δε ἐσιωπων (تحيا نفس ام تهلك فسكتوا) *with* D Λ 16 124 161 174 230 262 346 348 399^{c} 443 477 489^{c} 544 726 827 954 1187 1195 1200 1215 1216 1223 1242^{c} 1319 1443 1510 1579 1630 2757 *l*547 Lvt (d) Cb (7 mss.) Et (Bodl. 41)

37. Luke 6:10a και περιβλεψαμενος παντας αυτους] + εν οργη (فنظر الى كلهم بغضب) *with* D X Θ Λ 1 16 22 118 131 161 205 209 213 229^{c} 230 262 348 443 903 1005 1071 1187 1192 1195 1210 1216 1242* 1365 1443 1579 1582 1604 2372 *l*547 Lvt (aur b c d ff^{2} l q r^{1}) Sh Sj Ar Et

38. Luke 6:10b Εκτεινον την χειρα σου ο δε εποιησεν] Εκτεινον την χειρα σου ο δε εξετεινεν (ابسط يدك فبسط [يده]) *with* S D W X 0211 1 13 69 118 131 157 161^{c} 205 209 213 346 517 543 788 826 828 903 983 1071 1424 1582 1604 1675 2096 2542 48 184 292 950 1056 1642 Lvt Lvg Sp Sh^{mg} Cs Cb Ar Gg Go Et OS

39. Luke 6:11 αυτοι δε επλησθησαν ανοιας] then they were filled with fury and defectiveness and jealousy (ثم انهم امتلوا غضب ودغل وحسد). Greek reads ανοιας; Lvt (aur b f ff^{2} g^{1} l q r^{1}) read *iniquitate(n);* Lvt (e) *ira*; Dtp "treachery and jealousy"

40. Luke 6:17 και της παραλιου Τυρου] και της παραλιου και [απο] Τυρου (ومن ساحل البحر ومن صور) *with* Ss Sj. The following MSS add only και: 1220* Lvt (g^{1} gat l (lacuna in b)) Lvg (mss.) Gg (II)

41. Luke 6:20a Μακαριοι οι πτωχοι] + τω πνευματι (طوبا للمساكين بالروح) *with* S^{c} Q X θ 028 0211 1 13 16 27 33 69 71 115 118 124 131 161^{c} 174 205 209 213 346 348 477 517 543 544 579 713 716 788 826 828 903 954 983 1005 1009 1071 1216 1458 1542 1579 1582 1604 1675 2372 2487 2542 2613 2643 2757 *l*10 *l*76 *l*211 *l*524 *l*547 *l*890 *l*950 *l*1016

*l*1056 *l*1127 *l*1627 *l*1663 Lvt (a c f gat r[1]) Sj Cb (7mss.) Ar Gg Et (bodl. 41) Go OS

42. Luke 6:20b οτι υμετερα εστιν η βασιλεια <u>του θεου</u>] οτι υμετερα εστιν η βασιλεια <u>του ουρανου/των ουρανων</u> (فان لهم ملكوت السما) *with* Cs Cb (3 mss.) Et (Par 32, Bodl. 41) του ουρανου / *or with* X* 69 118 157 179 205 209 265 489 517 544 903 954 1200 1219 1241 1342 1424 1654 1675 2487 2757 *l*10 *l*12 *l*70 *l*76 *l*211 *l*253 *l*299 *l*854 *l*890 *l*1016 *l*1056 *l*1127 *l*1579 *l*1627 *l*1634 *l*1663 Lvt (c f) Ss Sj Gg (II l)Go OS

43. Luke 6:25 οτι <u>πενθησετε και κλαυσετε</u>] *transp.* οτι <u>κλαυσετε και πενθησετε</u> (فانكم ساتبكون وتنوحون) *with* Lvt (d) Ss Sp Dta (1 ms.) Dtp

44. Luke 6:33 και <u>γαρ</u> οι αμαρτωλοι το αυτο ποιουσιν] omit γαρ (والخطاه ايضا هكذا يفعلون) *with* P[75vid] S B W Λ 157 700 892* 1241 Lvt (r[1]) Sc Cs Cb Et

45. Luke 6:34 και <u>γαρ</u> αμαρτωλοι] omit γαρ (والخطاه) *with* P[75] S B L 157 700 (omit γαρ οι) / *or with* Ξ Ψ 579 892* 1579 Cs Cb (omit γαρ)

46. Luke 6:42 η πως δυνασαι λεγειν τω αδελφω σου <u>Αδελφε</u> αφες] omit Αδελφε (او كيف تقدر ان تقول لاخيك اتركني) *with* D 047 157 *l*950 Lvt (e a aur b c d ff[2] l q r[1]) Cb (3 mss.)

47. Luke 6:44 εκαστον <u>γαρ</u> δενδρον] omit γαρ (كل شجره) *with* D Γ 16 205 209 230* 348 443 700 1194 *l*211 Lvt (e a aur b c d ff[2] l q r[1]) Ss Cb (2 mss.) Et

48. Luke 6:45a <u>εκ του πονηρου θησαυρου</u> <u>της καρδιας αυτου</u> προφερει το πονηρον] omit θησαυρου της καρδιας αυτου (يبدي السيات) *with* P[75] S B D L W Ξ 1 131 579 700 892 1241 1582* 2542 Lvt (a d ff[2] g[1] l) Lvg Ar AU (the Arabic omits also εκ του πονηρου).

49. Luke 6:45b προφερει <u>το πονηρον</u>] τα πονηρα (يبدي السيات) *with* Lvt (aur b g[1] gat l q) Lvg (mss.) Dta

50. Luke 6:45c λαλει το στομα αυτου] omit αυτου (يتكلم الفم) *with* C 7 16 60 267 348 477 579 827 892 983 1009 1200 1216 1313 1338 1424 1579 1654* 1675 1685 *l*10 *l*12 *l*48 *l*70 *l*150 *l*184 *l*211 *l*299 *l*950 *l*1127 *l*1579 *l*1642 Lvt (aur g[1] gat r[1]) Lvg Ss Sp Cs (2 mss.) Cb Gg

51. Luke 6:49 ο δε ακουσας] + των λογων μου (ومن يسمع كلامي) Lvt (c) Cb (1 ms.) Ar

52. Luke 7:1a Ἐπει δὲ ἐπλήρωσεν] εγενετο δε επει/ και εγενετο επει (فكان لما ان اكمل) *with* Lvt (a aur b c ff^{2} l q) Sh

53. Luke 7:1b παντα τα ρηματα αυτου] omit αυτου (كل الكلام) *with* Lvt (a b c ff^{2} l r^{1}) Ss Sp Gg

54. Luke 7:6 λεγων αυτω] omit αυτω (وقال) *with* S* Θ 579 700 2542 Lvt (aur b g^{1} gat q) Lvg Cs Cb (1 ms.) Et

55. Luke 7:9a εθαυμασεν αυτον] omit αυτον *with* D R X θ 66^{c} 213 700 983 *l*253 *l*1663 Lvt (e a aur b c d f ff^{2} g^{1} gat l r^{1}) Lvg Sp (1ms.) Ar Gg (II)

56. Luke 7:9b ειπεν· λεγω υμιν] ειπεν αμην λεγω υμιν (فقال امين اقول لكم) *with* D X θ Ψ 13 69 124 346 472 543 788 826 828 903 1009 1604 *l*150 *l*1627 Lvt (e a aur c d f g^{1} gat l) Lvg Sp (1ms.) Dta Cb (7 mss.) Ar

57. Luke 7:10 τον ασθενουντα δουλον υγιαινοντα] omit ασθενουντα (الغلام قد بري) *with* P^{75} S B L W 1 131 157 205 209 579 700 716 892* 1241 1342 1582 2542 Lvt (e a aur b ff^{2} g^{1} l q r^{1}) Ss Sj Cs Cb Et

58. Luke 7:11 οι μαθηται αυτου ικανοι, και οχλος πολυς] omit ικανοι (تلاميذه وجماعه كثيره) *with* P^{75vid} S B D F L W Ξ 157 579 1241 1342 1604 *l*547 *l*1663 Lvt (e a aur d f ff^{2} gat l r^{1}) Lvg Ss Sp Sj Dta Dtp Cs Cb Ar Gg Et OS AM (mss.)

59. Luke 7:24 Απελθοντων δε των αγγελων Ιωαννου] Απελθοντων δε των μαθητων Ιωαννου (فلما ان انصرفا تلميذى يحنا) *with* K M^{c} X Π 0211 1 6 7 27^{c} 60 131 205 209 213 265 267 346 489 565 713 726 827 903 1071 1079 1195 1200 1219 1223 1313 1424 1510 1582 1604 1654 1675 1685 2613 *l*10 *l*12 *l*48 *l*70 *l*211 *l*292 *l*299 *l*854 *l*890 *l*1056 *l*1627 Ss Sp Sh (txt) Dta Dtp Et OS

60. Luke 7:28a λεγω γαρ υμιν] αμην λεγω υμιν (امين اقول لكم) *with* S L X Ξ 157 579 892 1342 1604 2542 Sj Dta Ar Et (mss.)

61. Luke 7:28b λεγω γαρ υμιν] omit γαρ (امين اقول لكم) *with* P^{75vid} S B L X Ξ Ψ 7 33 60 157 267 579 700 892 1241 1342 1604 1654 1685 2542 *l*10

*l*12 *l*70 *l*184 *l*299 *l*890 *l*1056 *l*1127 *l*1627 Ss Sp Sj Dta Dtp Cs Cb Ar Gg (I. II) Et

62. Luke 7:28c προφητης Ιωαννου] omit προφητης (يحنا) *with* P^{75} S B K L M W X Ξ Π 1 6 22 27* 33 71 131 157 213 265 477 489 544 565 579 726 1005 1012 1079 1200 1210 1215 1219 1220 1223 1242* 1313 1319 1365 1458 1510 1542^{c} 1582 1604 2372 2643 *l*890 Lvt (e a b c ff^{2} l) Sj Dta Cs Cb

63. Luke 7:28d Ιωαννου του βαπτιστου] omit του βαπτιστου (يحنا) *with* P^{75} S B L W Ξ Ψ 1 22 131 157 579 700 1192 1210 1365 1582 2372 Ss Sp (3 mss.) Sj Cs Cb (mss.) Ar Gg (I. II)

64. Luke 7:28e εν τη βασιλεια του θεου] εν τη βασιλεια του ουρανου/των ουρανων (في ملكوت السما) *with* 544 1241 1342 1424 2487 2643 *l*48 *l*211 *l*1056 *l*1761 Lvt (d) Dta Dtp Cb (mss.) Gg (I) Et (Bodl. 41)

65. Luke 7:33 μητε αρτον εσθιων μητε οινον πινων] omit αρτον (لا ياكل ولا يشرب الخمر) *with* D 1 13 22 69 131 543 700 788 826 828 983 1005 1192* 1200 1210 1365 1582 2372 Lvt (e b c d ff^{2} l q) Ss Sc Ar Gg (I. II) Et (Bodl. 40)

66. Luke 7:36 ινα φαγη μετ αυτου] + αρτον (لكيما ياكل معه خبز) *with* 60 1685 Dta Dtp

67. Luke 7:38 και ταις θριξιν της κεφαλης αυτης εξεμασσεν] omit της κεφαλης (وتمسحهن بشعرها) *with* Ψ Lvt (g^{1})

68. Luke 7:44 και ταις θριξιν της κεφαλης αυτης ἐξεμαξεν] omit της κεφαλης (ومسحتهم بشعرها) *with* S A B D K L P W X Θ Ξ Π Ψ 0211 1 16 22 118 131 157 179 205 (+42 MSS) *l*32 *l*292 *l*854 Lvt Lvg Sp Sh (W) Sj Dta Cs Cb Ar Gg Et (mss.)

69. Luke 8:4 ειπεν δια παραβολης] ειπεν δια παραβολων (فقال لهم بامثال) *with* Ss Sc Sp (mss.) Dtp

70. Luke 8:9 Επηρωτων δε αυτον οι μαθηται αυτου λεγοντες] omit λεγοντες (فساله تلاميذه) *with* P^{75} S B D L W Ξ 1 33 131 157 579 700 1241 1342 1424 1582 2542 Lvt (e a aur b c d ff^{2} g^{1} gat) Lvg Ss Sc Sp Dtp Cs Cb Gg

71. Luke 8:14a ουτοι εισιν οι ακουσαντες] + τον λεγον (هم الذين يسمعون الكلمه) *with* 157 472 1009 *l*950 Lvt (a c f g^{1} r^{1}) Sc Sp Sj (1 ms.) Dtp Cs Cb Ar Gg

72. Luke 8:14b και ηδονων του βιου] και ηδονων του κοσμου (وشهوات العالم) *with* Sp Sh Ar

73. Luke 8:19 ουκ ηδυναντο συντυχειν αυτω] ουκ ηδυναντο συλλαλησαι αυτω (فلم يقدروا ان يكلموه) *with* Lvt (a c) Sp Dtp

74. Luke 8:20 και απηγγελη αυτω λεγοντων] και απηγγελη/ απηγγελη δε αυτω γαρ (فاخبروه بان) *with* S D L Θ Ξ 028 1 33 118 131 157 205 209 343 579 892 954 1241 1342 1582 1675 2487 Lvt (e a aur b c d f ff^{2} g^{1} l q) Go

75. Luke 8:23 και συνεπληρουντο και εκινδυνευον] και εκινδυνευον (وكانوا في شده) *with* Lvt (e). However, Lvt (e) omits εις την λιμνην a reading found in the Arabic text. Cf. Luke 6:8 above.

76. Luke 8:24a επιστατα επιστατα, απολλυμεθα] επιστατα, απολλυμεθα (يا معلم انا هالكين) *with* S^{c} W X Y Γ 13 66^{c} 131 157 213 229 348 349 372 475 489^{c} 579 700^{c} 716 827 1009 1010 1012 1216 1424 1542 1675 2542 2613 2766 *l*70* *l*80 *l*184 *l*211 *l*854 *l*859 *l*890 *l*1056 *l*1642 *l*1761 Lvt (e a aur b c f ff^{2} g^{1} gat l r^{1}) Lvg Cs (1 ms.) Cb (mss.) Gg (I. II) Et

77. Luke 8:24b και εγενετο γαληνη] + μεγαλη (وكان هدا عظيما) *with* K Δ Θ Π Ψ 1 5 6 28 118 124 131 157 174 179 205 209 229^{c} 265 343 348 472 477 489 544 565 716 726 827 903 954 1009 1012 1079 1200 1215 1216 1219 1223 1229 1242 1313 1319 1338 1351 1355 1424 1579 1582 1604 1630 1675 2096 2487 2542 2757 *l*950 *l*1127 *l*1642 Lvt (aur b f) Sh (sub ast.) Cs (1 ms.) Cb Et Gg

78. Luke 8:31 και παρεκαλει αυτον] και παρεκαλουν αυτον (فكانوا يطلبون اليه) *with* P^{75vid} S B C F L Ω 028 1 13 28 33 69 118 124 131 157 205 209 343 346 372 543 577 579 713 716 788 826 827 828 892 903 954 983 1005 1012 1071 1195 1200 1220 1229 1241 1338 1342 1365 1424 1443 1582 1604 1675 1691 2372 2487 2542 2757 *l*253 Lvt Lvg Cs Cb (mss.)

79. Luke 8:32a ην δε εκει αγελη χοιρων ικανων] omit ικανων (وكان هنالك غانه خنازير) *with* D 158 174 579 1203 1542* *l*70 *l*524 Lvt (c d r^{1}) Cb (mss.)

80. Luke 8:32b ινα επιτρεψη αυτοις εις εκεινους εισελθειν] ινα εις τους χοιρους εισελθωσιν (لكيما يذهبون الى الخنازير) *with* D Lvt (c d)

81. Luke 8:38 απελυσεν δε αυτον ο Ιησους] omit ο Ιησους (فارسله) *with* P^{75vid} S B D L 1 118 131 157 205 209 1241 1342 1579 1582 2542 Lvt (b c d ff^{2} l) Cs Cb (mss.) Sj Ar Gg

82. Luke 8:44 του κρασπεδου του ιματιου αυτου] του ιματιου αυτου (ثيابه) *with* D Lvt (a d ff^{2} l r^{1})

83. Luke 8:45a οι οχλοι συνεχουσιν σε και αποθλιβουσιν] omit και απο θλιβουσιν *with* 60 1071 Lvt (a b ff^{2} g^{1} l q r^{1})

84. Luke 8:45b και λεγεις, Τις ο αψαμενος μου] omit *with* P^{75vid} S B L 1 22 131 157 205 209 1005 1241 1365 1582* 2372 Sj (2 mss.) Cs Cb (mss.) Ar

85. Luke 8:48 ο δε ειπεν αυτη Θαρσει, θυγατερ] omit Θαρσει (قال لها يسوع يا بنت) *with* P^{75} S B D L Ξ Ψ 1 118 131 157 205 209 579 1241 1342 1582 2643 *l*1627 Lvt (a aur b c d f ff^{2} g^{1} gat l r^{1}) Lvg Ss Sc Sj Cs Cb Gg (I. II)

86. Luke 8:49 λεγων αυτω] omit αυτω (فقال) *with* P^{75vid} S B L X Ξ 1 33 118 131 157 205 213 348 477 700 1216 1241 1579 1582 Sj Cs Cb

87. Luke 8:52a ουκ απεθανεν] ου γαρ απεθανεν (فان الجاريه لم تمت) *with* S B C D F L W X Δ Θ Ψ 047 0211 1 13 16 33 69 71 118 124 131 157 174 205 209 213 343 346 348 543 579 716 788 826 828 892 903 954 983 1071 1194 1216 1220 1229 1241 1242 1338 1342 1424 1443 1579 1582 1604 1675 2487 2643 2757 *l*32 *l*299 *l*524 *l*547 *l*1579 *l*1627 *l*1634 *l*1642 Lvt (a aur c d f ff^{2} g^{1} gat l q r^{1}) Lvg (mss.) Ss Sc Sp Sh (sub ast.) Sj Cs Sb Gg Go OS

88. Luke 8:52b ουκ απεθανεν] + το κορασιον (فان الجاريه لم تمت) *with* F L M X Θ 1 13 22 27 33 66^{c} 69 118 131 209 213 903 1005 1012 1071 1195 1210 1220 1241 1342 1365 1424 1582 1675 2096 2372 2613 *l*524 *l*547 Lvt (aur c g^{1} r^{1}) Lvg (mss.) Sc Sh (sub ast.) Sj Gg Et OS

89. Luke 9:1b εδωκεν αυτοις δυναμιν και εξουσιαν] εδωκεν αυτοις εξουσιαν (فاعطاهم سلطان) *with* 229 *l*184 *l*299

90. Luke 9:7 τα γινομενα υπ αυτου] omit υπ αυτου (الذي يفعل) *with* P^{75} S B L Ξ 13 69 157 543 788 826 828 983 1241 1342 2542 Lvt (e a b ff^{2} l r^{1}) Ss Sc Cs Sb Ar

91. Luke 9:10 εις τοπον ερημον πολεως καλουμενης Βηθσαιδαν] εις τοπον ερημον (الى مكان معتزل بري) *with* S* 69 157 788 1241 Sc

92. Luke 9:22 απο των πρεσβυτερων και αρχιερεων και γραμματεων] omit και γραμματεων (من المشيخه وريسا الكهنه) *with* 1 118 131 205 209 1582 *l*48 Et (Bodl. 41)

93. Luke 9:26a και του πατρος] + αυτου (ابيه) *with* D 544 903 *l*10 Lvt (d gat) Sc Sp Cs Cb Et

94. Luke 9:26b και των αγιων αγγελων] + αυτου (وملايكته المقدسين) *with* Sc Sp Cs Cb (mss.) Et

95. Luke 9:28 παραλαβων Πετρον και Ιωαννην και Ιακωβον] παραλαβων Πετρον και Ιακωβον και Ιωαννην (اخذ لبطرس ويعقوب ويحنا) *with* P^{45} C^{c} D L M X Ξ 5 27 33 71 157 213 348 477 892 903 1071 1194 1216 1220 1342 1458 1579 Lvt (d g^{1} r^{1}) Lvg (mss.) Ss Sc Sp Cs (3 mss.) Cb Ar Gg Et (mss.) Go OS

96. Luke 9:35 εστιν ο υιος μου ο αγαπητος] εστιν ο υιος μου ο εκλελεγμενος/εκλεκτος (هذا هو ابني المنتخب) *with* P^{45} P^{75} S B L Ξ 892 1241 1342/ *or less likely with* Θ 1 22* 1005 1365 1582 2372 Lvt (a aur ff^{2} gat l) Lvg (ms.) Ss Sh (mg.) Cs Cb Ar Et

97. Luke 9:48 και ος εαν εμε δεξηται δεχεται τον αποστειλαντα με] και ος εαν εμε δεξηται ουκ εμε δεχεται αλλα τον αποστειλαντα με (ومن قبلني ليس لي يقبل ولكن الذي ارسلني) *with* Lvt (a b c ff^{2} q)

98. Luke 9:57 Ακολουθησω σοι οπου αν απερχη Κυριε] omit Κυριε (الحقك حيث ما انطلقت) *with* P^{45} P^{75} S B D L Ξ 1 118 131 157 205 209 1071 1342 1582 Lvt (e a aur b c d f g^{1} gat l r^{1}) Lvg Ss Sc Dtp Ar Gg OS

99. Luke 10:1 Μετα δε ταυτα ανεδειξεν ο κυριος] omit ο κυριος (ومن بعد هذا اورا) *with* D 1424 1675 Lvt (e a c d) Ss Sc

100. Luke 10:14 πλην Τυρω και Σιδωνι ανεκτοτερον εσται εν τη κρισει η υμιν] omit εν τη κρισει (بل انه يكون راحه لصور وصيدا ولا لكن) *with* P^{45} D 472 1009 1241 Lvt (e d l) Gg (I)

101. Luke 10:20 οτι τα ονοματα υμων εγραφη εν τοις ουρανοις] οτι τα ονοματα υμων εγραφη εν τω ουρανω (ان اسماكم مكتوبه في السم) *with* D Lvt (e a b c f ff^{2} i l q r^{1}) Lvg (mss.)

102. Luke 10:21 Εν αυτη τη ωρα ηγαλλιασατο τω πνευματι ο Ιησους] Εν αυτη τη ωρα ηγαλλιασατο τω πνευματι τω αγιω ο Ιησους (فتهلل الرب يسوع في تلك الساعه بروح القدس) *with* P^{75} S B C D K Ξ Π 1 265* 1079 1219 1241 1582 1604 *l*253 *l*524 *l*547 Lvt (a aur b c d ff^{2} g^{1} gat i l r^{1}) Lvg Ss Sc Sp Sh Sj (2 mss.) Dta Dtp Cs Cb (mss.) Et

103. Luke 10:22a (*or 10:21b*) και στραφεις προς τους μαθητας ειπεν] omit *with* P^{45} P^{75} S B D L M Ξ Π 0124 1 13 22 27 33 66^{c} 69 71 118 131 205 209 265* 343 348 372 489* 543 579 700 716 788 826 892 1079 1210 1216 1219 1241 1342 1424 1458 1579 1582 1675 2542 2613 Lvt (e a aur b d gat) Lvg Ss Sc Cs Cb (mss.) Ar Gg (I. III) Et OS (mss.)

104. Luke 10:23 ειπεν Μακαριοι οι οφθαλμοι οι βλεποντες α βλεπετε] + και τα ωτα τα ακουοντα α ακουετε (فقال طوبا للعيون التي تنظر ما ترون والاذان التي تسمع ما تسمعون) *with possibly* D Lvt (d) + και ακουοντες α ακουετε/ *or (and!) possibly* Lvt (e c f) και τα ωτα τα ακουοντα/ *or possibly* Gg (I. II) και τα ωτα τα ακουοντα α υμεις ακουετε/ *or possibly* Gg (III) και ακουοντα α υμεις ακουετε

105. Luke 10:32 ομοιως δε και Λευιτης γενομενος κατα τον τοπον ελθων] omit γενομενος (وكمثل ذلك ايضا ولوي جاز في ذلك الموضع) *with* P^{75} B L X Ξ 0190 1 33 118 131 205 209 213 372 700 892 1012 1241 1342 1582 2096* Dtp

106. Luke 10:34 επιχεων ελαιον και οινον] επιχεων οινον και ελαιον (ونضحهن بخمر وزيت) *with* 579 *l*1074 Lvt (r^{1}) Sc Sp Dta Dtp Et

107. Luke 10:35 και επι την αυριον εξελθων, εκβαλων δυο δηναρια] omit εξελθων (فلما ان كان الغد اخرج دينارين اثنين) *with* P^{45} P^{75} S B D L X Ξ 0190 1 33 118 131 157 205 209 213 372 579 827 892 903 1012 1071 1241 1342 1424 1582 1675 2643 2766 *l*253 *l*547 Lvt (e a aur b c d f ff^{2} g^{1} gat i l r^{1}) Lvg Ss Sc Sp Sj Dta Dtp Cb Et

108. Luke 10:38 Εγενετο δε Εν τω πορευεσθαι αυτους] Εγενετο δε Εν τω πορευεσθαι αυτον (وفيما هو منطلق) *with* D 1 118 131 157 205 209 713 726 903 1200 1582 Lvt (d gat) Sj (2 mss.) Cs (1 ms.)

109. Luke 10:42 ενος δε εστιν χρεια] ολιγων(ολιγος) δε εστιν χρεια (والحاجه فانها قليل) *with* Sj Ar Gg (I. II)

110. Luke 11:29 Η γενεα αυτη πονηρα εστιν] Η γενεα αυτη γενεα πονηρα εστιν (ان هذا الجيل فانه جيل سو) *with* P[75] S A B D L X Θ Ξ Ψ 0124 1 7 13 22 33 60 69 118 124 131 157 205 209 267 346 399[c] 543 700 713 788 826 892 983 1005 1071 1192 1210 1241 1342 1365 1443 1582 1654 1685 2372 *l*12 *l*32 *l*70 *l*80 *l*150 *l*211 *l*292 *l*299 *l*854 *l*1056 *l*1127 *l*1579 *l*1627 *l*1642 Lvt Lvg Sh (c. asterisco) Sj (1 ms.) Cs Cb Ar Gg Et (mss.)

111. Luke 11:37 ηρωτα αυτον Φαρισαιος τις] ηρωτα αυτον τις Φαρισαιος (ساله واحد من الاحبار) *with* D X Lvt (a aur d f ff[2] g[1] gat i r[1]) Lvg Gg

112. Luke 11:39a ειπεν δε ο κυριος προς αυτον] ειπεν δε ο ιησους προς αυτον (فقال له يسوع) *with* U 16 472 1071 *l*10 *l*1642 Lvt (e) Lvg (1 ms.) Ss Sp Dta Cb (1 ms.) Et (mss.) OS

113. Luke 11:44 ουαι υμιν γραμματεις και φαρισαιοι, υποκριται, οτι εστε ως τα μνημεια] omit γραμματεις και φαρισαιοι, υποκριται (الويل لكم الذي انكم كالقبور) *with* P[45] P[75] S B C L 1 33 118 131 205 209 1241 1582 2542 Lvt (e a aur c ff[2] g[1] gat l) Lvg Ss Sc Cs Cb Ar Gg (I. II)

114. Luke 11:53 λεγοντος δε αυτου ταυτα προς αυτους] + ενωπιον παντος του λαου καταισχυνοντο και (فحين قال لهم هذا تجاه كل الامه [قال] فكانوا خازيين) *with* Θ Sh (mg) Ar. It might be of some significance to point out that MSS D 16 157 348 477 1216 1579 1604 Lvt (e a b c d f i l q r[1]) Ss Sc Et (mss.) add only ενωπιον παντος του λαου

115. Luke 12:11 μη μεριμνατε πως η τι απολογησησθε] omit η τι (لا تهتموا كيف تجاوبوهم) *with* D 157 *l*859 Lvt (e a b c d ff[2] i l q) Sc Sp Dta

116. Luke 12:16 Ειπεν δε παραβολην προς αυτους λεγων] omit λεγων (فقال لهم مثل) *with* 1247 Ss Sc Sp Sj Dta Dtp

117. Luke 12:38 μακαριοι εισιν οι δουλοι εκεινοι] omit οι δουλοι (فطوبا اولايك) *with* P[75] S[ca] B D L Lvt (e d) Ss Sc Dta (3 mss.) Cb (10 mss.) Gg

118. Luke 12:42a ειπεν δε ο κυριος] ειπεν δε ιησους (فقال يسوع) *with* 13 16 69 348 472 477 543 788 826 983 1071 1216 1579 Lvt (b) Ss Sp Dta Dtp Gg (II. III)

119. Luke 12:42b ο πιστος οικονομος και φρονιμος] omit και φρονιμος (العبد الامين) *with* 21 348 2322 *l*1579 Ss Gg (I. II)

120. Luke 12:52 εσονται γαρ απο του νυν πεντε εν οικω ενι διαμεμερισμενοι τρεις επι δυσιν και δυο επι τρισιν] εσονται γαρ απο του νυν πεντε εν οικω ενι τρεις διαμεμερισμενοι επι δυσιν και δυο επι τρισιν (من الان يكون خمسه في بيت فيكونوا ثلثه مفترقين على اثنين والاثنين على ثلثه) *with* P[45] D (Cf. NA[27])

121. Luke 12:53 πατηρ επι υιω και υιος επι πατρι] υιος επι πατρι και πατηρ επι υιω (يفترقون الابن على الاب والاب على الابن) *with* P[45] 157 Dtp

122. Luke 12:56a το προσωπον της γης και του ουρανου] το προσωπον του ουρανου και της γης (وجه السما والارض) *with* P[45] P[75] S[c] D K L N X Π Ψ 070 6 7 28 33 60 66 83 157 158 161 174 213 265 267 443 472 475 477 480 489 713 726 827 1009 1071 1079 1194 1200 1215 1219 1241 1313 1319 1351 1355 1604 1654 1685 2096 2322 2399 2757 2766 *l*10 *l*12 *l*48 *l*70 *l*150 *l*184 *l*211 *l*292 *l*299 *l*854 *l*950 *l*1056 *l*1127 *l*1579 *l*1642 *l*1761 Lvt Lvg (mss.) Ss Sc Sp (mss.) Dta Cs Cb Ar Gg (I) Et OS

123. Luke 12:56b τον δε καιρον τουτον πως ου δοκιμαζετε] omit πως (وهذا الزمان ليس تعرفون ان تجربون) *with* D Lvt (e b c d ff[2] i l r[1]) Ss Sc Cs (1 ms.) Cb (2 mss.)

124. Luke 12:56c τον δε καιρον τουτον πως ου δοκιμαζετε] τον δε καιρον τουτον ου οιδατε δοκιμαζειν/δοκιμαζετε (وهذا الزمان ليس تعرفون ان تجربون) *with* P[75] S B L Θ 070 33 213 892 1215 1241 Sh (267 mg, W mg) Dtp Cs Cb Et

125. Luke 13:3 παντες ωσαυτως απολεισθε] omit παντες (مثلهم تهلكوا) *with* Lvt (ff[2] l r[1vid])

126. Luke 13:4a ο πυργος εν τω Σιλωαμ] ο πυργος του Σιλωαμ (برج سلوان) *with* D *l*1056

127. Luke 13:4c τους κατοικουντας εν Ιερουσαλημ] τους κατοικουντας Ιερουσαλημ (اهل بيت المقدس) *with* P[45] P[75vid] B D L X 1 118 131 157 205 209 213 343 477 577 713 716 892 903* 1071 1194 1215 1216 1229 1313 1582 2487 *l*10 *l*184 *l*299 *l*1056 *l*1642 Lvt (e d i) Lvg (2 mss.)

128. Luke 13:5 παντες ομοιως απολεισθε] omit παντες (مثلهم تهلكوا) *with* Lvt (ff[2] i l) Ss Sc Cb (1 ms.)

129. Luke 13:12 ιδων δε αυτην ο Ιησους] omit ο Ιησους (فلما ان راها) *with* P^{45} Lvt (b i)

130. Luke 13:19a και εγενετο εις δενδρον μεγα] omit εις (وصارت شجره) *with* D 1 131 1582 *l*859 Lvt (a a^2 b c d f ff^2 i l q r^1)

131. Luke 13:19b και εγενετο εις δενδρον μεγα] omit μεγα (وصارت شجره) *with* P^{75} S B D L 070 892 1229 1241 2487 2542 Lvt (e a a^2 b d ff^2 i l r^1) Ss Sc Sj Cs Cb (mss.) Ar Gg

132. Luke 13:23 ο δε ειπεν προς αυτους] ο δε ειπεν προς αυτον (فقال له) *with* 71 827 1194 1313 1458 2766 *l*1663 Ss Sc Cb (1 ms.)

133. Luke 13:25 Κυριε Κυριε, ανοιξον ημιν] Κυριε ανοιξον ημιν (افتح لنا يا رب) *with* P^{75} S B L 157 892 1241 *l*859 Lvt (e a a^2 aur c g^1 gat l) Lvg Ss Dta (1 ms.) Cs Cb (mss.). However, the Arabic has افتح لنا (ανοιξον ημιν) twice.

134. Luke 13:27 και ερει λεγω υμιν] omit λεγω (فيقول لكم) *with* S 579 Lvt (e a a^2 aur b c f ff^2 g^1 gat i l q r^1) Lvg Sp Dta Dtp Cs Cb

135. Luke 13:31 Εξελθε και πορευου εντευθεν] omit και πορευου (اخرج من هاهنا) *with* Et

136. Luke 13:35 εως αν ηξει οτε ειπητε] omit ηξει οτε (حتا تقولون) *with* P^{45} S M X Θ 1 13 27 69 71 118 131 157 205 209 213 543 713 788 826 828 983 1010 1071 1220 1241 1242* 1458 1582 1604 2542 *l*48 *l*292 Lvt (e i) Sp Ar OS

137. Luke 14:1 Και εγενετο εν τω ελθειν] Και εγενετο εν τω εισελθειν (فكان فيما قد دخل) *with* D M Θ 13 27 28 69 71 157 346 543 579 716 788 826 828 892 903 983 1010 1071 1194 1215 1223 1242 1247 1458 1630 Lvt Lvg Ss Sc Sp

138. Luke 14:2 και ιδου ανθρωπος τις ην υδρωπικος] omit τις (وكان انسان احبز قدامه) *with* D 1 124* 131 205 209 983 1452 1582 Lvt (b c d ff^2 gat i l q) Ss Dta

139. Luke 14:3 Ει Εξεστιν τω σαββατω θεραπευειν] + η ου (هل يحل ان يداوا في يوم السبت ام لا) *with* P^{75} S B D L Θ 1 13 69 124 131 157 205 209 346 543 579 788 826 828 892 983 1012 1071 1241 1582 2542 *l*547 *l*890 Lvt (e b d f q r^1) Lvg (5 mss.) Sc Sh (c. asterisco) Sj Cs Cb (mss.) Et (PP)

140. Luke 14:5 και αποκριθεις προς αυτους ειπεν] και αποκριθεις ειπεν προς αυτους (اجاب فقال لهم) *with* A D K Y Π 5 16 158 265 343 477 489 716 726 827 1077 1079 1200 1216 1219 1223 1229 1241 1313 1319 1355 1365 1579 1604 2487 2766 *l*32 *l*890 *l*950 Lvt (e a b c d f ff^{2} i l q r^{1}) Gg. However, MSS D K Y Π 5 265 489 726 1077 1079 1200 1219 1223 1241 1313 1319 1355 1365 1604 Lvt (e a b c d ff^{2} i l q r^{1}) Gg omit αποκριθεις (against the Arabic). Hence only MSS A 16 158 343 477 716 827 1216 1229 1579 2487 2766 *l*32 *l*890 *l*950 Lvt (f) read και αποκριθεις ειπεν προς αυτους and agree with the Arabic text.

141. Luke 14:19-20 interchanged *with* 5 213

142. Luke 14:21 και χωλους και τυφλους] και τυφλους και χωλους (والعمي والمقعدين) *with* P^{45} P^{75} S B D F K L M P U W Θ Π 0211 6 27 33 66 71 83 115 157 158 179 265 343 349 443 472 480 489 579 713 716 726 827 892 903 1005 1009 1012 1071 1079 1195 1200 1219 1220 1229 1241 1247 1313 1319 1355 1365 1458 1604 1630 2322 2372 2399 2487 2613 2766 *l*32 *l*48 *l*253 *l*292 *l*524 *l*1761 Lvt (a aur b c d ff^{2} g^{1} i l q r^{1}) Lvg Sh Cs Cb (mss.) Go Gg Et

143. Luke 14:35 ουτε εις γην ουτε εις κοπριαν ευθετον εστιν εξω βαλ λουσιν αυτο] ουτε εις γην ουτε εις κοπριαν ευθετον εστιν αλλ εξω βαλλουσιν αυτο (ليس يصلح حينئذ لا للارض ولا للزبل الا ليطرح) *with* 213 827 1012 1241 1654 2766 Lvt (e aur b c f ff^{2} g^{1} gat i q r^{1}) Lvg Ss Sc Sp (mss.) Dta Ar Gg

144. Luke 15:14 δαπανησαντος δε αυτου παντα] + that he had (فلما ان انفق كل شي كان معه) *with* Ss, Sc (ܕܐܝܬ ܠܗ) and Sp (ܕܐܝܬ ܗܘܐ ܠܗ)

145. Luke 15:16 γεμισαι την κοιλιαν αυτου] χορτασθηναι (يشبع) *with* P^{75} S B D L R 1 13 69 124 346 788 826 827 828 1220 1229 1241 1582 1604 Lvt (e d f) Sc Sj Cs Go Et OS

146. Luke 15:17 Ποσοι μισθιοι του πατρος μου] Ποσοι μισθιοι εν τη οικια του πατρος μου (كم اجر في بيت ابي) Lvg (2 mss.) Sp Dta Dtp Ar

147. Luke 15:21 και ουκετι ειμι αξιος κληθηναι υιος σου] + ποιησον με ως ενα των μισθιων σου (ولست باهل ان ادعا لك ابنا اجعلني كاحد اجراك) *with* S B D U X 33 213 348 349 443 577 700 983 1194 1195 1215 1216 1241 1630 2643 *l*80 *l*253 *l*890 *l*950 *l*1663 *l*1761 Lvt (d gat) Lvg (3 mss.) Sh Et OS

148. Luke 16:18 και πας ο απολελυμενην απο ανδρος γαμων] omit πας (فان هي تزوجت تلك المحلاه من زوجها) *with* B D L 69 157 579 788 983 1194 1241 1604 2542 2757 *l*1761 Lvt Lvg Ss Cs Cb Gg OS

149. Luke 16:19 Ανθρωπος δε τις ην πλουσιος] + ονοματι Νινευης (كان انسان غني اسمه نينويس) P75 Cs Et (Bold. 41). P75 reads νευης. The Cs reads ⲛⲓⲛⲉⲩⲏ (Nineveh). The Arabic is the closest to the Greek and corrects the scribal error in P75.

150. Luke 16:27 Ερωτω ουν σε πατερ] + αβρααμ (اطلب اليك يا ابتاه ابرهيم) *with* D N X 213 579 *l*547 *l*890 Lvt (d) Lvg (3 mss.) Sj Gg (I) Et

151. Luke 17:4a και επτακις της ημερας επιστρεψη] omit της ημερας (ويرجع سبع مرار) *with* S B D L X Ψ 213 892 1241 1604 1630 2542 Lvt (a b c d ff2 i l λ q r1 s) Lvg (1 ms.) Ss Sc Sj Cb (mss.) Ar Gg

152. Luke 17:6 ειπεν δε ο κυριος] ο δε ειπε(ν) αυτοις (وقال لهم) *with* D Lvt (a d) / *or with* Lvt (b c ff2 i q) Lvg (1 ms.) (και ειπεν αυτοις).

153. Luke 17:9 ου δοκω] omit *with* P75 S B L X 1 22 28 118 131 157 205 209 213 1192 1210 1241 1582 2542 Lvt (e a) Ss Sc Sj Cs Cb Ar Gg (I) Et

154. Luke 17:17 αποκριθεις δε ο Ιησους ειπεν] omit αποκριθεις (فقال يسوع) *with* Sc Dtp

155. Luke 17:20 Επερωτηθεις δε υπο των Φαρισαιων] και επερωτηθαν αυτον οι φαρισαιοι (και) ειπον (αυτω) (وسايلوه الاحبار قايلين) *with* Ss Sc (Et?)[9]

156. Luke 17:28 ηγοραζον επωλουν εφυτευον ωκοδομουν] ωκοδομουν και εφυτευον και ηγοραζον και επωλουν (يبنون وينصبون ويشترون ويبيعون) *with* Et (mss.)

157. Luke 17:29 εβρεξεν πυρ και θειον απ ουρανου] εβρεξεν ο θεος πυρ και Θειον απ ουρανου (امطر اللاه من السما نار وكبريتا) *with possibly* Lvt (c) which adds ο Θεος after ουρανου (or possibly a scribal confusion because of Θειον in the text. MSS A D K M W Θ Π 0211 etc. transpose πυρ και θειον and read εβρεξεν θειον και πυρ).

9 IGNTP has wrongly presented the Ss Sc and Sp variations. See IGNTP, 2:79.

158. Luke 17:35a δυο εσονται αληθουσαι] + εν ενι μυλωνι (واثنين يكونا يطحنان في رحا واحد) *with* Ss Sc Dta Et

159. Luke 17 :35b αφεθησεται] + και δυο εσονται εν τω αγρω εις πα̂ ραληφθησεται και ο ετερος αφεθησεται (ويكونا اثنين في حقل وواحد يوخذ والاخر يترك) *with* Sp (1 ms.) Dta / *or with* U 13 115 124 161c 174 229c 265c 346 489c 543 577 700 826 827 828 983 1012 1194 1355 1392 2096 2757 2766 Ss Sc Sp Sh

160. Luke 18:6 Ειπεν δε ο κυριος] Ειπεν δε ο Ιησους (فقال يسوع) *with* 713 *l*524 Ss

161. Luke 18:8 λεγω υμιν] ναι λεγω υμιν (نعم اقول لكم) *with* G M N R Θ Ψ 13 27 28 71 124 346 543 565 577 713 716 788 826 828 983 1005 1071 1194 1338 1458 1510 2372 2542 2613 2643 2757 *l*547 *l*1761 Sj Cb Ar Et (Bodl. 41)

162. Luke 18:14a λεγω υμιν] αμην λεγω υμιν (امين اقول لكم) *with* Lvt (aur gat) Lvg (mss.)

163. Luke 18:14b η γαρ εκεινος] παρ εκεινον τον φαρισαιον (افضل من ذلك الفريسي) D Lvt (a d) Lvg (1 ms.) Sp Dta

164. Luke 18:24 Ιδων δε αυτον ο Ιησους περιλυπον γενομενον ειπεν] omit περιλυπον γενομενον (فلما ان راه يسوع قال) *with* S B L 1 131 157 205 209 579 1241 1582* 2542 Sj Cs Cb Gg (I. II)

165. Luke 18:28 και ηκολουθησαμεν σοι] + τι αρα εσται ημιν (ولحقناك فماذا ترا الان يكون لنا) *with* Sc X 213 472 1009 1352 Lvt (1 r1) Lvg (1ms.)

166. Luke 18:29 αφηκεν οικιαν η γονεις η αδελφους η γυναικα η τεκνα] *transp.* αφηκεν οικιαν η γυναικα η αδελφους η γονεις η τεκνα (ترك بيوت او مره او اخوه او اهل او بنين) *with* S B L 579 892 1071 Cb OS. However, the Arabic has οικιας (pl.) instead of οικιαν (singl.). Either a coincidential convergance or a variant agreeing with D H 69 157 713 2487 *l*48 *l*70 *l*292 Lvt (d) Sp

167. Luke 19:3 και ουκ ηδυνατο] + βλεπειν (وليس كان يقدر ان يراه) *with* Gg

168. Luke 19:5 ειδεν αυτον· και ειπεν προς αυτον] omit ειδεν and possibly αυτον και (فقال له) *with* S B L Θ 0139 1 131 205 209 579 1071

1241 1582 2542 Ar (omit ειδεν αυτον και) *or with* Cs Cb Gg (omit ειδεν αυτον) *or with* Et (omit ειδεν)

169. Luke 19:8 σταθεις δε Ζακχαιος ειπεν προς τον κυριον] omit προς τον κυριον (فقام زكى قدامه فقال) *with* Dta (3 mss.)

170. Luke 19:26 λεγω γαρ υμιν] ο δε ειπεν λεγω αυτοις (فقال اقول لكم) *with* Sp Dta (ειπεν αυτοις λεγω) *or with* Lvt (i) (και ειπεν αυτοις λεγω) *or with* Cs (1 ms.) (ειπεν δε αυτοις λεγω) *or with* 1424[c] Et (και ειπεν αυτοις λεγω) *or with* 903 2643 2757 (ο δε ειπεν λεγω)

171. Luke 19:31a Δια τι λυετε] omit *with* D Lvt (e c d ff[2] l s)

172. Luke 19:31b ερειτε αυτω] omit αυτω (فقولوا) *with* S B D F L R 063 28 213 579 1241 1542 2542 Lvt (e c d ff[2] i l q r[1] s) Cs Cb Gg (II 4) Et (mss.)

173. Luke 19:42a λεγων οτι Ει εγνως και συ και γε εν τη ημερα σου ταυτη] omit και γε (وقال لو كنت تعرفي هذا اليوم) with S B D L Θ 5 157 579 892 1012 2542 (Lvt e d f q s) Dta Gg

174. Luke 19:42b λεγων οτι Ει εγνως και συ και γε εν τη ημερα σου ταυτη] omit σου (وقال لو كنت تعرفي هذا اليوم) *with* S A B D L Θ Ψ 1 5 16 71 118 124 131 157 205 209 265 472 565 579 892 1009 1012 1338 1582 2487 2542 *l*10 *l*184 Lvt (e d f i q s) Ss Sc Sj Cs

175. Luke 19:42c τα προς ειρηνην σου] omit σου (الذي انه للسلام) *with* S B L Θ 213 579 1012 2096 Cs Cb

176. Luke 19:45 εκβαλλειν τους πωλουντας εν αυτω Και αγοραζοντας] omit εν αυτω Και αγοραζοντας (يخرج اولايك الذين كانوا يبيعون) *with* S B L 1 22 205 209 579 1210 1241 1582* Sj Cs Cb Gg OS

177. Luke 20:2 η τις] και τις (ومن) *with* D 579 827 903 Lvt (e a d gat) Lvg (2 mss.) Sp OS

178. Luke 20:3 Ερωτησω υμας καγω ενα λογον] omit ενα (وانا ايضا اسلكم كلمه) *with* S B L R W 1 33 69 118 131 157 205 209 788 1012 1229 1582 2096 2542 Lvt (c q) Lvg (mss.) Ss Sp Sj (1 ms.) Cs Cb Gg OS

179. Luke 20:8 και ο Ιησους ειπεν αυτοις] και αποκριθεις (ο Ιησους) ειπεν αυτοις (فاستجاب يسوع وقال لهم) *with* S*

180. Luke 20:13 ισως τουτον ιδοντες εντραπησονται] omit ιδοντες (لعلهم يستحون منه) *with* S B C D L Q Ψ 0211 1 33 118 131 157 205 209 579 892 1241 1582 2542 2643 Lvt (a c d ff[2] i l q r[1]) Ss Sc Sh (mg.) Sj Cs Cb Ar Gg

181. Luke 20:20 Και παρατηρησαντες απεστειλαν εγκαθετους υποκρῖ νομενους εαυτους δικαιους] omit εγκαθετους (فاكمنوا له وارسلوا اليه من يصنعون انفسهم صديقين) *with* Lvt (ff[2] i l q). However these old Latin witnesses read, in the same verse, αποχωρησαντες (to leave, go away) instead of παρατηρησαντες (lie in wait for). The Arabic has اكمنوا له (from كمن to lie in wait).

182. Luke 20:23 τι με πειραζετε] omit *with* S B L 0266[vid] 1 118 131 157 205 209 230 579 892 1241 1424 1582 2542 Lvt (e) Cs Cb Ar OS (mss.)

183. Luke 20:24a επιδειξατε μοι δηναριον] + οι δε εδειξαν και ειπε/ειπεν/ειπαν (فاوروه فقال) *with* S*[(c)] C L N* 0211 0266[vid] 1 5 6 13 21 22 27[c] 33 69 71 118 124 131 157 205 209 213 346 349 399[c] 443 475 543 577 726 788 826 827 828 892 903 983 1005 1071 1187[c] 1192 1194 1195 1200 1210 1215 1223 1242 1319 1365 1443 1458 1510 1582 1604 1630 2372 2542 2613 2766 *l*184 *l*1761 Sh Ar

184. Luke 20:24b αποκριθεντες δε ειπον] οι δε ειπαν (فقالوا) *with* S B L N 21 33 213 579 892 1241 Sp Cs Cb Gg (II. III) OS

185. Luke 20:27 οι αντιλεγοντες] οι λεγοντες (الذين يقولون) *with* S B C D L N Θ 0211 1 7 22 33 60 118 131 205 209 213 267 372 565[c] 579 827 892 1005 1071 1192 1210 1241 1319 1365 1582 1604 1654 1685 2372 2542 2766 *l*10 *l*12 *l*70 *l*80 *l*150 *l*184 *l*211 *l*299 *l*854 *l*950 *l*1056 *l*1127 *l*1579 *l*1642 Lvt (e d r[1]) Ss Sc Sp Cs Cb Go OS

186. Luke 20:28 και ουτος ατεκνος αποθανη] και ουτος ατεκνος η/ην (ولم يكن له ولد) *with* S[c] B L P Ψ 1 16 33 118 131 157 205 209 213 348 372 477 579 713 892 1071 1216 1579 1582 2542 Lvt (aur ff[2] g[1] gat l q r[1]) Lvg Cs Cb Ar Gg OS

187. Luke 20:29 επτα ουν αδελφοι ησαν] ησαν παρ ημιν επτα αδελφοι / επτα (ουν) αδελγοι ησαν παρ ημιν (وكانوا عندنا سبعه اخوه) *with* S[c] D 27[c] 71 1242 1458 1510 *l*950 Lvt (c d ff[2] 1 q) Ss Gg Et

188. Luke 20:30 και ελαβεν ο δευτερος την γυναικα και ουτος απεθανεν ατεκνος] και ο δευτερος (والثاني) *with* S B D L 157 213 892 1012 1241 Lvt (d e) Cs Gg.

189. Luke 20:32 υστερον δε παντων απεθανεν και η γυνη] υστερον και η γυνη απεθανεν (اخريا ماتت المره) *with* S B D 579 Lvt (d ff² r¹) Ss Sc Sp Cs (mss.) Cb

190. Luke 20:34 και αποκριθεις ειπεν αυτοις ο Ιησους] omit αποκριθεις / και αποκριθεις (فقال لهم يسوع) S B D L 124 157 579 892 1241 Lvt (a aur c d f ff² g¹ i l r¹) Lvg Sc Sp Cb Cs(?)

191. Luke 21:25a και επι της γης συνοχη εθνων εν απορια] και επι της γης συνοχη εθνων και απορια ([ويكون على الارض شده الامم و[تعجب) *with* D Lvt (d) Lvg (1 ms.) Sp

192. Luke 21:25b ηχουσης θαλασσης] ηχους Θαλασσης (صوت البحر) *with* S A B* C L M N R X 669* 713 788 826 828 983 1071 1079 1195 1219 1241 1582* 2542 2766 *l*524 Lvt (e a c f ff² g¹ gat i l q r¹) Lvg Dta Dtp OS

193. Luke 21:25c και σαλου] omit *with* Dtp

194. Luke 21:30a οταν προβαλωσιν] οταν αρξωσι προβαλλειν (اذا بدين يربين ويخرج الورق) *with* Lvt (e f) Ss Sc

195. Luke 21:30b βλεποντες αφ εαυτων] αφ εαυτων τα φυλλα (ويخرج الورق منهم) *with* Lvt (r¹)

196. Luke 21:37 εις το ορος το καλουμενον Ελαιων] εις το ορος (των) Ελαιων (في جبل الزيتون) *with* Γ 1 118 131 205 209 669 1005 1365 2372 2542 Dtp (το ορος των Ελαιων) *or with* X* 1582 *l*10 Lvt (e l r¹) (το ορος Ελαιων)

197. Luke 22:14 και οι δωδεκα αποστολοι συν αυτω] και οι δωδεκα συν αυτω (ومعه الاثنا عشر) *with* Sᶜ L X 213 1012 1071 1194 1223 1241 2757 Cs (2 ms.)

198. Luke 22:16a ουκετι] omit *with* P⁷⁵ᵛⁱᵈ S A B H L Θ 0211 1 579 669 1012 1241 2487 *l*70 *l*950 *l*1016 *l*1231 *l*1579 *l*1663 Lvt (a) Cs Cb

199. Luke 22:16b μη φαγω εξ αυτου] μη φαγω αυτο (لا اكله) *with* S B C^{*vid} L 1 22 118 131 205 209 1192 1210 1582 *l*1231 Lvt (e a aur b c ff^2 g^1 gat i l q r^1) Ss Sc Sp Sh (mg.) Dta Cs Cb

200. Luke 22:30 και καθισεσθε επι θρονων] και καθισεσθε επι δωδεκα θρονων (وتجلسون على اثنا عشر كرسي) *with* S^c D X 27 71 213 343 443 472 579 892 mg 903 1005 1009 1071 1195 1203 1220 1229 1338 1365 1458 1510 2372 2487 2613 *l*80 *l*950 *l*1016 *l*1579 Lvt (a b d f ff^2 l q r^1) Ss Sc Sh (c. asterisco) Sj Cb (1 ms.) Ar Gg

201. Luke 22:31 ειπεν δε ο Κυριος, Σιμων Σιμων] omit ειπεν δε ο Κυριος (يا سمعان يا سمعان) *with* P^{75} B L T 1241 *l*1231 Ss Cs Cb (mss.) Gg (I. II)

202. Luke 22:36 και ο μη εχων] + μαχαιραν (ومن ليس له سكين) *with* 2096 Lvg (4 mss.) Sc Sp Sj (1 ms.) Dta Dtp Cb (8 mss.)

203. Luke 22:52 ειπεν δε ο Ιησους] omit ο Ιησους (فقال) *with* D 1 118 131 205 209 472 1338* 1582 Lvt (d) Lvg (1 ms.) Ss Sc Ar

204. Luke 22:60 και παραχρημα ετι λαλουντος αυτου εφωνησεν αλεκτωρ] omit ετι λαλουντος αυτου (ومن ساعته صاح الديك) *with* Ss Sc

205. Luke 22:61a και στραφεις ο κυριος] και στραφεις ο ιησους (فالتفت يسوع) *with* D 063 0211 1 21 118 124* 131 205 209 349 472 903 1195 1241 1582 1604 1630 2613 Lvt (d) Lvg (1 ms.) Ss Sp Sh (txt) Dta Dtp Cb (6 mss.) Et (mss.)

206. Luke 22:61b του λογου του κυριου] του λογου του ιησου N 13 346 472 543 826 828 1071 2643 Ss Sp (1 ms.) Et (mss.)

207. Luke 22:61c οτι Πριν αλεκτορα φωνησαι] + σημερον (انه قبل يصيح الديك اليوم) *with* P^{69vid} p^{75} S B K L M T X Π 0124 6 27 71 157 158 213 265 443 475 489 1319 1355 1458 1510 Ss Sh (c. asterisco) Cs Cb Et

208. Luke 22:64 και επηρωτων αυτον λεγοντες] omit επηρωτων αυτον ((ويقولون (له)) *with* D Lvt (d) Ss Sc Sp

209. Luke 22:68 εαν δε και ερωτησω] + υμας (وان سالتكم) *with* 13 69 124 343 346 475 543 579 716 788 826 828 983 1229 2487 2542 *l*547 Lvt (ff^2) Ss Sc Sp Dta Dtp Gg OS

210. Luke 23:2 το εθνος] + ημων (امتنا) *with* P[75] S B D H K L M N R T Y Π Ψ 0211 6 13 16 60 66[c] 69 118 124 131 158 179 205 209 265 267 346 348 349 372 443 (+ 46 MSS) *l*48 *l*184 *l*211 *l*292 *l*299 *l*524 *l*547 *l*950 *l*1127 Lvt (aur d f g[1]) Lvg Ss Sc Sp Sh Dta Cs Cb Ar Gg Et OS

211. Luke 23:3 ο δε αποκριθεις αυτω εφη] λεγει αυτω (فقال له) *with* Ss Sp

212. Luke 23:6 Πιλατος δε ακουσας Γαλιλαιαν] omit Γαλιλαιαν (فلما ان سمع بيلاطس) *with* P[75] S B L T 0124 1241 Cb. NA[27] adds MS 070

213. Luke 23:13 και τους αρχοντας και τον λαον] και τους αρχοντας του λαου (واشراف الامه) *with* 16 348 1216 Lvt (e a b f ff[2] l r[1]) Lvg (1 ms.) Sp (3 mss.) Dta Dtp Cs (mss.) Et

214. Luke 23:15 αλλ ουδε Ηρωδης ανεπεμψα γαρ υμας προς αυτον] αλλ ουδε Ηρωδης ανεπεμψα γαρ αυτον προς ημας (ولا هرودس ايضا كان يرسله الينا) *with* P[75] S B K[c] L M T Y Θ Π 0124 27 66[c] 71 157 158 265 348 372 443 489 892 1071 1194 1200 1216 1219 1220 1223 1241 1319 1355 1458 1579 *l*524[c] Lvt (aur f g[1]) Lvg (3 mss.) Sh (mg.) Cs Cb

215. Luke 23:17 κατα εορτην ενα] + δεσμιον ον ηθελων (اسير واحد في العيد الذي يريدون) *with* 472 1009

216. Luke 23:23 και κατισχυον αι φωναι αυτων και των αρχιερεων] omit και των αρχιερεων (وكانوا يشدوا اصواتهم) *with* P[75] S B L 0124 1241 Lvt (e a aur b ff[2] g[1] gat l) Lvg Cs Cb

217. Luke 23:25 απελυσεν δε (αυτοις)] + τον βαραββαν/ τον βαραβον / τον βαρββον (حينيذ ارسل لهم بربان) *with* 1 6 7 13 21 22 27[c] 60 69 71* 118 124 131 205 209 346 399[c] 726 788 826 828 983 1005 1187[c] 1192 1194 1200 1210 1215 1223 1319 1365 1458 1510 1582 1604 1654 1685* 2372 *l*10 *l*12 *l*48 *l*70 *l*80 *l*211 *l*299 *l*547 *l*1056 *l*1127 *l*1579 *l*1761 Ar Gg (I. II. III) OS (mss.)

218. Luke 23:27 και γυναικων αι και εκοπτοντο και εθρηνουν αυτον] omit και (ونسوه كن ينحن ويقطعن عليه) *with* P[75] S A B C* D L N X Ψ 0124 0211 33 213 443 472 475* 700* 892 1009 1071 1195 1220 1241 1313 1424 1604 1675 2542 2766 *l*547 Lvt (e a aur b d f ff[2] g[1] gat l r[1]) Lvg OS Cs (mss.) Cb (mss.) Dta Dtp

219. Luke 23:35 ο Χριστος ο του θεου] ο Χριστος (ο) υιος του θεου (ο) (المسيح بن الله) *with* P^{75} 0124 5 13 69 131 346 443 472 543 788 826 828 983 1009 1071 1220 Lvt (l r^{1}) Sj Sh Cs Et OS

220. Luke 23:38a ην δε και επιγραφη γεγραμμενη επ αυτω] omit γεγραμμενη (وكان ايضا كتاب [عليه] عليه) *with* P^{75} S B L 0124 372 1241 Cs Cb (the occurrence of عليه twice is either because the Greek has επι twice, or because of a scribal mistake)

221. Luke 23:38b γραμμασιν Ελληνικοις και Ρωμαικοις και Εβραικοις] omit *with* P^{75} S^{c} B C* L 0124 1241 (Lvt a) Cs Cb (mss.)

222. Luke 23:42 μνησθητι μου Κυριε] omit Κυριε (اذكرني) *with* P^{75} S B C* L M* Π 158 489* 669 1079 1219 1241 1355 Lvt (c) Sj (2 mss.) Cs (4 mss.) Gg (II 1, 2, 3)

223. Luke 23:50 ανηρ αγαθος Και δικαιος] omit ανηρ (كان شريف وصديق) *with* D Γ Lvt (e a b d ff^{2} l q)

224. Luke 24:2 απο του μνημειου] απο της θυρας του μνημειου (عن باب القبر) *with* X 115 213 348 1200 1215 1604 *l*253 *l*1761 Sj Dta (2 mss.) Cb (1 ms.)

225. Luke 24:13 σταδιους εξηκοντα] σταδιους εκατον εξηκοντα (ميه وستين) *with* S K* N Θ Π 0211 158 265 1604 Lvt (g^{1}) Lvg (4 mss.) Sh (267. 268) Sj

226. Luke 24:15 και αυτος ο Ιησους εγγισας] omit αυτος (فاذا يسوع قد اقترب) *with* D 579 Lvt (a d) Ss Sc Sp (1 ms.) Dta Dtp Et

227. Luke 24:19 εν εργω και λογω] εν λαγω και εργω (بالكلام والفعال) *transp. with* S D 1654 Lvt (d) *or with* Sp Dta (εν λαγω και εργοις)

228. Luke 24:49 εν τη πολει Ιερουσαλημ] omit Ιερουσαλημ *with* P^{75} S B C* D L Lvt (e a aur b c d ff^{2} g^{1} gat l r^{1}) Lvg Ss Cs Cb (mss.)

229. Luke 24:50 Εξηγαγεν δε αυτους εξω] omit εξω *with* S B C* L 1 33 157 579 1582* Lvt (e a) Ss Sp Ar Gg (I. II)

230. Luke 24:53 εν τω ιερω αινουντες και ευλογουντες] omit αινουντες και (في الهيكل يباركون) *with* P^{75} S B C* L Ss Sj Gg (I. II)

13.2.2. A Syriac Influence on the Gospel of Matthew in Family b

(1) Matthew 1: 18-2:23 (fol. 8r-v)

18. واما مولد يسوع المسيح هكذا كان عندما كانت مريم امه خطبه يوسف من غير ان يتجامعا وجدت حبلا من روح القدس

19. ويوسف زوجها كان رجل[10] صديق ولم يريد ان يكشفها و[11]هم ان يخليها سرا

20. فلما تفكر بهذا ترايا له ملاك الرب بالمنام وقال له يا يوسف بن داود لا تخشا ان تاخذ مريم خطبتك[12] لان الذي يولد منها[13] فانه من روح القدس

21. وساتلد ابنا ويسما اسمه يسوع هو [بحق] الذي يخلص امته من خطاياهم

22. وذلك كله الذي كان ليتم ما قد اقيل من الرب في النبي اذ قال[14]

23. ان العذرا تحبل وتلد ابنا ويدعا اسمه عمانوييل الذي ترجمته معنا الله[15]

24. فقام يوسف من النوم وصنع كما امره ملاك الرب واخذ مريم[16]

25. ولم يعرفها حتا ولدت ابنها البكر وسمت اسمه يسوع

2:1 فلما ان ولد يسوع المسيح[17] في بيت الحم يهودا على[18] ايام هرودس الملك قدمت مجوس من المشرق الى اورسليم

2. وقالوا[19] اين هو "ملك اليهود الذي ولد"[20] لانا قد ابصرنا نجمه[21] في المشرق وقد جينا نسجد له

3. فلما سمع هرودس الملك [انشخس] هو وكل اورشلم معه

4. وجمع روس الكهنه وكتبت الامه فسالهم[22] اين يولد المسيح

5. فقالوا له في بيت الحم يهودا لانه كذلك مكتوب في النبي

6. وانت يا بيت الحم "ارض يهوذا"[23] لست بناقصه في اراكنه[24] يهوذا منك يخرج بحق ملك[25] وهو يرعا امتي اسرايل.

7. حينيذ دعا هرودس المجوس سرا وتعرف منهم في اي زمان ترايا لهم[26] الكوكب[27] "الذي ارى لهم في المشرق"[28]

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10 Sc = ܕܓܒܪܐ. (The sign "=" stands for "agree with").

11 = Ss, Sc, Sp.

12 = Sc ܡܟܝܪܬܟ.

13 = Ss, Sc ܡܢܗ.

14 = Ss, Sc ܕܐܡܪ ܗܘܐ (and also Greek λεγοντος).

15 Syriac reads differently. It reads ܐܠܗܢ.

16 = Sc.

17 NTS.

18 Syriac has ܒ and the Greek εν (which could also mean "on").

19 Syriac has ܘܐܡܪܝܢ and the Greek λέγοντες.

20 It perfectly follows the Syriac; the Greek has المولود ملك اليهود.

21 = Greek αὐτοῦ τὸν ἀστέρα; Syriac has ܟܘܟܒܗ. Cf. verse 7.

22 = Sp ܘܫܐܠ; Ss, Sc = ܘܐܡܪ; Greek has ἐπυνθάνετο (inquire, ask).

23 = Gk γῆ Ἰούδα; Syriac has ܕܝܗܘܕܐ.

24 = Gk ἡγεμόσιν(governor, ruler); Syriac has ܡܠܟܐ.

25 = Sy ܡܠܟܐ ; Greek has ἡγούμενος (leader, ruler).

26 = Ss, Sc, Sp.

27 = Sy ܟܘܟܒܐ; Greek has ἀστέρος.

8. ثم ارسلهم الى بيت الحم و[29]قال لهم انطلقوا فاستبحثوا[30] "عن الغلام بالجد"[31] فاذا وجدتموه تاتوني[32] وتخبروني حتا اتي انا ايضا فاسجد له
9. فلما سمعوا ذلك من الملك انطلقوا فاذا الكوكب[33] الذي راوا في المشرق يسير قدامهم حتا وقف فوق المكان الذي كان فيه الصبي.
10. فلما ان نظروا الى الكوكب[34] فرحوا فرحا كبيرا جدا
11. ودخلوا البيت فبصروا الصبي مع مريم امه فخروا وسجدوا له وفتحوا كنوزهم وقربوا له هدايا "ذهب ومرا لوبانا"[35]
12. وترايا[36] لهم في المنام ان لا يرجعون الى هرودس وفي الطريق اخرا انطلقوا الى بلادهم
13. فلما انطلقوا المجوس[37] ترايا ملاك الرب ليوسف في الريا وقال له[38] انهض وخذ الغلام وامه واهرب الى مصر واقيم هنالك حتا اعلمك لان هرودس مستعد يطلب الغلام ليقتله
14. فنهض يوسف[39] من ليلته وحمل الغلام وامه وهرب[40] الى مصر
15. وكان هنالك حتا مات هرودس ليتم ما قد قيل من الرب في النبي الذي[41] قال من مصر ناديت ابني.
16. فلما ان را هرودس ان المجوس قد سخروا به غضب جدا والرسل [حسد] وقتل جميع صبيان بيت الحم وما حولها ممن قد اتا عليه سنتين وما دون ذلك على ما كان تبين من المجوس
17. حينيذ تم ما قد اقبل في ارمياس[42] النبي الذي قال
18. صوتا استمع من رمتا[43] "بكا ونوح"[44] كثير راحيل تبكي علي بنيها ولا تشا بالعزا لانهم ليس بموجودين
19. فلما مات هرودس[45] "فاذا ملاك الرب قد اورى"[46] ليوسف في الريا بمصر
20. وقال له قوم خذ الصبي وامه وانطلق الى ارض اسرايل لانهم قد ماتوا الذين كانوا يطلبون نفس الصبي
21. فنهض يوسف[47] واخذ الصبي وامه وجا الى ارض اسرايل

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28 NTS.

29 = Syriac.

30 The addition of ف has NTS.

31 Transpose with the Syriac.

32 = Syriac ܬܘ.

33 = Sy ܟܘܟܒܐ ; Greek has ὁ ἀστέρ.

34 = Sy ܟܘܟܒܐ ; Greek has τὸν ἀστέρα.

35 = Ss, Sc, Sp.

36 = Ss, Sc, Sp ܘܐܬܚܙܝ ; Greek has χρηματισθέντες (warn, direct, instruct, reveal).

37 This reading is found in the Palestinian Syriac Lectionary Codex A. Cf. *Lectionarium Sanctorum Evangeliorum*, p. 257. And also in C^3 D^3 248 349 506 517 892 (Cf. Legg, *Novum Testamentum*, *ad loc*).

38 = Ss, Sc, Sp.

39 = Ss, Sc, Sp.

40 = Sp ܘܥܪܩ (Kiraz, *Comparative Edition*, p. 340).

41 = Syriac ܕ.

42 Syriac, however, has ܐܪܡܝܐ. The Arabic reading seems to follow the Greek.

43 = Syriac ܪܡܬܐ ; Greek has Ῥαμὰ.

44 = Sp ܒܟܝܐ ܘܐܠܝܐ as well as B Z 0250 f^1 l2211 *pc* lat co.

45 = Greek; Syriac adds ܡܠܟܐ.

46 = Greek A B D Z 0250 f$^{1.13}$ l2211 *pc*; the Peshitta transposes the words and reads ܐܬܚܙܝ ܡܠܐܟܐ ܕܡܪܝܐ (ظهر/اورى ملاك الرب). The Arabic seems to follow the Greek.

22 فلما ان سمع بان ارشيلاوس[48] قد ملك على يهوذيا مكان[49] هرودس ابوه فزع ان ينطلق الى هنالك // وترايا له في الريا ان يذهب الى ارض[50] الجليل

23. وجا فسكن مدينه تسما ناصره ليتم ما اقيل في النبي[51] انه يدعا ناصري

(2) Other important variants from the Gospel of Matthew:

Mt. 3: 3 قايلا = Greek, Ss, Sc ; Against Sp.

Mt 3:8 الان = Sy.

Mt 3: 12 خزاينه = Sc, Sp.

Mt 3:17 هذا هو against Sp which omits هو.

Mt 4:17 السما singl. = sy.

Mt 4: 23 وجع ومرض = Sp.

Mt 5: 1 يسوع = sp.

Mt 5: 8 قلوبهم = Sp, Sc, Ss.

Mt 5:44 على الصالحين والاشرار Ss, Sc, Sp.

Mt 6:13 ولكن خلصنا من الخبيث א B D Z 0170 *f*1 against the Syriac tradition and the Greek Majority Text. (This reading is also found in Sinai, Ar. 70).

Mt 6: 17 فادهن راسك واغسل وجهك = Greek; against Sc, Sp (which transpose).

Mt 7:29 وليس مثل معلميهم ولا مثل الفريسين = C* W 33. 1241 *pc* lat sy.

Mt 8:1 يا رب = Greek.

Mt 8:16 فاخرج شياطينهم بكلمه Sp.

Mt. 8:32 يسوع = Sp.

Mt 9: 25 الجماعه = Gk, Ss; against Sp.

Mt 9:29 يارب = Gk; against Sp.

Mt 10:8 المرضا فاشفوا والموتا اقيموا والبرص نقوا والشياطين اخرجوا = א B C* (D) N 0281 *f*1.13 33 (sy^s); against the Majority Text and Sp.

Mt 10:27 اذانكم = Sp.

Mt 11:4 فاجابهم يسوع وقال; against Sp which omits the ف.

Mt 12:4 خبز التقدمه against the Sp which adds الرب.

Mt 12:5 ولم تقروا في التوراه ان الكهنه يحلون السبت في الهيكل وهم من غير [لايمه] = Sp; against the Greek.

Mt 12:31 روح القدس = Sc; against all the rest. (it agrees with the Vatican, Ar. 13).

Mt 14:19 تلاميذه الخبز = Greek and Ss, Sc; against Sp which omits الخبز.

Mt 15:1 the succession of words follows the Greek more than the Syriac (compare with the Vatican, Ar. 13).

Mt 15:30 صم وعمي ومقعدين... does not follow the Sp but Greek Mss 33, 892, 1241.

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47 = Lvt "q" and Sp.

48 The Greek reads Ἀρχέλαος and the Syriac ܐܪܟܠܐܘܣ.

49 =Ss, Sc ܒܕܘܟܬ (in the place); Sp has ܚܠܦ (instead); Greek reads ἀντὶ.

50 = Ss, Sc, Sp (singl.). Greek has τὰ μέρη (pl.).

51 = Syriac (singl.); Greek has τῶν προφητῶν (pl.).

(3) Matthew 28:1-20

1. وفي عشيه السبت صبح احد السبوت جات مريم المجدلانيه ومريم الاخرا لينظرن القبر
2. فاذا قد كانت رجفه عظيمه لان ملاك الرب نزل من السما فدنا "الى القبر"[52] ودحرج الحجر "عن فم القبر"[53] وجلس عليه
3. وكان منظره كالبرق ولبوسه[54] ابيض كالثلج
4. ومن فزعه ارتعدوا الحراس وصاروا كالموتا //
5. فاستجاب الملاك وقال[55] للنسوه[56] لا تفزعن انتم قد علمت انكم ليسوع "الذي صلب"[57] تلتمسون
6. ليس هو هنا قد قام كما قال تعالوا انظروا الى الموضع حيث كان[58]
7. وانطلقوا بسرعه و[59]قولوا لتلاميذه بانه قد قام من بين[60] الموتا وهو يسبقكم الى الجليل وهنالك تروه // هذا قد قلت لكم
8. فانطلقن[61] من القبر بفزع وفرح عظيم[62] ليخبروا تلاميذه
9. فاذا يسوع قد لقيهن فقال[63] سلام لكم[64] ثم انهم اقتربن فامسكن رجليه وسجدن له
10. عند ذلك قال لهم يسوع لا تفزعن اذهبن فاخبرن اخوتي لكيما ينطلقون الى الجليل هنالك يروني
11. فلما ان انصرفن "فاذا اناس من الحراس جاوا"[65] الى المدينه فاخبروا لريسا[66] الكهنه كل الذي كان
12. فاجتمعوا مع المشيخه "فتشاوروا ثم اخذوا"[67] فضه كثيره فاعطوا الفرسان
13. "وقالوا لهم"[68] قولوا ان تلاميذه جاوا في اليل فسرقوه ونحن نيام
14. فان سمع الوالي بهذا فنحن نداهن ولكم بلا هم نصنع[69]
15. فلما ان (fol. 44r) اخذوا الفضه صنعوا كما عُلموا فاشيعت هذه الكلمه في اليهود حتا اليوم
16. فاما "[الحدا] عشر تلميذ"[70] فانطلقوا الى الجليل الى الجبل الذي اوصاهم يسوع

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52 NTS.

53 = L G Q $f^{1.13.}$ 33. 565. 1241. 844 pm sy^h mae bo.

54 = Sy ܠܒܘܫܗ.

55 = Ss, Sp ܘܐܡܪ; Greek εἶπεν.

56 Syriac has ܠܢܫܐ.

57 Syriac has ܕܐܙܕܩܦ.

58 = A B Q 33. 892*. sy^s co.; Add. ο κυριος = A C D L W 0148 $f^{1.13}$ MT lat $sy^{(p)..h}$.

59 = Ss.

60 = Sp ܒܝܬ.

61 The Greek reads either ἐξελθοῦσαι or ἀπελθοῦσαι. The Arabic follows the latter and the Sp ܘܐܙܠ; The Arabic omits ταχὺ (ܒܥܓܠ) and has NTS.

62 The Arabic omits ἔδραμον (Syriac = ܘܪܗܛܝ).

63 The Peshitta adds ܠܗܝܢ against the Arabic.

64 = Sp ܠܟܝܢ ; The Greek omits.

65 The word order follows the Greek and not the Syriac version.

66 Normally, the manuscripts translated from Syriac read عظيم.

67 The Greek reads συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν (had taken counsel [or counsel, they had taken], they gave a large amount of silver…); The Syriac reads ܘܢܣܒܘ ܡܠܟܐ ܘܝܗܒܘ ܟܣܦܐ ܠܐ ܙܥܘܪ (and had taken counsel and gave not little amount of silver…). The Arabic reads فتشاوروا ثم اخذوا...واعطوا. The occurrence of فتشاوروا (Greek συμβούλιόν τε λαβόντες – Syriac ܘܢܣܒܘ ܡܠܟܐ) and the addition of اخذوا (once more translating the verb λαβόντες) shows that Greek is behind the Arabic here. It is not possible to have this confusion unless the scribe is translating from Greek and not Syriac.

68 = Sp. ܘܐܡܪܝܢ ܠܗܘܢ; Greek has λέγοντες.

69 Sp. adds ܚܢܢ.

17. فلما ان راوه سجدوا[71] ومنهم من شكك
18. فجا الرب[72] يسوع فكلمهم وقال[73] قد اعطيت كل سلطان "السما والارض"[74] [75]
19. انطلقوا الان[76] فتلمذوا[77] كل الامم و[78]اعمدوهم باسم الاب والابن وروح القدس
20. و[79]علموهم ان يحفظون كلما اوصيتكم وهذا انا معكم كل الايام حتا انقضا الدهر امين

13.3. Family C

13.3.1. Variants Extracted from the Gospel of John

Generally speaking, the Gospel of John of family *c* is translated from a Greek *Vorlage* of a Byzantine text-type. However, a number of *textual* variants seem to have diverged from the Byzantine text-type. In the Synoptic Gospels, there is clear Peshitta influence. The exercise below aims to show that, unlike the Synoptic Gospels, the Gospel of John has not been corrected against the Peshitta version.

A number of sources have been consulted to achieve the objectives set above: For the Peshitta, I have used Pusey's *Tetraevangelium Sanctum*, and for the Byzantine text, *Robinson-Pierpont Majority Text 1995*. If an Arabic reading was not supported by either Pusey's or Robinson's, it was checked against Kiraz, *Comparative Edition* (for the Sinaiticus and Curetonian) and NA[27]. The expression *singular* means that the Arabic reading in question has no textual support in the sources mentioned above.
The variants below are divided into three groups: The first group contains readings which differ from the Byzantine text (of Robinson-Pierpont Majority Text 1995) and follow the Peshitta; the second group contains variants which differ from both the Byzantine and Peshitta texts, but agree with other Greek or Syriac witnesses; the third group contains singular readings.

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70 = Gk Οἱ δὲ ἕνδεκα μαθηταὶ; Sp has ܬܠܡܝܕܐ ܕܝܢ ܚܕܥܣܪ.

71 The omission of له agrees with A B D 33 1844 l2211 lat.

72 NTS.

73 Sp adds ܠܗܘܢ.

74 Sp reads ܒܫܡܝܐ ܘܒܐܪܥܐ; Gk ἐν οὐρανῷ καὶ ἐπὶ [τῆς] γῆς. The Arabic text as it stands, with the omission of the prepositions, lacks textual support.

75 Sp (as well as MS Q) adds ܘܐܝܟܢܐ ܕܫܕܪܢܝ ܐܒܝ ܡܫܕܪ ܐܢܐ ܠܟܘܢ.

76 Gk MS D has a similar reading. It might have come from the Syriac ܗܫܐ.

77 The addition of ف might reflect the Greek οὖν.

78 The addition of و is also found in Sp.

79 = Sp.

First Group: Differ from the Byzantine text and agree with the Peshitta

(1) John 1: 4 reads الحياه هي نور الناس = Possibly Peshitta.
(2) John 1:28 بيت عنيا = Peshitta, Harklean, NA^{27}.
(3) John 2:22 الكتب pl. = Peshitta and Sinaiticus.
(4) John 4:1 reads يسوع instead of الرب = Peshitta and also א D Θ 086 *f*^{1} 565 1241 *al* lat sy$^{c.h}$ bo.
(5) John 6:40 ابي = Peshitta, Curetonian and Harklean.
(6) John 7:53-8:11 omit = Syriac, P$^{66.75}$ א A^{vid} B C^{vid} L N T W Δ Θ Ψ 0141 0211 33 565 1241 1333^{txt} 1424* 2768*al* a f l q sa ac^{2} pbo bo^{pt}.
(7) John 8:21 خطاياهم pl. = Peshitta and Sinaiticus.
(8) John 9:8 reads يستطعم = Syriac and NA^{27}.
(9) John 9:17 adds وانا اقول = Peshitta and Sinaiticus.
(10) John 10:17 reads ابي = Peshitta and Sinaiticus.
(11) John 12:1 adds يسوع = Peshitta and Harklean.
(12) John 13:31 adds يهوذا = Peshitta and Sinaiticus.
(13) John 14:31 reads ابي = Peshitta and Sinaiticus.
(14) John 16:3 reads ابي = Peshitta.
(15) John 16:2 adds هم in مجامعهم = Peshitta and Sinaiticus.
(16) John 16:4 adds هم in ساعتهم = Peshitta.
(17) John 20:15 يا سيدي = Peshitta.
(18) John 20:22 adds فيهم = Peshitta.
(19) John 21:25 omit ἀμήν = Peshitta, א A B C*^{3} D W 1 33 *l*2211 *pc* it sy^{s} co.

Most, if not all, the Arabic variants mentioned above need not to be genetic (the addition of attached pronoun (seven out of fourteen), the use of singular instead of plural or vice versa (three readings), addition of a proper noun (two readings), one reading has هي (possibly Peshitta) and one reading adds فيهم for the verb نفخ. It is more likely that the readings of *c*^{1} and the Syriac have converged independently or due to coincidentally similar tendencies.

List Two: variants which differ from the Byzantine text and the Peshitta, but agree with other Greek MSS or Syriac versions.

(1) John 1:28 بيت عنيا NA^{27}.
(2) John 1:29 omits يحنا NA^{27}.
(3) John 1:43 omits يسوع NA^{27}.
(4) John 3:3 reads فقال له Sinaiticus.
(5) John 3:20 adds الرديه P^{66} (L) N Θ (Ψ) *f*^{13} 33 (892^{c}, 1241) *al* r^{1} co.
(6) John 5:4 adds الرب A K L Δ *f*^{13} (1241) *al* it vg^{cl}.
(7) John 6:39 omits الاب NA^{27}.
(8) John 8:33 adds اليهود Harklean.

(9) John 8:35 omits ὁ υἱὸς μένει εἰς τὸν αἰῶνα א W Γ 33 1241 *al* vg[ms] bo[ms]
(10) John 8:43 reads الحق D* *pc.*
(11) John 9:25 omits وقال Harklean NA[27].
(12) John 12:28 reads ابنك instead of اسمك with L X *f*[1.13] 33 579 1241 *l*2211 *pc* vg[mss] sy[hmg] bo.
(13) John 14:4 وحيث اذهب تعرفوا الطريق P[66c] א B C* L Q W 33. 579 *pc* a sa[ms] pbo bo.
(14) John 15:13 حبيبه singl. Syriac Sinaiticus.
(15) John 15:20 كلمتي instead of الكلمه Harklean.
(16) John 16:15 omits the whole verse P[66] א* bo[mss] (homoeoteleuton).
(17) John 18:8a omits يسوع Syriac Sinaiticus.
(18) John 18:14 omits Καϊάφας with Sinaiticus.
(19) John 19:3 adds واتوا اليه P[66.90] א B L N W Θ *f*[13] 33 565 579 700 *l*844 *pc* lat sy[h] co.
(20) John 20:1 adds باب א W (*f*[1] 565) 579 *al* d f r[1] vg[ms] sy[s] pbo bo.
(21) John 21:16 adds يسوع ان كنت تحبني Harklean.

In general these variants seem to be textual, and reflect traces of pre-Byzantine readings. Some variants might have agreed with the Greek or Syriac accidentally. (For instance, the addition of the attached pronoun for كلمتي and the homoeoteleuton omission of John 16:5).

List Three: Singular readings

(1) John 2:11 reads المسيح instead of يسوع *singular.*
(2) John 2:15 adds الحمام واصحاب المعاليق *singular.*
(3) John 4:45 omits καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν *singular* (homoeoteleuton).
(4) John 5:19 الابن instead of الاب *singular* (scribal error).
(5) John 6:11 وبارك فناول المتكيين ومن الحوتين *singular.*
(6) John 6:21 reads وشكروا (3rd pl. plural) *singular.*
(7) John 6:23 omits εἰς ἣν ὑπῆγον *singular.*
(8) John 6:32 omits ἀλλ᾽ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐ᾽ρανοῦ τὸν ἀληθινόν· *singular* (homoeoteleuton).
(9) John 6:61 reads الله instead of ابي *singular.*
(10) John 6:66 reads يسمعوا منه instead of يمشون *singular.*
(11) John 7:22 adds الختان *singular.*
(12) John 7:26 omits الحق *singular.*
(13) John 7:33 omits يسوع *singular.*
(14) John 8:20 omits من الخزانه *singular.*
(15) John 8:45 adds جيت *singular.*
(16) John 8:47 adds مني *singular.*
(17) John 9:9 reads اخرين قالوا لا ولكن هذا شبيه به *singular.*
(18) John 9:19 omits the whole verse *singular.*

(19) John 9:31 خاطي singl. s*ingular.*
(20) John 1:12 omits الخراف *singular.*
(21) John 11:1 adds يقول له *singular.*
(22) John 11:3 reads المسيح *singular.*
(23) John 11:19 adds اختها *singular.*
(24) John 11:21 omits ليسوع *singular.*
(25) John 11:28 omits سر *singular.*
(26) John 11:47 transp. الاحبار ورووس الكهنه *singular.*
(27) John 12:21 reads سيدنا *singular.*
(28) John 13:34 omits καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους *singular* (homoeoteleuton).
(29) John 17:4 الاعمال pl. *singular.*
(30) John 18:12 omits جند *singular.*
(31) John 18:15 adds الاخر *singular.*
(32) John 19:19a adds راس *singular.*
(33) John 19:19b adds بالعبرانيه واليونانيه والروميه (transp from verse 20) *singular.*
(34) John 19:25 transp. مريم المجدلانيه ومريم ام اقليوبا *singular.*
(35) John 19:31b omits اليهود *singular.*
(36) John 19:33 omits ἐλθόντες *singular.*
(37) John 20:25a adds توما *singular.*
(38) John 20:25b adds رجليه *singular.*
(39) John 20:25c reads يدي *singular.*
(40) John 21:21 omits يا رب *singular.*
(41) John 21:25 omits καθ ἕν οὐδὲ αὐτὸν οἶμαι *singular.*

The majority of the forty-one singular variants are unlikely to be *textual.* There are a number of unintentional omissions and also additions for clarity and linguistic purposes.

13.3.2. Variants Extracted from the Gospel of Mark

The exercise below examines chapters 2-10 of the Gospel of Mark (chapter 1 is studied in §13.3.3). The text is compared against the Byzantine text type (TR). Whenever the Arabic text disagrees with the TR, the readings are checked against the Peshitta, old Syriac (Kiraz, *Comparative Edition)* and S. C. E. Legg, *Novum Testamentum Graece*. The result is listed below and grouped into two sections: First, the readings corrected against (or influenced by) the Peshitta; and secondly, the readings which follow neither the TR nor the Peshitta.

I have tried to avoid some obvious variants which are purely stylistic, however, the reader should not expect that all the variants below

are necessarily textual. Some might have converged coincidentally. The key factor which determines whether there is a Peshitta influence is *consistency* in agreement. This consistency is present in the text of the Synoptic Gospels but absent in the Gospel of John (see below).

Finally, there is a list with a number of *singular* variants (omissions and additions) which seems to have diverged from their *Vorlage* because of internal linguistic demands.

13.3.2.1. Readings which agree with the Peshitta

Fol. 32r

1. Mark 2:1 adds يسوع.
2. Mark 2:4 فصعدوا به على ظهر (البيت).
3. Mark 2:4 adds يسوع.
4. Mark 2:6 adds الفريسين.

Fol. 32v

5. Mark 2:23 adds يسوع.
6. Mark 2:25 adds يسوع.
7. Mark 2:26 reads فاثور بيت الله (ܕܦܬܘܪܗ ܕܒܝܬܐ ܐܠܗܐ).
8. Mark 3:1 adds يسوع.

Fol. 33r

9. Mark 3:14 فاختار اثنا عشر.
10. Mark 3:20 adds كثير.
11. Mark 3:23 adds يسوع.

Fol. 33v

12. Mark 3:28 adds والجدف.
13. Mark 3:31 transp امه واخوته.
14. Mark 3:33 adds لهم.
15. Mark 4:11 adds يسوع.

Fol. 34r

16. Mark 4:15 الذي زرع فيهم.
17. Mark 4:33 adds يسوع.

Fol. 34v

18. Mark 4:34 pl. امثال.
19. Mark 4:38 adds يسوع.
20. Mark 4:38 adds فجاوا.
21. Mark 4:38 reads ربنا.

Fol. 35r

22. Mark 5:24 adds يسوع.
23. Mark 5:31 pl. الجموع.

Fol. 35v

24. Mark 5:37 reads سمعان الصفا.

25. Mark 5:41 omits ὅ ἐστιν μεθερμηνευόμενον τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
26. Mark 6:7 adds ان يخرجوهم.

Fol. 36r

27. Mark 6:14 adds بيسوع.
28. Mark 6:27 adds يحنا.
29. Mark 6:37 reads فقال لهم.
30. Mark 6:38 adds ارغفه.

Fol. 36v

31. Mark 6:41 adds يسوع (2 Peshitta MSS).

Fol. 37r

32. Mark 6:48 adds يسوع.
33. Mark 6:54 adds اهل تلك البلد.

Fol. 38r

34. Mark 7: 30 transp مضجعه في السرير والشيطان قد خرج منها.

Fol. 38v

35. Mark 8:28 adds يسوع.

Fol. 39r

36. Mark 8:29 reads سمعان الصفا (fusion of the Peshitta and the Sinaiticus. See also v. 33).
37. Mark 9:8 adds التلاميذ.

Fol. 39v

38. Mark 9:19 adds يسوع.
39. Mark 9:24 adds ربي.
40. Mark 9:26 adds الشيطان.

Fol. 40r

41. Mark 9:29 transp بصوم وصلاه.
42. Mark 9:38 omits ὃς οὐκ ἀκολουθεῖ ἡμῖν.

Fol. 41r

43. Mark 10:30 adds ابا with one Peshitta MS.

Fol. 41v

44. Mark 10:46 adds يسوع.
45. Mark 10:48 adds ويقول.
46. Mark 10:51 reads فقال له.

13.3.2.2. Readings which do not agree with either the Majorty Text or the Peshitta

Fol. 32r

1. Mark 2:2 يكلمهم كلمه الله *singular*.

Fol. 32v

2. Mark 2:16 transp الخطاين والعشارين with P[88] B D L* Θ 33 565 892 2427 (*l*2211) *pc* it vg[st] sa[mss] bo[pt].
3. Mark 2:17 pl. الاطبا *singular.*
4. Mark 2:18 adds كثير *singular.*
5. Mark 2:23 adds وياكلون (cf. Sinaiticus ܘܐܟܠܝܢ ܗܘܘ).

Fol. 33r

6. Mark 3:22 read الكهنه instead of الكتبه *singular.*

Fol. 34r

7. Mark 3:35 reads ابي instead of الله *singular.*
8. Mark 4:3 adds ايها الناس *singular.*
9. Mark 4:12 omits ܢܫܡܥܘܢ with W a.

Fol. 34v

10. Mark 5:8 adds يسوع with D *ff q* r[1] vg (2 MSS) co[sa] Geo[2].
11. Mark 5:12 adds يسوع.

Fol. 35r

12. Mark 5:22 adds من اكابر اليهود *singular.*
13. Mark 5:33 adds قدام يسوع *singular.*
14. Mark 5:34 adds يسوع with C D M[mg] Θ Φ *f*[1(exc.131)] *f*[13] 543 28 234 235 238 271 565 700 *l*20 *l*44 *l*47 *l*48 *l*50 *l*183 it (exc. e l) vg (5 mss.) Sy[ht* hler.] Geo[1 et A] Arm.
15. Mark 5:34 adds the attached pronoun to يا بنتي *singular.*

Fol. 36r

16. Mark 6:12 reads ينادون ويكرزون Greek and Syriac have one word.
17. Mark 6:24 adds الملك *singular.*

Fol. 37r

18. Mark 6:47 adds يسوع with ff aur.

Fol. 38v

19. Mark 8:19 omits ܡܠܝܢ (πλήρεις) *singular.*

Fol. 39r

20. Mark 8: 32 reads سمعان *singular* (the Sinaiticus reads ܫܡܥܘܢ ܕܝܢ ܟܐܦܐ.
21. Mark 8:33 reads تلميذه *singular.*
22. Mark 9:2 adds سمعان (10:28) *singular.*

Fol. 39v

23. Mark 9:20 adds السو with (565) *b f* Cop.[sa].

Fol. 40v

24. Mark 10:15 adds امين with 52 59 73.
25. Mark 10:20 adds ذلك الرجل *singular.*
26. Mark 10:29 adds امين *singular.*

Fol. 41r.

27. Mark 10: 36 adds يسوع with Z Φ 517.

13.3.3. Mark Chapter One: A Collation of C¹ and C² against the Byzantine Text and the Peshitta

13.3.3.1. c¹ and c² against the Byzantine Text

V.1 ἔμπροσθέν σου] omits with the Peshitta (MSS *c*¹ and *c*²)

V.3 εὐθείας ποιεῖτε] وسهلوا with the Peshitta (ܘܐܫܘܘ) (MSS *c*¹ and *c*²)

V.5 καὶ οἱ Ἱεροσολυμῖται] وكل اهل اورشليم with the Peshitta (ܘܟܠܗܘܢ ܒܢܝ̈ ܐܘܪܫܠܡ) (MSS *c*¹ and *c*²).

V.6a ἐνδεδυμένος] فكان لابس لباسا with the Peshitta (ܠܒܝܫ ܗܘܐ ܠܒܘܫܐ) (MS *c*¹ ; Ms *c*² read فكان لابس and follows the Greek).

V.6b καὶ ζώνην δερματίνην] ومشقط بمشقه من جلد with the Peshitta (ܘܐܣܝܪ ܒܚܨܘܗܝ ܗܘܐ ܥܪܩܬܐ) (MSS *c*¹ ; *c*² reads ونطاقه من جلد with the Greek).

V.6c καὶ ἐσθίων] وكان طعامه with the Peshitta (ܘܡܐܟܘܠܬܗ ܐܝܬܘܗܝ) (MSS *c*¹ and *c*²).

V.11 ἐν ᾧ εὐδόκησα] بك سررت with the Peshitta (ܒܟ ܐܨܛܒܝܬ) (MS *c*¹ ; Ms *c*² reads به سررت with the Greek).

V.20 καὶ εὐθὺς ἐκάλεσεν αὐτούς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον] فدعاهما فمن مكانهما تركا اباهما ربدي.. with the Peshitta (ܘܩܪܐ ܐܢܘܢ ܘܡܚܕܐ ܘܫܒܩܘ ܠܙܒܕܝ، ܐܒܘܗܘܢ) (MS *c*¹; Ms *c*² reads فدعاهما فمن ساعتهما تركا زبدا اباهما).

V.21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν] فدخلوا كفرتنحوم فمن مكانه كان في الاسبات يعلم في مجامعهم with the Peshitta (ܘܥܠ ܠܗ ܠܟܦܪܢܚܘܡ ܘܡܚܕܐ ܡܠܦ ܗܘܐ ܒܫܒܬܐ ܒܟܢܘܫܬܗܘܢ) MS *c*¹; MS *c*² follows the Peshitta closely. It reads فلما دخلوا كفرتنحوم مكانه كان يعلم في الاسبات في مجامعهم.

V.22 καὶ οὐχ ὡς οἱ γραμματεῖς] وليس كالكاتب in singl. with possible Peshitta influence (MS *c*¹; MS *c*² reads وليس مثل كتابهم).

V.29a Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες] ثم خرج من مجمع اليهود with the Peshitta (ܘܢܦܩܘ ܡܢ ܟܢܘܫܬܐ) (MSS *c*¹ and *c*²).

V.29b Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες] ثم خرج من مجمع اليهود with the Syriac Sinaiticus (ܒܟܢܘܫܬܐ ܢܦܩܘ ܡܢ). (MSS *c*¹ and *c*²).

V.30 omits εὐθὺς with the Peshitta (MSS *c*¹ and *c*²).

V.35 Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον] فباكر بغلس] كبير فخرج الى مكان بريه] with the Peshitta (ܘܒܨܦܪܐ ܩܕܡ ܩܡ ܢܦܩ ܚܘܪܒܐ ܘܐܙܠ ܠܐܬܪܐ) (MS *c*¹ ; MS *c*² follows also the Peshitta and reads فابتكر بسحر كبير وخرج الى مكان قفر).

V. 45 ἐπ' ἐρήμοις τόποις] في ارض بريه (ܒܐܬܪܐ ܚܘܪܒܐ) (MSS *c*¹ and *c*² with قفر instead of بريه).

13.3.3.2. MSS c¹ and c² Against the Peshitta

V.2 ܒܐܫܥܝܐ ܢܒܝܐ] في الانبياء (ἐν τοῖς προφήταις) (MSS *c*¹ and *c*²).

V.5a ܘܡܥܡܕܝܢ ܗܘܘ ܟܠܗܘܢ] فكان يعمد كلهم (καὶ ἐβαπτίζοντο πάντες). It is worth noting that the expression كل occurs three times in Arabic in this verse (where it appears only twice in Greek and Syriac and in different locations). The Arabic reads وكان يخرج اليه كل كوره يهوذا وكل اهل اورشليم فكان يعمد كلهم. The first كل is supported by the Greek and Syriac, the second by the Peshitta only and the third by the Byzantine text. Hence, the Arabic has a fusion of both Greek and Syriac readings. (MSS *c*[1] and *c*[2]).

V.5b ܒܝܘܪܕܢܢ] في نهر الاردن (ἐν τῷ Ἰορδάνῃ ποταμῷ) (MSS *c*[1] and *c*[2]).

V.16a ܘܠܐܢܕܪܐܘܣ] واندريا (Ἀνδρέαν) (and also in 29) (MSS *c*[1] and *c*[2]).

V.16b ܘܠܐܢܕܪܐܘܣ ܐܚܘܗܝ] اخا سمعان (Ἀνδρέαν τὸν ἀδελφὸν [αὐτοῦ τοῦ] Σίμωνος) (MS *c*[1]; but MS *c*[2] reads اخاه only and follows the Syriac Peshitta).

V.40 ܘܢܦܠ ܥܠ ܪ̈ܓܠܘܗܝ، ܘܒܥܐ ܗܘܐ ܡܢܗ ܘܐܡܪ ܠܗ] يرغب اليه ويسقط على رجليه وقال له (παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ) (MSS *c*[1] and *c*[2] with some minor variants).

V.42 ܘܒܗ ܒܫܥܬܐ ܐܙܠ ܠܓܪܒܗ ܡܢܗ] فلما قال هذا من ساعته ذهب عنه برصه (καὶ εἰπόντος αὐτοῦ εὐθὲως ἀπῆλθεν ἀπ αὐτοῦ ἡ λέπρα) (MSS *c*[1] and *c*[2]).

V.45 ܘܠܐ ܢܫܟܚ ܗܘܐ ܒܓܠܝܐ ܕܢܥܘܠ ܠܡܕܝܢܬܐ] لم يكن يستطيع ان يدخل في مدينه علانيه (ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν) (MS *c*[1]; MS *c*[2] follows the Peshitta, it reads (لم يكن يسوع يقدر يدخل مدينه علانيه).

On a number of occasions, the word order points to the *Vorlage*. Here are a few examples (bearing in mind that the convergence could be accidental):

V.9 فاعتمد من يحنا بالاردن (MSS *c*[1] and *c*[2]) follows the Byzantine Text.

V. 13 والملايكه تخدمه (MSS *c*[1] and *c*[2]) with the Byzantine Text.

V. 20 تركا اباهما زبدي (MS *c*[1] with the Greek; Ms *c*[2] transposes with the Peshitta (تركا زبدا اباهما).

13.4. Family D: The variants in Luke Chapters 10-19

(1) Transposition: There are four variants where the Arabic transposes against the Peshitta:

(a) Lk 12:42 reads الحكيم الامين (fol. 73v) against the Peshitta ܡܗܝܡܢܐ ܘܚܟܝܡܐ (The Arabic agrees with the Greek Lectionary *l*292 only).

(b) Lk 12:56 reads يا مراين وجه السما والارض (fol. 74r) with one Peshitta manuscript (Mas. 1. Codex Add. 12138 A.D. 899 which reads ܦܪ̈ܨܘܦܐ ܕܫܡܝܐ ܘܕܐܪܥܐ) against the majority Peshitta MSS which have ܕܐܪܥܐ ܘܕܫܡܝܐ (The Arabic agrees also with P[45] P[75] ℵ[2] D K L N 070 33 1241 *pm* it vg[cl] Sy[s.c.] co).

(c) Lk 18:7 reads بالليل والنهار (fol. 79r) with one Peshitta manuscript (Cod. Add. 14470 of the 5[th]/6[th] century) against the Majority Peshitta MSS.

(The Arabic also agrees with D 472 954 1009 1194 1241 1675 *l*211 *l*1074 Lvt (d) Dta Dtp).

(d) Lk 19:3 لانه كان في قامته زكي صغيرا (fol. 80r) against the Peshitta ܡܛܠ ܕܒܩܘܡܬܗ ܙܥܘܪ ܗܘܐ ܙܟܝ. The Arabic transposes with no textual support. (it is worth noting that all *Vorlagen* except The Peshitta, Curetonian, the Arabic Diatessaron and possibly the Greek MS 0139vid omit ܙܟܝ (ζακ̂χαιος)).

(2) Additions:

(a) In Lk 11:14 عندما اخرج يسوع شيطانا (fol. 71v). The Arabic adds يسوع with the Greek MS F and three Latin Vulgate MSS. The Peshitta omits ܝܫܘܥ and reads ܘܟܕ ܡܦܩ ܫܐܕܐ.

(b) Lk 11:39 reads فهو ممتلى كل ظلم وغدر وشر (fol. 72r) against the Peshitta ܚܛܘܦܝܐ ܘܥܘܠܐ (the Arabic has no textual support).

(c) Lk 11:52 reads ويل لكم معشر المعلمين والفريسين. (fol. 72r) The Addition of والفريسين has no textual support. It is however found in some patristic quotations.[80]

(d) Lk 13:23 reads فساله انسان ربي قليل اوليك الذين يخلصون (fol. 75r). The expression ربي is omitted in the Syriac Peshitta. The Arabic follows the Sinaiticus and the Curetonian (ܡܪܝ).

(e) Lk 17:20 reads ليس ياتي ملك الله بالاحتفاظ ولا انتظار ايام معلومه (fol. 78v). The addition of the phrase ولا انتظار ايام معلومه seems to be purely explanatory and not textual.

(f) Lk 18:11 reads وكان فريسي قايما يصلي بينه وبين نفسه هكذا كان يصلي (fol. 79r). The addition of the first يصلي has no textual support. The Peshitta reads ܘܗܘ ܦܪܝܫܐ ܩܐܡ ܗܘܐ ܒܝܢܘܗܝ، ܠܢܦܫܗ ܘܗܠܝܢ ܡܨܠܐ ܗܘܐ. The addition is purely stylistic.

(g) Lk 18:14 reads امين اقول لكم... (fol. 79r). The addition of امين is supported by Lvt (aur gat) and some Latin Vulgate manuscripts.

(h) Lk 18:18 فساله احد رووس الفريسين وقال له (fol. 79r). The addition of الفريسين is supported by a few Peshitta manuscripts (MSS 11 13 23 26 36 39).[81]

(i) Lk 19:7 adds اليهود after جميع (فلما راه جميع اليهود) (fol. 80r). This reading has no textual support, it seems to be stylistic. The addition of اليهود defines جميع.

(j) Lk 18:35 reads وعندما كان يسوع قريب الى اريحا (fol. 79v) with three Peshitta MSS (MSS. 8 21 40).

(k) Lk 19:29 reads بعث تلميذين من تلاميذه (fol. 80v). The addition of the expression تلميذين is stylistic and not textual.

80 In: AM AU Ad MAX RUF Gn. (for the sigla used here see, *The Gospel according to St. Luke*, vol. 1, xii.)

81 See Pusey and Gwilliam, *Tetraevangelium, ad loc.*

(3) Singular/Plural:

(a) Lk 18:29 reads ليس احد يترك بيت او اباه (fol. 79v). The use of the singular in both expressions بيت او اباه has no textual support. (This variant is common among manuscripts translated from the Syriac as the plural is formed by the addition of the two dots above the noun). (see also Lk 11:7 وولدي معي في السرير (fol. 71v)).

(4) Omissions:

(a) ܡܪܢ and ܡܪܝ: Lk 10:17 reads يا رب instead of ܡܪܢ (fol. 70v). The omission of the attached pronoun (1st person plural and sometimes 1st person singular ܡܪܝ) is purely stylistic and does not necessarily reflect a *textual* variant. (see also Lk 10:40 (fol. 71r); 11:1 (fol. 71r); 12:41 (fol. 73v); 13:8 يا سيد (fol. 74v); 17:5 (fol. 78r); 17:13 (fol. 78r); 17:37 (fol. 78v); 18:41 (fol. 80r); 19:8 (fol. 80r); 19:16, 18, 20, 25 (fol. 80v).

(b) In Lk 10:24 the Arabic text omits ܐܡܪ ܐܢܐ ܠܟܘܢ (fol. 70v) with no textual support. It might be a scribal error.

(c) Lk 11:2 reads قال له يسوع (fol. 71r) instead of (ܐܡܪ ܠܗܘܢ ܝܫܘܥ). This variant might also be a scribal error (omission of the letter م).

(d) Lk 19:29 يدعا الزيتون (fol. 80v). The Arabic text omits ܒܝܬ (ܕܡܬܩܪܐ ܕܒܝܬ ܙܝܬܐ) with the Syriac Sinaiticus. This omission of ܒܝܬ is stylistic and not textual (see also19:37).

13.5. Family E: Variants from Matthew 1-15

The following variants are found in the first fifteen chapters of the Gospel of Matthew. Whenever the Arabic disagrees with the Syriac Peshitta in parallel it is mentioned below:

(1) ܘܐܡܪ ܠܗ: In Mt 2:8 (fol. 16v) and 2:20 (fol. 17r), the Arabic reads قايلا while the Syriac reads ܘܐܡܪ ܠܗ. Both readings agree with the Greek *Vorlage*. However, in 4:3 (fol. 20r), 8:19 (fol. 34r) and 14:31 (fol. 57v), the Arabic reads قايلا and omits له with no Greek textual support. This shows that the addition and omission of له does not seem to reflect a *textual* variant but a *stylistic* preference. A similar omission is found in Mt 8:25 (fol. 34r); 9:14 (fol. 36v), 13:36 (fol. 53r) but with the third person pl. قايلين.

(2) ܫܡܝܐ: In Mt 3:16 (fol. 20r), 5:20 (fol. 24r) and 6:9 (fol. 27v), the Arabic has السموات (pl.) and the Syriac ܫܡܝܐ (singl.). In the three cases above, the Arabic seems to follow the Greek which has οὐρανὸς in plural. However, in one case, in Mt 6:20 (fol. 29r), both Greek and Syriac have οὐρανὸς in the singular but the Arabic in the plural. This suggests that the Arabic might have come to agree with the Greek independently. Moreover, it is worth mentioning that the plural in Syriac is only distinguished by two dots on the word—thus the consonants do not change. Given that

the textual analysis of chapters 1-15 was made based on scans of the manuscript, and hence some dots might not be observed, any conclusion, specifically when it comes to the *number* of a noun, is merely tentative.

(3) Mt 7:21-22 (fol. 31v): In verse 21 the Arabic reads with the Syriac يا سيدي يا سيدي (ܡܪܝ, ܡܪܝ), but in verse 22 the Arabic omits the possessive pronouns and reads with the Greek يا رب يا رب (κύριε κύριε) against the Syriac. Does this reading reflect a *textual* variant or is it simply a scribal linguistic preference? It is certainly difficult to know, but since this exercise shows that there is rarely any agreement with the Greek, it could possibly be that the Arabic has come to agree with the Greek *Vorlage* independently.

(4) Mt 8:15 (fol. 33v) reads وجعلت تخدمهم... (καὶ διηκόνει αὐτοῖς) with the Greek MSS ℵ[1] L Δ *f*[1.13] 33. 565 892 1424 *l*844 *l*2211 *pm* lat sy[s.c] bo. The Peshitta parallel to the Arabic text reads ܠܗ instead of ܠܗܘܢ (καὶ διηκόνει αὐτῷ). This is hardly a textual variant. The scribe might have inserted هم (pl.) since the immediate context refers to both Jesus and Peter (verse 14).

(5) Mt 10:5 (fol. 38v) ولمدينه السامره: the expression مدينه is in singular and follows the Greek πόλιν against the Syriac. Cf. the variant in number two above.

(6) Mt 11:1 (fol. 42r) ليكرز ويعلم: the Arabic transposes with one Syriac Peshitta manuscript, Old Latin *k* (*praedicaret et doceret*), and the Armenian version. This reading might reflect a *textual* variant. It is possible to suggest here that since codex Vatican, Syr. 269 is a copy of an earlier exemplar, the Syriac *Vorlage* from which the Arabic Archetype was translated might have had this transposed variant, and later found its way in this codex.

(7) In Mt 12:11 (fol. 45r) the Arabic text reads ثم انه اجاب وقال لهم. According to Legg, the addition of اجاب (he answered) has no textual support. The context suggests a possible scribal addition to the original text. In verse ten Jesus was asked a question, and the addition of "he answered" flows perfectly well with the context.

(8) In Mt 13:4 (fol. 49r) the Arabic text reads واتت الطيور واكلته. The expression الطيور is in plural and follows the Greek τὰ πετεινὰ against the Syriac which has it in singular. (See the discussion over the variant in number 2 above).

13.6. Family G

13.6.1. Sixty-Nine Readings in John which Follow the Peshitta against the Greek Majority Text:

No.	Refr.	Beirut, B.O., Or. 430	Peshitta	Greek – Majority Text
1	1:4	به كانت الحياه والحياه هي نور الناس	ܒܗ ܚܝܐ ܗܘܐ ܘܚܝܐ ܐܝܬܝܗܘܢ ܢܘܗܪܐ ܕܒܢܝܢܫܐ	ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων
2	1:17	فاما الحق النعمه	ܫܪܪܐ ܕܝܢ ܘܛܝܒܘܬܐ	ἡ χάρις καὶ ἡ ἀλήθεια
3	1:18	الله لم يره انسان قط الوحيد الله	ܝܚܝܕܝܐ ܐܠܗܐ	ὁ μονογενὴς υἱός
4	1:21	فقال كلا	ܘܐܡܪ ܠܐ	καὶ ἀπεκρίθη Οὔ
5	1:28	هذه الامور كانت في عبر الاردن	ܗܠܝܢ ܒܒܝܬ ܥܢܝܐ ܗܘܝ ܒܥܒܪܐ ܕܝܘܪܕܢܢ	Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου
6	1:38	يا معلمنا	ܪܒܝ	ῥαββί
7	1:40	وان واحد اوليك الذي سمعا من يوحنا وتبعا ايشوع كان اندراوس اخو شمعون	ܚܕ ܕܝܢ ܡܢ ܗܠܝܢ ܕܫܡܥܘ ܡܢ ܝܘܚܢܢ ܘܐܙܠܘ ܒܬܪܗ ܕܝܫܘܥ ܐܝܬܘܗܝ ܗܘܐ ܐܢܕܪܐܘܣ ܐܚܘܗܝ ܕܫܡܥܘܢ	Ἠν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ
8	1:41	قد وجدنا المسيح	ܐܫܟܚܢܝܗܝ ܠܡܫܝܚܐ	Εὑρήκαμεν τὸν Μεσίαν ὅ ἐστιν μεθερμηνευόμενον Χριστός
9	1:42	انت تدعى الصفا	ܐܢܬ ܬܬܩܪܐ ܟܐܦܐ	σὺ κληθήσῃ Κηφᾶς ὃ ἑρμηνεύεται Πέτρος
10	1:50	قال له ايشوع	ܐܡܪ ܠܗ ܝܫܘܥ	ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ
11	2:1	في قاطني مدينه الجليل	ܒܩܛܢܐ ܡܕܝܢܬܐ ܕܓܠܝܠܐ	ἐν Κανὰ τῆς Γαλιλαίας
12	2:23	واذ كان يشوع	ܟܕ ܐܝܬܘܗܝ ܗܘܐ ܕܝܢ	Ὡς δὲ ἦν ἐν τοῖς

No.	Refr.	Beirut, B.O., Or. 430	Peshitta	Greek – Majority Text
		في اورشليم	ܝܫܘܥ ܒܐܘܪܫܠܡ	Ἱεροσολύμοις
13	3:5	اجاب ايشوع وقال له	ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗ	ἀπεκρίθη Ἰησοῦς
14	4:1	وان ايشوع علم ان الاحبار قد سمعوا...	ܝܕܥ ܕܝܢ ܝܫܘܥ ܕܫܡܥܘ ܦܪ̈ܝܫܐ...	Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ φαρισαῖοι
15	4:17	قالت له	ܐܡܪܐ ܠܗ	ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν
16	4:22	لان الحياه انما هي من اليهود	ܕܚܝܐ ܡܢ ܝܗܘ̄ܕܝܐ ܐܢܘܢ	ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν
17	4:23	بالحق والروح	ܒܪܘܚܐ ܘܒܫܪܪܐ	ἐν πνεύματι καὶ ἀληθείᾳ
18	4:25	ان مسيا ياتي	ܕܡܫܝܚܐ ܐܬܐ	ὅτι Μεσίας ἔρχεται ὁ λεγόμενος Χριστός·
19	4:27	فبينما هو يتكلم جاء تلاميذه	ܘܥܕ ܡܡܠܠ ܐܬܘ ܬܠܡ̈ܝܕܘܗܝ	Καὶ ἐπὶ Τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ
20	4:43	خرج ايشوع	ܢܦܩ ܝܫܘܥ	ἐξῆλθεν
21	5:13	لان يسوع كان قد استتر في الجمع الكثير الذي كان في ذلك الموضع	ܝܫܘܥ ܓܝܪ ܐܫܬܠܝ ܗܘܐ ܠܗ ܒܟܢܫܐ ܣܓܝܐܐ ܕܐܝܬ ܗܘܐ ܒܕܘܟܬܐ	ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ
22	5:14	لعله ان يصيبك شي شر من الاول	ܕܠܡܐ ܢܗܘܐ ܠܟ ܡܕܡ ܕܒܝܫ ܡܢ ܩܕܡܝܐ	ἵνα μὴ χεῖρόν τι σοί γένηται
23	5:17	فاما ايشوع فقال لهم	ܗܘ ܕܝܢ ܝܫܘܥ ܐܡܪ ܠܗܘܢ	ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς
24	5:30	من ارسلني	ܕܡܢ ܫܕܪܢܝ	τοῦ πέμψαντός με πατρός
25	6:7	قال له فيلفوس	ܐܡܪ ܠܗ ܦܝܠܝܦܘܣ	ἀπεκρίθη αὐτῷ Φίλιππος
26	6:11a	فبارك	ܘܒܪܟ	καὶ εὐχαριστήσας

No.	Refr.	Beirut, B.O., Or. 430	Peshitta	Greek – Majority Text
27	6:11b	وقسمه بينهم	ܘܦܠܓ ܠܗܘܢ ܕܣܡܝܟܝܢ	διέδωκεν τοῖς μαθηταῖς, οἱ δέ μαθηταὶ τοῖς ἀ νακειμένοις
28	6:20	فقال لهم ايشوع	ܗܘ ܕܝܢ ܝܫܘܥ ܐܡܪ ܠܗܘܢ	δὲ λέγει αὐτοῖς
29	6:22	ان ايشوع لم يدخلها مع الحواريون	ܘܕܠܐ ܥܠ ܗܘܐ ܥܡܗܘܢ ܝܫܘܥ ܥܡ ܬܠܡܝܕܘܗܝ	ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ, ἀπῆλθον
30	6:23	الذي بارك عليه اشوع	ܟܕ ܒܪܟ ܝܫܘܥ	εὐχαριστήσαντος τοῦ κυρίου
31	6:66	من اجل هذه الكلمه	ܡܛܠ ܗܕܐ ܡܠܬܐ	Ἐκ τούτου
32	6:71	يهوذا ابن شمعون	ܝܗܘܕܐ ܒܪ ܫܡܥܘܢ	τὸν Ἰούδαν Σίμωνος
33	7:3	فقال اخوه ايشوع له	ܘܐܡܪܘ ܠܗ ܐܚܘܗܝ ܠܝܫܘܥ	εἶπον οὖν πρὸς αὐ τὸν οἱ ἀδελφοὶ αὐ τοῦ
34	7:35	الى بلدان الشعوب ليعلم الوثنيين	ܠܐܬܪܘܬܐ ܕܥܡ̈ܡܐ ܥܬܝܕ ܕܢܐܙܠ ܘܢܠܦ ܠܚ̈ܢܦܐ	εἰς τὴν διασπορὰν τῶν Ἑλλήνων [...] καὶ διδάσκειν τοὺς Ἕλληνας
35	7:45	فقال لهم الكهنه	ܘܐܡܪܘ ܠܗܘܢ ܟܗ̈ܢܐ	καὶ εἶπον αὐτοῖς ἐκεῖνοι
36	7:46	قال لهم الشرط	ܐܡܪܝܢ ܠܗܘܢ ܕܚ̈ܫܐ	ἀπεκρίθησαν οἱ ὑπηρέται
37	7:47	قال لهم الاحبار	ܐܡܪܝܢ ܠܗܘܢ ܦܪ̈ܝܫܐ	ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι
38	7:50	الذي كان اقبل الى ايشوع ليلا	ܗܘ ܕܐܬܐ ܗܘܐ ܠܘܬ ܝܫܘܥ ܒܠܠܝܐ	ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν
39	8:29	ولم يدعني ابي وحدي	ܘܠܐ ܫܒܩܢܝ ܒܠܚܘܕܝ ܐܒܝ	οὐκ ἀφῆκέν με μόνον ὁ πατὴρ
40	9:7	شيلوحا	ܫܝܠܘܚܐ	τοῦ Σιλωάμ ὃ ἑρμηνεύεται

No.	Refr.	Beirut, B.O., Or. 430	Peshitta	Greek – Majority Text
				Ἀπεσταλμένος
41	9:8	والذين كانوا يرونه من قبل يسل الصدقه	ܘܐܝܠܝܢ ܕܚܙܐ ܗܘܐ ܠܗܘܢ ܡܢ ܩܕܝܡ ܕܚܕܪ ܗܘܐ	καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν
42	9:21	فاما كيف صار الان بصيرا	ܐܝܟܢܐ ܕܝܢ ܗܫܐ ܚܙܐ	πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν,
43	10:38	ان ابي في وانا في ابي	ܕܐܒܝ ܒܝ ܘܐܢܐ ܒܐܒܝ	ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν αὐτῷ
44	11:4a	فاما ايشوع فقال	ܫܡܥ ܕܝܢ ܐܡܪ	ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν
45	11:29	فاما مريم لما استمعت	ܘܡܪܝܡ ܟܕ ܫܡܥܬ	ἐκείνη ὡς ἤκουσεν
46	11:31	انطلقوا معها لانهم ظنوا	ܐܙܠܘ ܠܗܘܢ ܒܬܪܗ ܣܒܪܘ	ἠκολούθησαν αὐτῇ λέγοντες
47	11:38	صار الى المقبره وكانت المقبره مغاره	ܐܬܐ ܠܒܝܬ ܡܩܒܪܐ ܘܗܘ ܒܝܬ ܡܩܒܪܐ ܐܝܬܘܗܝ, ܗܘܐ ܡܥܪܬܐ	ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον
48	12:4a	فقال يهوذا السخريوطى	ܘܐܡܪ ܝܗܘܕܐ ܣܟܪܝܘܛܐ	λέγει οὖν […] Ἰούδας Σίμωνος Ἰσκαριώτης
49	12:20	وكان فيهم اناس من الشعوب	ܐܝܬ ܗܘܘ ܕܝܢ ܐܦ ܡܢ ܥܡ̈ܡܐ ܐܚܪ̈ܢܐ	Ησαν δὲ τινες Ἕλλ ηνές
50	13:25	فخر ذاك التلميذ على صدر ايشوع	ܘܢܦܠ ܗܘ ܬܠܡܝܕܐ ܥܠ ܚܕܝܗ ܕܝܫܘܥ	ἐπιπεσὼν δὲ ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ
51	13:30	وكان الليل اذ خرج	ܠܠܝܐ ܗܘܐ ܕܝܢ ܟܕ ܢܦܩ	ἦν δὲ νύξ
52	13:31	وقال ايشوع	ܘܐܡܪ ܝܫܘܥ	Ὅτε ἐξῆλθεν λέγει ὁ Ἰησοῦς
53	13:37	قال له شمعون الصفا	ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ	λέγει αὐτῷ Πέτρος
54	17:17	يا ايها الاب قدسهم بحقك	ܐܒܐ ܩܕܫ ܐܢܘܢ ܒܫܪܪܟ	ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· σου·
55	18:15	فدخل مع ايشوع الى الدار	ܘܥܠ ܥܡ ܝܫܘܥ ܠܕܪܬܐ	καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως

No.	Refr.	Beirut, B.O., Or. 430	Peshitta	Greek – Majority Text
56	19:1	عند ذلك جلد فيلاطس ايشوع	ܗܝܕܝܢ ܦܝܠܛܘܣ ܢܓܕܗ ܠܝܫܘܥ	Τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν
57	19:3	وكانوا يلطمونه على خديه	ܘܡܚܝܢ ܗܘܘ ܠܗ ܥܠ ܦܟܘܗܝ	καὶ ἐδίδουν αὐτῷ ῥαπίσματα
58	19:10	لست تعلم اني سلط علي ان اطلقك وسلط على ان اصلبك	ܠܐ ܝܕܥ ܐܢܬ ܕܫܠܝܛ ܐܢܐ ܕܐܨܠܒܟ ܘܫܠܝܛ ܐܢܐ ܕܐܫܪܝܟ	ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε
59	19:12	فكانوا يصيحون	ܩܥܝܢ ܗܘܘ	ἔκραζον λέγοντες
60	19:15	احمله احمله اصلبه اصلبه	ܫܩܘܠܝܗܝ ܫܩܘܠܝܗܝ ܨܠܘܒܝܗܝ ܨܠܘܒܝܗܝ	Αρον ἆρον σταύρωσον αὐτόν
61	19:31	فاما اليهود فلانها كانت الجمعه جعلوا يقولون لا تثبت هذه الاجسام على صلبها لانها صبح السبت لانه كان يوم ذلك السبت يوم عظيما فطلبوا الى فيلاطوس ان يكسروا سوق اوليك المصلوبين [ويحررهم]	ܝܗܘܕܝܐ ܕܝܢ ܡܛܠ ܕܥܪܘܒܬܐ ܗܘܬ ܐܡܪܝܢ ܠܐ ܢܒܬܘܢ ܦܓܪܐ ܗܠܝܢ ܥܠ ܙܩܝܦܗܘܢ ܡܛܠ ܕܫܒܬܐ ܢܓܗ ܗܘܐ ܘܝܘܡܐ ܗܘܐ ܓܝܪ ܪܒܐ ܝܘܡܐ ܕܫܒܬܐ ܗܘ ܘܒܥܘ ܡܢ ܦܝܠܛܘܣ ܕܢܬܒܪܘܢ ܫܩܝܗܘܢ ܕܗܢܘܢ ܙܩܝܦܐ ܘܢܫܩܠܘܢ ܐܢܘܢ	Οἱ οὖν Ἰουδαῖοι ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ ἐπεὶ παρασκευὴ ἦν ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου ἠρώτησαν τὸν Πιλᾶτον ἵνα κα̂ τεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν
62	20:6a	ثم جا شمعون بعد فدخل	ܐܬܐ ܕܝܢ ܫܡܥܘܢ ܒܬܪܗ ܘܥܠ	ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν
63	20:17	لا تتقدمين الي	ܠܐ ܬܬܩܪܒܝܢ ܠܝ	Μή μου ἅπτου

No.	Refr.	Beirut, B.O., Or. 430	Peshitta	Greek – Majority Text
64	21:3	انا انطلق فاصطاد سمكا	ܐܙܠ ܐܢܐ ܐܨܘܕ ܢܘ̈ܢܐ	Ὑπάγω ἁλιεύειν
65	21:6	من كثره الحيتان التي ضبطت	ܡܢ ܣܘܓܐܐ ܕܢܘ̈ܢܐ ܕܐܚܕܬ	ἀπὸ τοῦ πλήθους τῶν ἰχθύων
66	21:7a	واما شمعون لما سمع	ܫܡܥܘܢ ܕܝܢ ܟܕ ܫܡܥ	Σίμων οὖν Πέτρος ἀκούσας
67	21:7b	فقذ نفسه في البحر ليسير الى ايشوع	ܘܫܕܐ ܢܦܫܗ ܒܝܡܐ ܘܐܬܐ ܠܘܬ ܝܫܘܥ	καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν
68	21:20	فالتفت شمعون الصفا	ܘܐܬܦܢܝ ܫܡܥܘܢ ܟܐܦܐ	Ἐπιστραφεὶς δέ ὁ Πέτροτ
69	21:25b	التي كانت تكتب	ܕܡܬܟܬܒܢ ܗܘܘ	τὰ γραφόμενα […] ἀμήν

13.6.2. Eleven Readings in John's Gospel which Follow neither the Peshitta nor the Greek Majority Text

13.6.2.1. The Table with the Eleven Readings

1	4:10	كيف انت وانت يهودي تستقي الما	ܐܝܟܢܐ ܐܢܬ ܝܗܘܕܝܐ ܐܢܬ ܘܡܢܝ ܫܐܠ ܐܢܬ ܠܡܫܬܐ	πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς
2	5:11	فاما هو فقال لهم	ܗܘ ܕܝܢ ܥܢܐ ܘܐܡܪ ܠܗܘܢ	ἀπεκρίθη αὐτοῖς
3	11:2	الرب ايشوع	ܕܝܫܘܥ	τὸν κύριον
4	11:4b	ليمجد الله من اجله	ܕܢܫܬܒܚ ܒܪܗ ܕܐܠܗܐ ܡܛܠܬܗ	ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς
5	11:28	فدعت اختها سرا	ܩܪܬ ܠܡܪܝܡ ܚܬܗ̇	καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς
6	12:4b	احد تلاميذه	ܚܕ ܡܢ ܬܠܡܝܕܘܗܝ ܗܘ ܕܥܬܝܕ ܗܘܐ ܕܢܫܠܡܝܘܗܝ	εἷς ἐκ τῶν μαθητῶν αὐτοῦ […] ὁ μέλλων αὐτὸν παραδιδόναι
7	16:27	اني انا من عند الاب خرجت	ܕܐܢܐ ܡܢ ܠܘܬ ܐܠܗܐ ܢܦܩܬ	ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον
8	18:37a	فانت اذا ملك	ܡܟܝܠ ܡܠܟܐ ܐܢܬ	Οὐκοῦν βασιλεὺς εἶ

		اليهود		σύ
9	20:6b	فدخل	ܘܥܠ ܠܒܝܬ ܩܒܘܪܐ	καὶ εἰσῆλθεν εἰς τὸ μνημεῖον
10	20:12	حيث كان جسد ربنا موضوعا	ܐܝܟܐ ܕܣܝܡ ܗܘܐ ܦܓܪܗ ܕܝܫܘܥ	ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ
11	21:25a	ما كان العالم تلقى الكتب التي كانت تكتب	ܐܦ ܠܐ ܗܘ ܥܠܡܐ ܐܝܟ ܕܣܒܪ ܐܢܐ ܣܦܩ ܗܘܐ ܠܟܬܒܐ ܕܡܬܟܬܒܝܢ ܗܘܘ	οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία

13.6.2.2. A Reflection on the Eleven Readings

(1) John 4:10 كيف انت وانت يهودي تستقي الما: The addition of الما is not found in the Peshitta or Greek MSS but in the Syriac Sinaiticus version (ܗܐ ܐܢܬ ܝܗܘܕܝܐ ܐܢܬ ܐܝܟܢܐ ܫܐܠ ܐܢܬ ܠܝ ܡ̈ܝܐ ܠܡܫܬܝܐ). However, since in Arabic the verb استقى requires an object, one should not expect a genetic relationship between the Arabic variant and the Sinaiticus version. The converging could simply be coincidental.

(2) John 5:11 فاما هو فقال لهم: The Peshitta reads ܗܘ ܕܝܢ ܥܢܐ ܘܐܡܪ ܠܗܘܢ. The *Vetus Syra* reads [ܘ]ܐܡܪ ܠܗܘܢ. The Arabic omits ܥܢܐ with the *Vetus Syra*.

(3) John 11:2 الرب ايشوع: The Syriac reads ܝܫܘܥ and the Greek τὸν κύριον. The Arabic has both readings. The converging (and/or assimilation) could also be coincidental and not necessary textual.

(4-6). John 11:4b ليمجد الله من اجله: the Peshitta, as well as most Greek manuscripts, read ὁ υἱὸς τοῦ θεοῦ. The omission of ὁ υἱὸς might be a scribal error. A similar mistake is repeated in John 11:28 (with the omission of ܠܡܪܝܡ) and John 12:4b (with the omission of ܕܥܬܝܕ ܗܘܐ ܕܢܫܠܡܝܗܝ).[82]

(7) John 16:27 اني انا من عند الاب خرجت: the Syriac versions and most of the surviving Greek manuscripts read [τοῦ] θεου instead of [τοῦ] πατρός. The Arabic seems to follow, according to NA[27], the following manuscripts: א[1] B C* D L *l*844 *pc* (ff[2]) co. The fact that πατήρ occurs in verse 26 and 28 increases the possibility of a scribal error instead of a textual dependency.

(8) John 18:37 فانت اذا ملك اليهود the addition of اليهود has no textual support. It appears to be a scribal error. The same phrase is found in verse 34: Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων.

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82 See also the omission in John 8:24 caused by homoioteleuton; and also in John 13:32. In John 18:2 the scribe omits مسلمه and in John 20:28 وقال له.

(9) John 20:6b فدخل: The omission of ܠܒܝܬ ܡܩܒܪܐ (εἰς τὸ μνημεῖον) has no textual support.

(10) John 20:12 حيث كان جسد ربنا موضوعا: the substitution of ܝܫܘܥ with ربنا should not necessarily be considered textual.

(11) John 21:25 ما كان العالم تلقى الكتب التي كانت تكتب the omission of ܐܝܟ ܕܣܒܪ ܐܢܐ might reflect a pre-Peshitta or Old Syriac *Vorlage*. Neither the Greek manuscripts nor the Peshitta and Coptic versions omit this reading.

13.6.3. The *Vorlage* of the Story of the Woman Caught in Adultery in G5

When the Arabic text is compared with the Palestinian Syriac text, it becomes obvious that the Arabic is not translated from Syriac. The Arabic text agrees with the Majority Text (Greek Byzantine text) with a few exceptions:

(1) In verse 53 of John 7 the Majority Text read οικον αυτου (his house). The Arabic text reads موضعه (his place) and agrees, according to NA27, with 1. 892 *pc.* And the Coptic Bohairic version (ⲉⲡⲉϥⲙⲁ (his place)).

(2) In verse 9 of John 8 the Arabic reads بدوا يخرجون واحد واحد الى ان خرج الشيوخ جميعهم. The expression ἀρξάμενοι ἀπὸ (beginning with…) is omitted, and agrees with D *pc* ωστε παντας εξελθειν.

(3) In verse 10a the Arabic text omits καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς with D Γ 1. 892 *pm* latt bo^{pt}.

(4) In verse 10b the Arabic omits οὐδείς σε κατέκρινεν with no textual support.

(5) In verse 11, manuscript *g*5 has من (without the conjunction) and *k*1 has ومن. MSS D *pc* ff2 bo^{pt} omit the conjunction as in *g*5.

This pericope is translated from Greek of a Byzantine text type. However, the inclusion of ωστε παντας εξελθειν in verse nine and the omission of καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς in verse ten shows a Western influence.

The *Vorlage* of this pericope is unlikely to be Coptic. Most Coptic manuscripts omit it, although a few later manuscripts insert it with a gloss showing that this passage was translated from Arabic into Coptic and not vice versa.[83] A comparison of the Coptic manuscript B (copied in

83 The Coptic manuscript which has the sigla B is closer to Arabic than manuscript A. See the text in Horner, *The Coptic Version*, vol. 2, 420-430.

1179 A.D.) with the texts of g^5 and k^1 demonstrates that g^5 (Beirut,B.O., Or. 430) is closer to the Coptic manuscript B than the Arabic manuscript k^1 (Sinai, Ar. 101 copied in the 12th century). In verse nine g^5 retains متفهمي التبكيت with the Coptic manuscript B against k^1 which omits it. This might show that the pericope as found in g^5 (Beirut, B.O., Or. 430) was in circulation before the twelfth century.

13.7. Family H (Vatican, Ar. 13)

13.7.1. Three Chapters from Matthew 1, Mark 5 and Luke 3, and their Syriac Peshitta Parallel

1Matthew 1:1-24 (fol. 1r-v)

1 ܟܬܒܐ ܕܝܠܝܕܘܬܗ ܕܝܫܘܥ ܡܫܝܚܐ ܒܪܗ ܕܕܘܝܕ ܒܪܗ ܕܐܒܪܗܡ
1 كتاب ميلاد يسوع المسيح بن داود بن ابرهيم

2 ܐܒܪܗܡ ܐܘܠܕ ܠܐܝܣܚܩ ܐܝܣܚܩ ܐܘܠܕ ܠܝܥܩܘܒ ܝܥܩܘܒ ܐܘܠܕ ܠܝܗܘܕܐ ܘܠܐܚܘܗܝ
2 ابرهيم ولد اسحق ولد يعقوب يعقوب[84] ولد يهوذا واخوته

3 ܝܗܘܕܐ ܐܘܠܕ ܠܦܪܨ ܘܠܙܪܚ ܡܢ ܬܡܪ ܦܪܨ ܐܘܠܕ ܠܚܨܪܘܢ ܚܨܪܘܢ ܐܘܠܕ ܠܐܪܡ
3 يهوذا ولد فارس وزارح[85] من تامر فارس ولد خصرون[86] خصرون ولد ارام

4 ܐܪܡ ܐܘܠܕ ܠܥܡܝܢܕܒ ܥܡܝܢܕܒ ܐܘܠܕ ܠܢܚܫܘܢ ܢܚܫܘܢ ܐܘܠܕ ܠܣܠܡܘܢ
4 ارام ولد عميناداب عميناذاب ولد نحسون نحسون ولد سلمون

5 ܣܠܡܘܢ ܐܘܠܕ ܠܒܥܙ ܡܢ ܪܚܒ ܒܥܙ ܐܘܠܕ ܠܥܘܒܝܕ ܡܢ ܪܥܘܬ ܥܘܒܝܕ ܐܘܠܕ ܠܐܝܫܝ
5 سلمون ولد باعاز من راحاب باعاز ولد عوبيد من ارغوت[87] عوبيد ولد ايسى

6 ܐܝܫܝ ܐܘܠܕ ܠܕܘܝܕ ܡܠܟܐ ܕܘܝܕ ܐܘܠܕ ܠܫܠܝܡܘܢ ܡܢ ܐܢܬܬܗ ܕܐܘܪܝܐ
6 ايسى ولد داود الملك داود ولد سليمن *من امراة اوريا*[88]

7 ܫܠܝܡܘܢ ܐܘܠܕ ܠܪܚܒܥܡ ܪܚܒܥܡ ܐܘܠܕ ܠܐܒܝܐ ܐܒܝܐ ܐܘܠܕ ܠܐܣܐ.

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84 The Greek, however, adds δε. This addition is found 38 times in verses 1-17. It is omitted in the Peshitta as well as in the Arabic text.

85 The Greek, however, reads Ζαρα.

86 The Greek, however, reads Εσρωμ.

87 The Arabic differs from the Majority Peshitta MSS. It follows two Peshitta MSS (2 and 3) which read ܐܪܥܘܬ (with also the Syriac Curetonian). The Greek reads differently (Ρουθ).

88 The Greek, however, reads εκ της του Ουριου.

7 سُليمن ولد *رجبعاب ارحيعاب*[89] ولد ابيا ابيا ولد اسًا[90]

8 ܐܣܐ ܐܘܠܕ ܠܝܗܘܫܦܛ ܝܗܘܫܦܛ ܐܘܠܕ ܠܝܘܪܡ ܝܘܪܡ ܐܘܠܕ ܠܥܘܙܝܐ
8 اسًا ولد ياهوسفاط[91] ياهوسفاط ولد يورام يورام ولد عوريا[92]

9 ܥܘܙܝܐ ܐܘܠܕ ܠܝܘܬܡ ܝܘܬܡ ܐܘܠܕ ܠܐܚܙ ܐܚܙ ܐܘܠܕ ܠܚܙܩܝܐ
9 عوزيا ولد يوثام يوثام ولد اخاز اخاز ولد حزقيا

10 ܚܙܩܝܐ ܐܘܠܕ ܠܡܢܫܐ ܡܢܫܐ ܐܘܠܕ ܠܐܡܘܢ ܐܡܘܢ ܐܘܠܕ ܠܝܘܫܝܐ
10 حزقيا ولد ميسى ميسى ولد امون امون ولد يوسيا

11 ܝܘܫܝܐ ܐܘܠܕ ܠܝܘܟܢܝܐ ܘܠܐܚܘܗܝ ܒܓܠܘܬܐ ܕܒܒܠ
11 يوسيا ولد يوكنيا واخوته فى زمان النقله الى بابل

12 ܡܢ ܒܬܪ ܓܠܘܬܐ ܕܝܢ ܕܒܒܠ ܝܘܟܢܝܐ ܐܘܠܕ ܠܫܠܬܐܝܠ ܫܠܬܐܝܠ ܐܘܠܕ ܠܙܘܪܒܒܠ
12 ومن بعد النقله الى بابل يوكنيا ولد سالتيل سالتيل ولد زرنبابل[93]

13 ܙܘܪܒܒܠ ܐܘܠܕ ܠܐܒܝܘܕ ܐܒܝܘܕ ܐܘܠܕ ܠܐܠܝܩܝܡ ܐܠܝܩܝܡ ܐܘܠܕ ܠܥܙܘܪ
13 زرنبابل ولد ابيود ابيود ولد الياقيم الياقيم ولد عازور

14 ܥܙܘܪ ܐܘܠܕ ܠܨܕܘܩ ܨܕܘܩ ܐܘܠܕ ܠܐܟܝܢ ܐܟܝܢ ܐܘܠܕ ܠܐܠܝܘܕ
14 عازور ولد زادوق زادوق ولد اخيم اخيم ولد اليود

15 ܐܠܝܘܕ ܐܘܠܕ ܠܐܠܝܥܙܪ ܐܠܝܥܙܪ ܐܘܠܕ ܠܡܬܢ ܡܬܢ ܐܘܠܕ ܠܝܥܩܘܒ
15 اليود ولد اليعازر اليعازر ولد ماثان ماثان ولد يعقوب

16 ܝܥܩܘܒ ܐܘܠܕ ܠܝܘܣܦ ܓܒܪܗ ܕܡܪܝܡ ܕܡܢܗ ܐܬܝܠܕ ܝܫܘܥ ܕܡܬܩܪܐ ܡܫܝܚܐ.
16 يعقوب ولد يوسف زوج مريم التي منها ولد يسوع الذى يدعى المسيح

17 ܟܠܗܝܢ ܗܟܝܠ ܫܪܒܬܐ ܡܢ ܐܒܪܗܡ ܥܕܡܐ ܠܕܘܝܕ ܫܪܒܬܐ ܐܪܒܥܣܪܐ ܘܡܢ ܕܘܝܕ ܥܕܡܐ ܠܓܠܘܬܐ ܕܒܒܠ

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89 The Greek, however, reads Ροβοαμ. The Arabic follows neither the Syriac nor the Greek. How do we explain the Arabic divergence? It might be that the scribe is copying his Arabic text from an archaic text which (1) does not have the dotting and (2) the final م is so archaic that the tail of the م does not go under the line (vertically) but has a horizontal tail similar to the archaic ب (without the final upper stroke). This shape of م is found in the late 7th early 8th century MSS (Cf. Grohmann, *Arabische Paläographie,* 691 A.D., 712 A.D., 715 A.D., 720-1 A.D.).

90 The Greek, however, reads Ασαφ.

91 The Greek, however, reads Ιωσαφατ.

92 But should be read عوزيا. (with a dot above the ر). When this version was prepared the dotting system was not yet fully used.

93 The addition of ن to زربابل is possibly a misreading of the exemplar. This might also suggest that the scribe was not correcting his text against the Syriac or Greek.

17 فجميع هذه القبايل من ابرهيم الى داود اربع عشر [قبيله] ومن داود الى خلا بابل

17ب ܫܪܒܬܐ ܐܪܒܥܣܪܐ ܘܡܢ ܓܠܘܬܐ ܕܒܒܠ ܥܕܡܐ ܠܡܫܝܚܐ ܫܪܒܬܐ ܐܪܒܥܣܪܐ
17ب اربع عشر [قبيله] ومن [خلا] بابل الى المسيح اربع [عشر قبيله]

18أ ܝܠܕܗ ܕܝܢ ܕܝܫܘܥ ܡܫܝܚܐ ܗܟܢܐ ܗܘܐ ܟܕ ܡܟܝܪܐ ܗܘܬ ܡܪܝܡ ܐܡܗ ܠܝܘܣܦ ܥܕܠܐ ܢܫܬܘܬܦܘܢ
18أ اما ولاد يسوع [المسيح هكذا] كان اذ كانت مريم[94] امه خطيبه ليوسف قبل ان يشتركا

18ب ܐܫܬܟܚܬ ܒܛܢܐ ܡܢ ܪܘܚܐ ܕܩܘܕܫܐ
18ب وجدت حبل من روح القدس

19 ܝܘܣܦ ܕܝܢ ܒܥܠܗ ܟܐܢܐ ܗܘܐ ܘܠܐ ܨܒܐ ܕܢܦܪܣܝܗ ܘܐܬܪܥܝ ܗܘܐ ܕܒܛܠܝܐܝܬ ܢܫܪܝܗ
19 وكان يوسُف بعلها[95] *برا تقيا*[96] ولم يحب ان يشهرها [........] يخليها سرا

20أ ܟܕ ܗܠܝܢ ܕܝܢ ܐܬܪܥܝ ܐܬܚܙܝ ܠܗ ܡܠܐܟܐ ܕܡܪܝܐ ܒܚܠܡܐ ܘܐܡܪ ܠܗ ܝܘܣܦ ܒܪܗ ܕܕܘܝܕ
20ب فلما هم بهذا ترايا[97] له لكَ الرب في الريا وقال له[98] يا يوسف ابن داود

20ب ܠܐ ܬܕܚܠ ܠܡܣܒ ܠܡܪܝܡ ܐܢܬܬܟ ܗܘ ܓܝܪ ܕܡܬܝܠܕ ܒܗ ܡܢ ܪܘܚܐ ܗܘ ܕܩܘܕܫܐ
20ب لا تخف من قبض مريم خليلتكَ اليك لان الذي يولد منها هو من روح القدس

21 ܬܐܠܕ ܕܝܢ ܒܪܐ ܘܬܩܪܐ ܫܡܗ ܝܫܘܥ ܗܘ ܓܝܪ ܢܚܝܘܗܝ ܠܥܡܗ ܡܢ ܚܛܗܝܗܘܢ
21 وستلد ابنا وتُسميه ايسوع وهو يحي[99] شعبه من خطاياهم

22 ܗܕܐ ܕܝܢ ܟܠܗ ܕܗܘܬ ܕܢܬܡܠܐ ܡܕܡ ܕܐܬܐܡܪ ܡܢ ܡܪܝܐ ܒܝܕ ܢܒܝܐ
22 وكل هذا الذي كان ليكمل ما قال الرب *على لسان اشعيا النبي*[100]

23 ܕܗܐ ܒܬܘܠܬܐ ܬܒܛܢ ܘܬܐܠܕ ܒܪܐ ܘܢܩܪܘܢ ܫܡܗ ܥܡܢܘܐܝܠ ܕܡܬܬܪܓܡ ܥܡܢ ܐܠܗܢ

94 Added above the line.

95 The Greek reads ανηρ here and in verse 16. The Syriac has two different words and both are present in the Arabic text. Moreover, the Arabic transliterates the Syriac expression ܒܥܠܗ.

96 In this version, the use of one, two, or three synonyms for one single Syriac word is common.

97 The Greek, however, inserts the verb εφανη after αγγελος κυριου κατ’ οναρ.

98 Omitted in Greek.

99 The Greek reads σωσει (يخلص).

100 The Arabic follows the Syriac Curetonian ܒܝܕ ܐܫܥܝܐ ܢܒܝܐ instead of the Peshitta.

23 [ها ذو] العذرى ستحبل وتلد ابنا ويدعون اسمه عمانوال تاويله معنا [الهنا][101]

24 ܟܕ ܩܡ ܕܝܢ ܝܘܣܦ ܡܢ ܫܢܬܗ ܥܒܕ ܐܝܟܢܐ ܕܦܩܕ ܠܗ ܡܠܐܟܗ ܕܡܪܝܐ ܘܕܒܪܗ ܠܐܢܬܬܗ
24 فلما انتبه يوسف من نومه[102] فصنع كما امره ملك الرب وانطلق[103] [....ته]

25 ܘܠܐ ܚܟܡܗ ܥܕܡܐ ܕܝܠܕܬܗ ܠܒܪܗ ܒܘܟܪܐ ܘܩܪܬ ܫܡܗ ܝܫܘܥ
25 ولم يعرفها حتى ولدت ابنها البكر ودعت اسمه يسوع

2. Mark 5:19-43 (fol. 55r-v)

19 [...] ܠܒܝܬܟ ܠܘܬ ܐܢܫܝܟ ܘܐܫܬܥܐ ܠܗܘܢ ܡܢܐ ܕܥܒܕ ܠܟ ܡܪܝܐ ܘܐܬܪܚܡ ܥܠܝܟ.
19 [...] الى منزلك واهلك فقص عليهم ما افاض وانعم به عليك ربك من رافه ورحمته

20 ܘܐܙܠ ܘܫܪܝ ܡܟܪܙ ܒܥܣܪܬܐ ܡܕܝܢܬܐ ܡܢܐ ܕܥܒܕ ܠܗ ܝܫܘܥ ܘܟܠܗܘܢ ܡܬܕܡܪܝܢ ܗܘܘ
20 فانطلق عند ذلك فجعل ينادى في العشره المداين ما صنع ايسوع وانعم به عليه وجميع من سمع ذلك كانوا متعجبين

21 ܘܟܕ ܥܒܪ ܝܫܘܥ ܒܐܠܦܐ ܠܗܘ ܥܒܪܐ ܬܘܒ ܐܬܟܢܫܘ ܥܠܘܗܝ ܟܢܫܐ ܣܓܝܐܐ ܟܕ ܐܝܬܘܗܝ ܥܠ ܝܕ ܝܡܐ
21 فلما جاز ايسوع المجزع في القارب اجتمع اليه ايضا[104] جموع كثيره اذ كان على ساحل البحر

22 ܘܐܬܐ ܚܕ ܕܫܡܗ ܝܘܐܪܫ ܡܢ ܪܒܝ ܟܢܘܫܬܐ ܘܟܕ ܚܙܝܗܝ ܢܦܠ ܠܘܬ ܪܓܠܘܗܝ
22 فاتاه *رجل يقال له يواراش[105] من بعض روسا الجماعه*[106] فلما نظر اليه خر له ساجدا بين يديه

23أ ܘܒܥܐ ܗܘܐ ܡܢܗ ܛܒ ܘܐܡܪ ܠܗ ܒܪܬܝ ܒܫܘܢܩܐܝܬ ܒܚܪܬܐ
23أ وجعل يطلب اليه مطلبا حثيثا *وقال له*[107] ان ابنتي مريضه مدنفه شديده الحال مجهوده قد اشرفت على الموت

23ب ܐܠܐ ܬܐ ܣܝܡ ܐܝܕܟ ܥܠܝܗ ܘܬܬܐܣܐ ܘܬܚܐ
23ب ولكن اقبل معي فضع يدك عليها فتبرا وتحيا

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101 The Greek, however, reads ο Θεος.

102 The Greek, however, reads του υπνου.

103 The Greek, however, reads παραλαβειν.

104 The location of ايضا reflects a Syriac translation. In Greek πάλιν belongs to the previous clause. The Peshitta, however, transposes ܬܘܒ to after ܟܢܫܐ. This Syriac transposition justifies the occurrence of ايضا in the second clause.

105 The Greek, however, reads Ἰάϊρος.

106 The Greek however reads Καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάϊρος. This is another indication of a Syriac origin.

107 The Greek reads λέγων (قائلا).

24 ܘܐܙܠ ܥܡܗ ܝܫܘܥ ܘܢܩܝܦ ܗܘܐ ܠܗ ܟܢܫܐ ܣܓܝܐܐ ܘܚܒܨܝܢ ܗܘܘ ܠܗ
24 فانطلق ايسوع[108] معه وكان قد لحقه جمع عظيم يزحمونه

25 ܐܢܬܬܐ ܕܝܢ ܚܕܐ ܕܐܝܬܝܗ ܗܘܬ ܒܡܪܕܝܬܐ ܕܕܡܐ ܫܢܝܢ ܬܪܬܥܣܪܐ
25 وكان هنالك [فيمن] كان من الجماعه امراه ينزف دمها اثني عشره سنه

26أ ܐܝܕܐ ܕܣܓܝ ܣܒܠܬ ܡܢ ܐܣܘܬܐ ܣܓܝܐܐ ܘܐܦܩܬ ܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܘܡܕܡ ܠܐ ܐܬܥܕܪܬ
26أ التي صبرت على ما اَلِمت من معالجه الاطبا الكثير وانفقت جميع ما كان لها ولم تنتفع بذلك شيا

26ب ܐܠܐ ܐܦ ܝܬܝܪܐܝܬ ܐܬܐܠܨܬ.
26ب بل *ازداد وجعها وقروها شرا*[109]

27 ܟܕ ܫܡܥܬ ܥܠ ܝܫܘܥ ܐܬܬ ܒܚܒܨܝܐ ܕܟܢܫܐ ܡܢ ܒܣܬܪܗ ܩܪܒܬ ܠܠܒܘܫܗ
27 فلما بلغها خبر ايسوع اتت من خلفه *بين الزحام*[110] فدنت[111] من حاشيه ردايه

28 ܐܡܪܐ ܗܘܬ ܓܝܪ ܕܐܦܢ ܠܠܒܘܫܗ ܩܪܒܐ ܐܢܐ ܚܝܐ ܐܢܐ
28 وجعلت تقول في نفسها انى وان دنوت من طرف ردايه رزقت البروا وحييت

29 ܘܡܚܕܐ ܝܒܫܬ ܡܒܘܥܐ ܕܕܡܗ ܘܐܪܓܫܬ ܒܦܓܪܗ ܕܐܬܐܣܝܬ ܡܢ ܡܚܘܬܗ
29 فرقا دمها ساعتيذ وحست فى نفسها انها قد برات من ضربتها ووجعها

30 ܝܫܘܥ ܕܝܢ ܡܚܕܐ ܝܕܥ ܒܢܦܫܗ ܕܚܝܠܐ ܢܦܩ ܡܢܗ ܘܐܬܦܢܝ ܠܘܬ ܟܢܫܐ ܘܐܡܪ ܡܢܘ ܩܪܒ ܠܡܐܢܝ
30 فعلم ايسوع ساعتيذ انه قد خرج منه [ايد] وقوه فالتفت الى المحفل وقال من الذي دنا من لباسي

31 ܘܐܡܪܝܢ ܠܗ ܬܠܡܝܕܘܗܝ ܚܙܐ ܐܢܬ ܠܟܢܫܐ ܕܚܒܨܝܢ ܠܟ ܘܐܡܪ ܐܢܬ ܡܢܘ ܩܪܒ ܠܝ
31 قال له ارباوه ياسيدنا اترى المحافل[112] تزحمك [وتضغطك] وتتضايق عليك من كل ناحيه وتقول من اقترب الي

108 Omitted in Greek.

109 The Greek reads ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα (but she grew worse). The Syriac has the verb ܐܬܐܠܨܬ (which means "to constrain" but also, according to Al-Lubāb it is used figuratively to denote "disease" and has also the meaning of "suffering" and "distress", see *Al-Lubāb*, vol. 1, 42-43) and preceded by the adverb ܝܬܝܪܐܝܬ (greatly). The Arabic reads ازداد وجعها وقروها شرا (and her pain and menses were increased badly). The Arabic text seems to be translated from Syriac and not Greek, though the translation is to some extent free.

110 Omitted in Greek.

111 Greek, however, has ἥψατο (touch, take hold of). The Syriac has ܩܪܒܬ (touch, but also come, draw near). The Arabic follows the Syriac and reads دنت (come near) (see also verses 28 and 30).

32 ܘܡܚܐܪ ܗܘܐ ܕܢܚܙܐ ܡܢܘ ܗܕܐ ܥܒܕ
32 فجعل يلتفت لينظر من الذي فعل هذا المفعل

33أ ܗܝ ܕܝܢ ܐܢ̈ܬܬܐ ܟܕ ܕܚܝܠܐ ܘܪܬܝܬܐ ܕܝܕܥܬ ܡܐ ܕܗܘܐ ܠܗ
33أ ثم ان المره اذ كانت فزعه مذعوره قلقه لمعرفتها بما رزقت من البروا والشفا

33ب ܐܬܬ ܢܦܠܬ ܩܕܡܘܗܝ ܘܐܡܪܬ ܠܗ ܟܠܗ ܫܪܪܐ
33ب جات فخرت ساجده بين يديه واخبرته بجميع امرها على حقه وصدقه

34أ ܗܘ ܕܝܢ ܐܡܪ ܠܗ ܒܪܬܝ ܗܝܡܢܘܬܟܝ ܐܚܝܬܟܝ
34أ فقال لها هو عند ذلك يابنه ان ايمانك هو الذي احياك[113]

34ب ܙܠܝ ܒܫܠܡܐ ܘܗܘܝ ܚܠܝܡܐ ܡܢ ܡܚܘܬܟܝ
34ب انطلقي *يا سيده*[114] بسلام فقد برات من ضربتك *[ووجعك] وعاهاك*[115]

35أ ܘܥܕ ܗܘ ܡܡܠܠ ܐܬܘ ܡܢ ܕܒܝܬ ܪܒ ܟܢܘܫܬܐ ܘܐܡܪܝܢ ܕܒܪܬܟ ܡܝܬܬ
35أ فبينا هو يتكلم بهذا اذ اتت رسل من بيت[116] ريس الجماعه فقالوا ان ابنتك قد توفيت

35ب ܠܡܢܐ ܡܫܟܚ ܡܫܡܠ ܐܢܬ ܠܡܠܦܢܐ
35ب فما حاجتك ان تشخص المودب وتعنيه وتتعبه[117]

36 ܫܡܥ ܕܝܢ ܝܫܘܥ ܠܡܠܬܐ ܕܐܡܪܘ ܘܐܡܪ ܠܗܘ ܪܒ ܟܢܘܫܬܐ ܠܐ ܬܕܚܠ ܒܠܚܘܕ ܗܝܡܢ
36 فسمع ايسوع قولهم فقال لريس الجماعه لا خوف عليك ولكن اومن وصدق فقط

37 ܘܠܐ ܫܒܩ ܠܐܢܫ ܕܢܐܙܠ ܥܡܗ ܐܠܐ ܠܫܡܥܘܢ ܟܐܦܐ ܘܠܝܥܩܘܒ ܘܠܝܘܚܢܢ ܐܚܘܗܝ ܕܝܥܩܘܒ
37 ولم ياذن لاحد ان يتبعه ماخلا *سمعون الصفا*[118] ويعقوب ويوحنن اخاه

38 ܘܐܬܘ ܠܒܝܬܗ ܕܪܒ ܟܢܘܫܬܐ ܘܚܙܐ ܕܡܬܗܓܫܝܢ ܘܒܟܝܢ ܘܡܝܠܠܝܢ
38 فاتوا منزل ريس الجماعه فالقاهم [مكتينن][119] وهم يرنون ويبكون

112 Greek has τὸν ὄχλον in singular and the Syriac (followed by the Arabic) has ܟܢ̈ܫܐ in plural.

113 The Greek, however, reads σέσωκέν (σῴζω / save, rescue, cure). The Syriac and the Arabic read ܐܚܝܬܟܝ (ܚܝܐ = to live, save).

114 Added above the line.

115 Added in the margin.

116 Omitted in Greek.

117 Added below the line.

118 The Greek, however, reads τὸν Πέτρον.

119 مكيبين؟.

39 ܘܥܠ ܘܐܡܪ ܠܗܘܢ ܡܢܐ ܪܗܝܒܝܢ ܐܢܬܘܢ ܘܒܟܝܢ ܛܠܝܬܐ ܠܐ ܡܝܬܬ ܐܠܐ ܕܡܟܐ ܗܝ
39 فدخل فقال لهم ما بالكم جزعون باكيون الجاريه لم تمت بل هي راقده

40أ ܘܓܚܟܝܢ ܗܘܘ ܥܠܘܗܝ ܗܘ ܕܝܢ ܐܦܩ ܠܟܠܗܘܢ ܘܕܒܪ ܠܐܒܘܗ ܕܛܠܝܬܐ ܘܠܐܡܗ
40أ فجعلوا يضحكون منه *ويتهزون به*[120] ثم ان ايسوع[121] اخرجهم باجمعهم فانطلق بابى الجاريه وامها

40ب ܘܠܗܢܘܢ ܕܥܡܗ ܘܥܠ ܠܐܬܪܐ ܕܪܡܝܐ ܗܘܬ ܛܠܝܬܐ
40ب والذين اتوا معه فدخل الموضع الذى كانت الجاريه فيه مسجاه[122]

41 ܘܐܚܕ ܒܐܝܕܗ ܕܛܠܝܬܐ ܘܐܡܪ ܠܗ ܛܠܝܬܐ ܩܘܡܝ
41 فاخد بيدا الجاريه فاقامها وقال لها *يايتها الجاريه انبعثي*[123]

42أ ܘܒܪ ܫܥܬܗ ܩܡܬ ܛܠܝܬܐ ܘܡܗܠܟܐ ܗܘܬ ܐܝܬܝܗ ܗܘܬ ܓܝܪ ܒܪܬ ܫܢܝܢ ܬܪܬܥܣܪܐ
42أ فانبعثت الجاريه ساعتيذ وجعلت يتمشا[124] وكان قد اتا عليها من السنين نحو من اثنتى عشره سنه

42ب ܘܬܗܪܘ ܗܘܘ ܬܗܪܐ ܪܒܐ
42ب فجعلوا يتعجبون تعجبا عظيما

43 ܘܦܩܕ ܐܢܘܢ ܣܓܝ ܕܠܐ ܐܢܫ ܢܕܥ ܗܕܐ ܘܐܡܪ ܕܢܬܠܘܢ ܠܗ ܠܡܐܟܠ
43 فتقدم اليهم واوصاهم الا يعلموا بهذا احدا وامرهم ان يطعموها

3. Luke 3:31-4:30 (fol. 75r-76v)

31 ܒܪ ܡܠܝܐ ܒܪ ܡܝܢܢ ܒܪ ܡܛܬܐ ܒܪ ܢܬܢ ܒܪ ܕܘܝܕ.
31 ابن مالي[125] ابن مطتا ابن ناثان ابن داود

32 ܒܪ ܐܝܫܝ ܒܪ ܥܘܒܝܕ ܒܪ ܒܥܙ ܒܪ ܫܠܡܘܢ ܒܪ ܢܚܫܘܢ
32 ابن ايشي ابن عوبيد ابن باعاز ابن سلمون ابن نحشون

33 ܒܪ ܥܡܝܢܕܒ ܒܪ ܐܪܡ ܒܪ ܚܨܪܘܢ ܒܪ ܦܪܨ ܒܪ ܝܗܘܕܐ
33 ابن عاميناداب ابن ارام ابن حصرون[126] ابن فرس ابن يهودا

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120 Added above the line.

121 With some Peshitta manuscripts (MSS 7, 12, 16, 40), Greek F f^1 *pc* and the Sy^{h**}.

122 B.O., Or. 430 has مسحاه.

123 The Greek, however, reads Ταλιθα κοῦμι ὅ ἐστιν μεθερμηνευόμενον Τὸ κοράσιον σοὶ λέγω ἔγειραι.

124 A scribal error for تتمشا.

125 The Arabic text omits ܒܪ ܡܝܢܢ and agrees, most probably coincidentally, with the Greek MS A. The omission is most probably due to homoeoteleuton omission.

34 ܒܪ ܝܥܩܘܒ ܒܪ ܐܝܣܚܩ ܒܪ ܐܒܪܗܡ ܒܪ ܬܪܚ ܒܪ ܢܚܘܪ
34 ابن يعقوب ابن اسحق ابن ابرهيم ابن تارح[127] ابن ناخور

35 ܒܪ ܣܪܘܓ ܒܪ ܐܪܥܘ ܒܪ ܦܠܓ ܒܪ ܥܒܪ ܒܪ ܫܠܚ
35 ابن ساروع ابن ارغوا[128] ابن فلاع ابن غابار ابن شالاح[129]

36 ܒܪ ܩܝܢܢ ܒܪ ܐܪܦܟܫܕ ܒܪ ܫܝܡ ܒܪ ܢܘܚ ܒܪ ܠܡܟ
36 ابن قينان ابن ارفحشاد[130] ابن شام ابن نوح ابن لمك

37 ܒܪ ܡܬܘܫܠܚ ܒܪ ܚܢܘܟ ܒܪ ܝܪܕ ܒܪ ܡܗܠܠܐܝܠ ܒܪ ܩܝܢܢ
37 ابن متشالح ابن خنوخ ابن يارد ابن مهلالايل[131] ابن قانيان

38 ܒܪ ܐܢܘܫ ܒܪ ܫܝܬ ܒܪ ܐܕܡ ܕܡܢ ܐܠܗܐ
38 ابن انوس ابن شيث ابن ادم *الذي خلقه الله من تربه الارض[132]*

1:4 ܝܫܘܥ ܕܝܢ ܟܕ ܡܠܐ ܪܘܚܐ ܕܩܘܕܫܐ ܗܦܟ ܡܢ ܝܘܪܕܢ ܘܕܒܪܬܗ ܪܘܚܐ ܠܚܘܪܒܐ
1 واذ كان ايسوع ممتليا من روح القدس رجع من الاردن فانطلق به روح القدس[133] الى القفر

2أ ܝܘܡܬܐ ܐܪܒܥܝܢ ܕܢܬܢܣܐ ܡܢ ܐܟܠܩܪܨܐ ܘܠܐ ܠܥܣ ܡܕܡ ܒܗܘܢ ܝܘܡܬܐ
2أ اربعين يوما ليمتحنه المحال الواشي ولم ياكل شيا في تلك الايام

2ب ܘܟܕ ܫܠܡ ܐܢܘܢ ܠܚܪܬܐ ܟܦܢ
2ب فلما اكمل صيام الاربعين وكان باخره جاع

3 ܘܐܡܪ ܠܗ ܐܟܠܩܪܨܐ ܐܢ ܒܪܗ ܐܢܬ ܕܐܠܗܐ ܐܡܪ ܠܟܐܦܐ ܗܕܐ ܕܬܗܘܐ ܠܚܡܐ
3 فقال له المحال ان كنت لله ابنا مر هذا الحجر ان يكون خبزا

4 ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗ ܟܬܝܒ ܗܘ ܕܠܐ ܗܘܐ ܒܠܚܡܐ ܒܠܚܘܕ ܚܝܐ ܒܪܢܫܐ ܐܠܐ ܒܟܠ ܦܬܓܡ ܕܐܠܗܐ
4 اجاب ايسوع *فقال له*[134] قد كتب ان الانسان ليس انما يحيا بالخبز فقط بل بكلام الله *الخارج من فيه*[135]

126 The Greek, however, reads Εσρωμ.

127 The Greek, however, reads Θαρα.

128 The Greek, however, reads Ραγαυ.

129 The Greek, however, reads Ζαλα.

130 Many Peshitta MSS, the Sinaiticus, [the Curetonian] and the Greek read ارفحشاد with the Arabic text. Kiraz has ܐܪܦܟܫܕ and Pusey ܐܪܦܟܣܕ.

131 The Greek, however, reads Μαλελεηλ.

132 This addition has no textual support.

133 With the Sinaiticus and possibly the Curetonian.

5 ܘܐܣܩܗ ܣܛܢܐ ܠܛܘܪܐ ܪܡܐ ܘܚܘܝܗ ܟܠܗܝܢ ܡܠܟܘܬܐ ܕܐܪܥܐ ܒܙܒܢܐ ܙܥܘܪܐ
5 فطلع به الشيطان[136] الى جبل شاهق فراه جميع مملكات الارض[137] في طرفه عين

6 ܘܐܡܪ ܠܗ ܐܟܠܩܪܨܐ ܠܟ ܐܬܠ ܫܘܠܛܢܐ ܗܢܐ ܟܠܗ ܘܫܘܒܚܗ ܕܠܝ ܡܫܠܡ ܘܠܡܢ ܕܨܒܐ ܐܢܐ ܝܗܒ ܐܢܐ ܠܗ
6 فقال له المحال اياك اعطي هذا السلطان ومجده المفوض الي وانا دافعه الى من احببت واردت

7 ܐܢ ܗܟܝܠ ܬܣܓܘܕ ܩܕܡܝ ܕܝܠܟ ܢܗܘܐ ܟܠܗ
7 فان انت خرت ساجدا يكون باسره لك

8 ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗ ܟܬܝܒ ܗܘ ܕܠܡܪܝܐ ܐܠܗܟ ܬܣܓܘܕ ܘܠܗ ܒܠܚܘܕܘܗܝ ܬܦܠܘܚ
8 اجاب ايسوع فقال له مكتوب ان اسجد لله ربك واياه وحده فاعبد

9 ܘܐܝܬܝܗ ܠܐܘܪܫܠܡ ܘܐܩܝܡܗ ܥܠ ܟܢܦܐ ܕܗܝܟܠܐ ܘܐܡܪ ܠܗ ܐܢ ܒܪܗ ܐܢܬ ܕܐܠܗܐ ܐܪܡܐ ܢܦܫܟ ܡܟܐ ܠܬܚܬ
9 ثم اتا به الى اوريشلم فاقامه على شفا الهيكل وقال له ان كنت لله ابنا فارم الان بنفسك الى اسفل

10 ܟܬܝܒ ܓܝܪ ܕܠܡܠܐܟܘܗܝ ܢܦܩܕ ܥܠܝܟ ܕܢܛܪܘܢܟ
10 لانه مكتوب انه يوصي بك ملايكته ليحفظوك

11 ܘܥܠ ܕܪܥܝܗܘܢ ܢܫܩܠܘܢܟ ܕܠܐ ܬܬܩܠ ܪܓܠܟ ܒܟܐܦܐ
11 وتحملك على سواعدها لكيلا تعثر بحجر قدماك[138]

12 ܥܢܐ ܕܝܢ ܝܫܘܥ ܘܐܡܪ ܠܗ ܐܡܝܪ ܗܘ ܕܠܐ ܬܢܣܐ ܠܡܪܝܐ ܐܠܗܟ
12 اجاب ايسوع عند ذلك وقال له قد قيل ايضا الا تجرب الرب الاهك

13 ܘܟܕ ܫܠܡ ܐܟܠܩܪܨܐ ܟܠܗܘܢ ܢܣܝܘܢܘܗܝ ܦܪܩ ܡܢ ܠܘܬܗ ܥܕ ܙܒܢܐ
13 فلما اكمل المحال جميع امتحانه له تنحا عند ذلك[139]

14 ܘܗܦܟ ܝܫܘܥ ܒܚܝܠܐ ܕܪܘܚܐ ܠܓܠܝܠܐ ܘܢܦܩ ܥܠܘܗܝ ܛܒܐ ܒܟܠܗ ܐܬܪܐ ܕܚܕܪܝܗܘܢ

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134 Omit in Greek.

135 This addition agrees accidentally with one Greek MS (205). It is most probably an assimilation with Mt 4:4.

136 In verses 2, 3, 6 and 13 the Peshitta read ܐܟܠܩܪܨܐ (المحال) and here ܣܛܢܐ (الشيطان). The Arabic text follows closely the Peshitta. The Greek, however, has διάβολος in the three places.

137 The Greek, however, has οἰκουμένης (world).

138 The Greek and Syriac have it in singular.

139 The Arabic text mistakenly omits الى وقت.

14 ثم رجع ايسوع بقوه روح القدس[140] الى الجليل فذاع خبره في جميع البلدان[141] المحيطه بهم

15 ܘܗܘ ܡܠܦ ܗܘܐ ܒܟܢܘܫܬܗܘܢ ܘܡܫܬܒܚ ܗܘܐ ܡܢ ܟܠ ܐܢܫ
15 وجعل يعلم فى محافلهم وكان يسبح ويمجد من جميع الناس[142]

16 ܘܐܬܐ ܠܢܨܪܬ ܐܝܟܐ ܕܐܬܪܒܝ ܘܥܠ ܐܝܟ ܕܡܥܕ ܗܘܐ ܠܒܝܬ ܟܢܘܫܬܐ ܒܝܘܡܐ ܕܫܒܬܐ ܘܩܡ ܠܡܩܪܐ
16 فاتا ناصره الى الموضع الذى نشا فيه فدخل كعادته *الى الجماعه يوم السبت*[143] ثم وقف ليقرا

17 ܘܐܬܝܗܒ ܠܗ ܣܦܪܐ ܕܐܫܥܝܐ ܢܒܝܐ ܘܦܬܚ ܝܫܘܥ ܣܦܪܐ ܘܐܫܟܚ ܕܘܟܬܐ ܐܝܟܐ ܕܟܬܝܒ
17 فدفع اليه كتاب نبوه ايشعيا النبي ففتح ايسوع[144] الكتاب فوجد موضعا كان فيه مكتوبا

18أ ܪܘܚܗ ܕܡܪܝܐ ܥܠܝ ܘܡܛܠܗܕܐ ܡܫܚܢܝ ܠܡܣܒܪܘ ܠܡܣܟܢܐ ܘܫܠܚܢܝ ܠܡܐܣܝܘ ܠܬܒܝܪܝ ܠܒܐ
18أ روح الرب حال علي فلذلك مسحني لابشر المتواضعين وارسلني لاشفى الضعيفه قلوبهم

18ب ܘܠܡܟܪܙܘ ܠܫܒܝܐ ܫܘܒܩܢܐ ܘܠܥܘܝܪܐ ܚܙܝܐ ܘܠܡܫܪܐ ܠܬܒܝܪܐ ܒܫܘܒܩܢܐ
18ب وان ابشر المسبيين من الشيطان واحل وثاقهم واخلصهم وافيد الكمه البصر وان اثبت المنكسرين عن الحق واوتيهم الغفران

19 ܘܠܡܟܪܙܘ ܫܢܬܐ ܡܩܒܠܬܐ ܠܡܪܝܐ
19 وان ابشر الناس بسنه *مقبوله بين يدي الرب*[145]

20 ܘܟܪܟ ܣܦܪܐ ܘܝܗܒܗ ܠܡܫܡܫܢܐ ܘܐܙܠ ܝܬܒ
20 ثم ادرج الكتاب فدفعه الى الخادم وانطلق فجلس

20أ ܟܠܗܘܢ ܕܝܢ ܕܒܟܢܘܫܬܐ ܥܝܢܝܗܘܢ ܚܝܪܢ ܗܘܝ ܒܗ
20ب ثم ان جميع اهل المحفل كانت قلوبهم متعلقه به وابصارهم تلحظ اليه او كانت اعينهم ممدوده اليه

21 ܘܫܪܝ ܠܡܐܡܪ ܠܗܘܢ ܕܝܘܡܢܐ ܐܫܬܠܡ ܟܬܒܐ ܗܢܐ ܒܐܕܢܝܟܘܢ
21 فابتدا يكلمهم ويقول لهم اليوم كمل هذا الكتاب الذي سمعتموه

140 The addition of القدس is also found in Gg and Et. It is most probably that the Arabic text has converged with these versions coincidentally (this can also be said about the addition of المقدس in verse 1 above).

141 In plural as in the Peshitta.

142 The Greek omits.

143 The Greek, however, transposes and reads ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν σῦ ναγωγὴν.

144 The Greek omits.

145 The Greek, however, transposes and reads κυρίου δεκτόν.

22 ܘܡܣܗܕܝܢ ܗܘܘ ܠܗ ܟܠܗܘܢ ܘܡܬܕܡܪܝܢ ܗܘܘ ܒܡܠܐ ܕܛܝܒܘܬܐ ܕܢܦܩܢ ܗܘܝ ܡܢ
ܦܘܡܗ ܘܐܡܪܝܢ ܗܘܘ ܠܐ ܗܘܐ ܗܢܐ ܒܪ ܝܘܣܦ
22 فجعلوا يشهدون له باجمعهم ويتعجبون من كلام النعمه الذي يخرج من فيه وجعلوا يقولون اليس هذا
ابن يوسف

23أ ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܟܒܪ ܬܐܡܪܘܢ ܠܝ ܡܬܠܐ ܗܢܐ ܐܣܝܐ ܐܣܐ ܢܦܫܟ
23أ فقال لهم ايسوع[146] لعلكم تضربون لي هذا المثل وتقولون يايها الطبيب اشف نفسك

23ب ܘܟܠ ܕܫܡܥܢ ܕܥܒܕܬ ܒܟܦܪܢܚܘܡ ܥܒܕ ܐܦ ܗܪܟܐ ܒܡܕܝܢܬܟ
23ب وكل ما بلغنا انك عملت وجرحت بكفرناحوم اظهر مثل تلك الايات هاهنا ايضا في مدينتك

24 ܘܗܘ ܕܝܢ ܐܡܪ ܐܡܝܢ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܠܝܬ ܢܒܝܐ ܕܡܬܩܒܠ ܒܡܕܝܢܬܗ
24 ثم قال ايضا الحق اقول لكم انه ليس نبي يقبل نبوته اهل مدينته

25أ ܫܪܝܪܐ ܓܝܪ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܣܓܝܐܢ ܐܪܡܠܬܐ ܐܝܬ ܗܘܝ ܒܐܝܣܪܝܠ ܒܝܘܡܝ
ܐܠܝܐ ܢܒܝܐ
25أ الحق اقول لكم انه قد كان ارامل كثير *فى ال اسرايل على عهد الياسين النبي*[147]

25ب ܟܕ ܐܬܬܚܝܕܘ ܫܡܝܐ ܫܢܝܢ ܬܠܬ ܘܝܪܚܐ ܫܬܐ ܘܗܘܐ ܟܦܢܐ ܪܒܐ ܒܟܠܗ
ܐܪܥܐ
25ب اذ اجدبت السما ثلثه سنين وسته اشهر فكان الجوع والهقم فى الارض كلها

26 ܘܠܘܬ ܚܕܐ ܡܢܗܝܢ ܠܐ ܐܫܬܕܪ ܐܠܝܐ ܐܠܐ ܠܨܪܦܬ ܕܨܝܕܢ ܠܘܬ ܐܢܬܬܐ
ܐܪܡܠܬܐ
26 فلم يرسل الياسين الى واحده منهن الا الى صرفت صيدان الى امراه ارمله

27 ܘܣܓܝܐܐ ܓܪܒܐ ܐܝܬ ܗܘܘ ܒܐܝܣܪܝܠ ܒܝܘܡܝ ܐܠܝܫܥ ܢܒܝܐ ܘܚܕ ܡܢܗܘܢ
ܠܐ ܐܬܕܟܝ ܐܠܐ ܢܥܡܢ ܐܪܡܝܐ
27 ولقد كان ايضا على عهد اليسع النبي برص كثير فلم يطهر منهم احدا ما خلا نعمان الارماني[148]

28 ܘܟܕ ܫܡܥܘ ܗܠܝܢ ܗܢܘܢ ܕܒܟܢܘܫܬܐ ܐܬܡܠܝܘ ܚܡܬܐ ܟܠܗܘܢ
28 فلما سمع الذين كانوا في الجماعه هذا الكلام استشاطوا باجمعهم وامتلوا غيظا وحنقا

29 ܘܩܡܘ ܐܦܩܘܗܝ ܠܒܪ ܡܢ ܡܕܝܢܬܐ ܘܐܝܬܝܘܗܝ ܥܠ ܓܒܐ ܕܛܘܪܐ ܗܘ
ܕܡܕܝܢܬܗܘܢ ܒܢܝܐ ܗܘܬ ܥܠܘܗܝ ܕܢܫܕܘܢܝܗܝ ܡܢ ܫܩܝܦܐ

146 The Greek omits it.

147 The Greek, however, transposes and reads ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ.

148 The Greek, however, reads ὁ Σύρος.

29 فوثبوا اليه فاخرجوه عن المدينه حتى انتهوا به الى [فدا وقه] الجبل الذي كانت مدينتهم مبنيه عليه وارادوا ان يلقوه من الهضبه

30 ܗܘ ܕܝܢ ܥܒܪ ܒܝܢܬܗܘܢ ܘܐܙܠ
30 ثم انه جاز بينهم منطلقا

13.7.2. Pre-Peshitta Readings

While codex Vatican, Ar. 13 is an Arabic translation of the Syriac Peshitta, it has, however, preserved some Vetus Syra readings. These *pre-Peshitta readings* not only reflect the archaic nature of the *Vorlage* but also the antiquity of the Arabic text. The list below gives fifty-eight such readings, most of which can only be explained *textually.* There seems to be a genetic relation between the text of Vatican, Ar. 13 and the Vetus Syra in general, and the Curetonian text in particular. It is likely that the Scribe of Vatican, Ar. 13 has used an intermediate Syriac text (between the Curetonian and Standard Peshitta versions). Some of the readings mentioned below show that occasionally the scribe assimilated variants from both the Curetonian and Peshitta versions. This might suggest that the scribe has used more than one version of the Peshitta anytime prior to its standardization.

Finally, it is possible to argue that the autographed text of Vatican, Ar. 13 was originally translated from the Vetus Syra, and later corrected against the Peshitta. The variants in the list below show where the corrector has overlooked some of the Old Syriac readings in his text.

A meticulous examination (which includes *weighing* of each reading) of Matthew, Mark and the few chapters of Luke is beyond the scope of this study. Such readings could demonstrate that the Peshitta was not as standardized as we thought it to be. Finally, C. Peters referred to a handful of variants which follow the Diatessaron. In my opinion these readings are less likely to be textual; they merely reflect the scribe's acquaintance with biblical texts. Some of these "Diatessaron" variants are referred to in the examination of Matthew twenty-six in §5.1.5.6.2, sixth paragraph.

(1) 1:5 ܪܥܘܬ] ارغوت (Sy^c ܐܪܥܘܬ) + Peshitta MSS 1 and 2 read ܐܪܥܘܬ
(2) 1:.22 ܒܝܕ ܢܒܝܐ] على لسان اشعيا النبي (Sy^c ܒܦܘܡ ܐܫܥܝܐ ܢܒܝܐ)
(3) 4:21 ܘܩܪܐ ܐܢܘܢ] فدعاهما يسوع (Sy^c ܘܩܪܐ ܐܢܘܢ ܝܫܘܥ) + Peshitta MSS 7 12 19
(4) 4:22 ܡܚܕܐ] ومن ساعتهم (Sy^c ܒܗ ܒܫܥܬܐ)
(5) 5:11 ܒܝܫܬܐ...ܒܕܓܠܘܬܐ] سو كذب (Sy^c ܒܝܫ ܒܕܓܠܘܬܐ)

(6) 5:15 ܐܠܐ ܥܠ ܡܢܪܬܐ] بل يوضع على مناره (Syc ܐܠܐ ܣܐܡ ܠܗ ܥܠ ܡܢܪܬܐ)
(7) 5:17a ܢܡܘܣܐ ܐܘ ܢܒܝܐ] الناموس والانبيا (Sys.c. ܢܡܘܣܐ ܘܢܒܝܐ)
(8) 5:17b ܠܐ ܐܬܝܬ ܕܐܫܪܐ] لم ات لابطلها (Syc ܠܐ ܐܬܝܬ ܕܐܫܪܐ ܐܢܘܢ)
(9) 5:22a ܘܟܠ ܕܢܐܡܪ ܠܐܚܘܗܝ] ومن سما اخاه (Syc ܘܡܢ ܕܢܐܡܪ ܠܐܚܘܗܝ)
(10) 5:22b ܕܢܐܡܪ] ومن سما اخاه (Syc ܕܢܐܡܪ ܠܐܚܘܗܝ) + Peshitta MS 2
(11) 5:22c ܕܢܐܡܪ ܠܠܐ] ومن سما اخاه احمق سفيها (Sys.c. ܕܢܐܡܪ ܠܐܚܘܗܝ, ܫܛܝܐ). It seems that we have a conflation of readings in this verse—the scribe has included both readings in his text.
(12) 6:31a ܡܢܐ ܢܐܟܘܠ ܐܘ ܡܢܐ ܢܫܬܐ] ماذا ناكل وماذا نشرب (Syc ܡܢܐ ܢܐܟܘܠ ܘܡܢܐ ܢܫܬܐ)
(13) 6:31b ܐܘ ܡܢܐ ܢܬܟܣܐ] وماذا نلبس (Syc ܘܡܢܐ ܢܬܟܣܐ)
(14) 7:4 ܘܗܐ ܩܪܝܬܐ ܒܥܝܢܟ] وفي عينك ساريه معترضه (Syc ܒܥܝܢܟ ܕܝܠܟ ܩܪܝܬܐ ܣܝܡܐ)
(15) 8:3 ܘܐܡܪ] وقال له (Sys.c. ܘܐܡܪ ܠܗ)
(16) 8:6a ܘܐܡܪ] ويطلب اليه ويقول (Syc ܘܡܬܒܥܐ ܠܗ ܘܐܡܪ)
(17) 8:6b ܪܡܐ] محبل ومطروح (Sys.c. ܪܡܐ, ܘܐܣܝܪܐ)
(18) 8:8 ܘܐܡܪ] وقال له (Sys.c. ܘܐܡܪ ܠܗ)
(19) 8:9 ܘܠܥܒܕܝ, ܕܥܒܕ] وامر غلامي ان يصنع (Sys.c. ܘܠܥܒܕܝ, ܐܡܪ ܐܢܐ ܕܥܒܕ)[149]
(20) 8:10 ܒܐܝܣܪܐܝܠ] في ال اسرايل (sys.c. ܒܝܬ ܐܝܣܪܐܝܠ)
(21) 8:15 ܘܫܒܩܬܗ ܐܫܬܐ] فاقلعت عنها الحمي من ساعتها (Sys.c. ܘܒܗ ܒܫܥܬܐ ܫܒܩܬܗ ܐܫܬܐ)
(22) 8:20 ܠܝܬ ܠܗ ܐܝܟܐ ܕܢܣܡܘܟ ܪܫܗ] فليس له موضع يميل راسه (Sys.c. ܠܝܬ ܠܗ ܐܬܪ ܕܢܣܡܘܟ ܪܫܗ)
(23) 9:30 ܘܐܡܪ] وقال لهما (Sys [c] ܘܐܡܪ ܐܢܘܢ)
(24) 9:35a ܒܩܘܪܝܬܐ ܟܠܗܝܢ] [150]تلك المدن (Sys[c] ܒܩܘܪܝܬܐ) + Peshitta MS 20
(25) 9:35b ܟܠ ܟܘܪܗܢ ܘܟܠ ܟܐܒܝܢ] كل وجع[151] وسقام (Sys[c] ܟܘܠ ܟܐܒ ܘܟܠ ܟܘܪܗܢ
(26) 10:1 ܘܝܗܒ ܠܗܘܢ ܫܘܠܛܢܐ ܥܠ ܪܘܚܐ ܛܢܦܬܐ] فنحلهم السلطان ليخرجوا الارواح النجسه (Sys[c] ܘܝܗܒ ܠܗܘܢ ܫܘܠܛܢܐ ܠܡܦܩܘ ܪܘܚܐ ܛܢܦܬܐ)
(27) 10:5 ܘܐܡܪ] وقال لهم (Sys[c] ܘܐܡܪ ܠܗܘܢ) + Peshitta MSS 1 10 25 40
(28) 10:18 ܡܛܠܬܝ,] من اجل اسمي (Sys[c] ܡܛܠ ܫܡܝ)
(29) 10:34 ܐܠܐ ܚܪܒܐ] بل [جيت لالقي] الحرب والشقاق (Syc ܐܠܐ ܦܠܓܘܬܐ) the Arabic includes both readings.
(30) 10:42 ܟܣܐ ܕܩܪܝܪܐ] شربه ما قراح (Syc ܟܣܐ ܕܡܝܐ ܩܪܝܪܐ)
(31) 11:4 ܐܝܠܝܢ ܕܫܡܥܝܢ ܐܢܬܘܢ ܘܚܙܝܢ] *transp.* ما ترون وتسمعون (Sys.c ܡܕܡ ܕܚܙܝܢ ܐܢܬܘܢ ܘܡܕܡ ܕܫܡܥܝܢ ܐܢܬܘܢ)
(32) 12:10a ܒܫܒܬܐ] يوم السبت (Syc ܒܝܘܡܐ ܕܫܒܬܐ)
(33) 12:31 ܕܥܠ ܪܘܚܐ] على روح القدس (Syc ܕܥܠ ܪܘܚܐ ܕܒܝ ܕܩܘܕܫܐ)

149 On more than one occasion the scribe translates ܐܡܪ with امر instead of قال. See for example Mark 5:43.
150 The expression جميع is added later.
151 It is not clear whether the text reads وجع or مرض.

(34) 13:3 ܠܡܙܪܥ] ليبذر زرعه (Sy^s ܠܡܙܪܥ ܙܪܥܐ)
(35) 13:55 ܝܥܩܘܒ ܘܝܘܣܐ] يعقوب ويوسف (sy^s.c. ܝܥܩܘܒ ܘܝܘܣܦ)
(36) 15:5 ܠܐܒܘܗܝ ܐܘ ܠܐܡܗ] لابيه او لامه (Sy^s.c. ܠܐܒܘܗܝ ܘܠܐܡܗ)
(37) 15:19 ܡܚܫ̈ܒܬܐ ܒܝ̈ܫܬܐ] الفكره المرديه (sy^s ܡܚܫܒܬܐ ܒܝܫܬܐ)
(38) 16:10 ܫܩܠܬܘܢ] رفعتم من بين ايديهم (sy^s ܢܣܒܬܘܢ ܡܢ ܩܕܡܝܗܘܢ). The *Vorlage* might have been ܫܩܠܬܘܢ ܡܢ ܩܕܡܝܗܘܢ.
(39) 16:14a ܐܚܪ̈ܢܐ ܕܝܢ ܐܠܝܐ] واخرون يقولون انك الياسين (Sy^s.c ܐܚܪ̈ܢܐ ܐܡܪܝܢ ܕܐܠܝܐ).
(40) 16:14b ܘܐܚܪ̈ܢܐ ܐܪܡܝܐ] واخرون يقولون ارميا (Sy^s.c. ܐܚܪ̈ܢܐ ܐܡܪܝܢ ܐܪܡܝܐ).
(41) 17:7 ܘܐܡܪ] وقال لهم (Sy^c ܘܐܡܪ ܠܗܘܢ).
(42) 17:25 ܐܡܪ ܠܗܘܢ] قال لهم شمعون (Sy^c ܘܐܡܪ ܫܡܥܘܢ) The Arabic text includes both readings.
(43) 18:21 ܘܐܡܪ] وقال له (Sy^c ܘܐܡܪ ܠܗ).
(44) 18:27 ܘܐܬܪܚܡ ܡܪܗ ܕܥܒܕܐ ܗܘ] فرثا له سيده (Sy^c ܘܐܬܪܚܡ ܥܠܘܗܝ ܡܪܗ).
(45) 18:34 ܘܪܓܙ ܡܪܗ] فغضب عليه سيده (Sy^s.c ܘܪܓܙ ܥܠܘܗܝ ܡܪܗ).
(46) 19:7 ܢܟܬܘܒ] يكتب لها (Sy^s.c ܢܟܬܘܒ ܠܗ̇) + Peshitta MS 2.
(47) 20:22 ܥܢܐ ܝܫܘܥ ܘܐܡܪ] اجاب ايسوع فقال لها (Sy^c ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗ̇).
(48) 20:23 ܐܡܪ ܠܗܘܢ] قال لهما ايسوع (Sy^s.c ܐܡܪ ܠܗܘܢ ܝܫܘܥ).
(49) 21:25 ܐܢ ܢܐܡܪ ܡܢ ܫܡܝܐ] ان قلنا له من السما (Sy^c ܐܢ ܢܐܡܪ ܠܗ ܕܡܢ ܫܡܝܐ).
(50) 22:7 ܘܠܡܕܝܢܬܗܘܢ ܐܘܩܕ] واحرق مدينتهم بالنار (Sy^s.c. ܘܠܡܕܝܢܬܗܘܢ ܐܘܩܕ ܒܢܘܪܐ.
(51) 22:34 ܦܪ̈ܝܫܐ ܕܝܢ ܟܕ ܫܡܥܘ] فلما راى الاحبار (Sy^s.c. ܦܪ̈ܝܫܐ ܕܝܢ ܟܕ ܚܙܘ).
(52) 22:35 ܡܢܣܐ ܠܗ] يجربه وقال له (Sy^s.c. ܡܢܣܐ ܠܗ ܘܐܡܪ ܠܗ).
(53) 24:2 ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ] اجاب عند ذلك فقال لهم (Sy^s[c] ܗܘ ܕܝܢ ܥܢܐ ܘܐܡܪ ܠܗܘܢ).
(54) 26:3 ܪ̈ܒܝ ܟܗܢ̈ܐ ܘܣܦܪ̈ܐ ܘܩܫܝ̈ܫܐ ܕܥܡܐ] عظما الكهنه والكتبه[152] واكابر الشعب (Sy^s[c] ܪ̈ܒܝ ܟܗܢ̈ܐ ܘܩܫܝ̈ܫܐ ܕܥܡܐ).
(55) 26:24 ܠܓܒܪܐ ܗܘ] omit (sy^s).
(56) 26:33 ܥܢܐ ܟܐܦܐ] اجاب سمعان الصفا (Sy^s[c] ܥܢܐ ܫܡܥܘܢ ܟܐܦܐ).
(57) 27:44 ܠܓܝ̈ܣܐ] العاملان بالشر والسارقان (Sy^s[c] ܥܒ̈ܕܝ ܒܝܫܬܐ) the Arabic text includes both readings.
(58) 27:57 ܢܬܝܗܒ ܠܗ ܦܓܪܐ] ان يدفع اليه (Sy^s[c] ܢܬܝܗܒ ܠܗ)

152 Originally omitted then added above the line.

13.8. Family I: A Comparative Study of the Ten Chapters of Mark: The Arabic Text and its Syriac Parallel

The Arabic text follows closely the Harklean version found in the first column except in the following places[153]:

1. *i*[1] adds المخلص (saviour) and agrees with the Peshitta (ܝܫܘܥ) against the Harklean version (which omits ܝܫܘܥ): Mk 2:23 (fol. 24r); 2:25 (fol. 24v); 3:1 (fol. 24v); 3:23 (fol. 25r); 4:11 (fol. 26v); 4:33 (fol. 27v); 4:38 (fol. 27v.); 5:24 (fol. 28v); 6:14 (fol. 30r); 7:17 (fol. 35r); 8:29 (fol. 38r); 8:34 (fol. 38r); 9:19 (fol. 39v); 9:21 (fol. 40r); 10:46 (fol. 46r).
2. *i*[1] adds المخلص against both the Peshitta and Harklean versions: Mk 3:3 (fol. 24v); 5:22 (fol. 28v); 6:1 (fol. 29r); 6:34 (fol. 32r); 10:17 المخلص (fol. 43r).
3. Addition of a synonymous/similar expression: On various occasions the scribe gives two different renderings to a single Syriac word. This might be because of a Peshitta influence.
   (a) A Possible Peshitta Influence
      (1) Mk 1:3 وقوموا او سهلوا سبله (fol. 23r). The Harklean version reads ܬܪ̈ܝܨܝ ܐ ܥܒܕܘ and the Peshitta ܘܐܫܘܘ.
      (2) Mk 6:14 ظهر وعرف (fol. 30r). The Harklean version has ܓܠܝܐ and Peshitta ܐܬܝܕܥ.
      (3) Mk 6:19 متواعده له وغضبانه عليه (fol. 30v). The Harklean version has ܕܚܢܐ and Peshitta ܠܣܘܡܐ.
      (4) Mk 9:24 صاح والد الصبي بدموع وهو يبكي (fol. 40r). The Harklean version has ܥܡ ܕܡ̈ܥܐ and the Peshitta ܟܕ ܒܟܐ.
      (5) Mk 6:48 لان كانت الريح ضدهم ومقابلهم (fol. 33r). The Harklean version reads ܣܩܘܒܠܝܐ (adj.) and the Peshitta ܠܩܘܒܠܗܘܢ (verb).
      (6) Mk 9: 50 بماذا تطيبونها او تصلحونها (fol. 42r). The Harklean version has ܬܒܣܡܘܢܗ and the Peshitta ܬܬܬܒܠ.
      (7) Mk 9:14 يفاوضونهم ويناظرونهم (fol. 39v). The Harklean version has ܕܒܥܝܢ ܗܘܘ ܥܡܗܘܢ and the Peshitta ܕܪܥܝܢ ܥܡܗܘܢ.
   (b) A non-Peshitta Influence
      (1) Mk 2:23 يقطفون...وياكلون (fol. 24r). Both the Harklean and Peshitta versions read ܡܠܓܝܢ.
      (2) Mk 3:2 حتى يذمونه ويلومونه (fol. 24r). Both the Harklean and the Peshitta versions read ܕܢܐܟܠ ܩܪ̈ܨܘܗܝ.
      (3) Mk 6:14 الجرايح والقوات (fol. 30r). Both the Harklean and the Peshitta versions read ܚܝ̈ܠܐ.
      (4) Mk 9:4 وهما يناجيان ويخاطبان (fol. 38v). Both the Harklean and Peshitta versions read ܡܡܠܠܝܢ.

153 "Jesus" is almost always referred to as "saviour" in this manuscript.

(5) Mk 9:12 يسوي ويتقن كل شي (fol. 39r). Both the Harklean and Peshitta versions read ܕܢܬܩܢ ܟܠ ܡܕܡ.
(6) Mk 9:28 على انفراد وحودهم (fol. 40v) Both the Harklean and Peshitta versions read similarly ܠܚܘܕܐܝܬ and ܒܠܚܘܕܝܗܘܢ.
(7) Mk 9:32 يهابون ويخافون منه (fol. 40v-41r). Both the Harklean and the Peshitta versions read ܘܕܚܠܝܢ ܗܘܘ (ܡܢܗ).
(8) Mk 6:18 امراه زوجه اخيك (fol. 30v) Both the Harklean and the Peshitta versions read ܐܢܬܬ ܐܚܘܟ.

4. The use of the plural instead of the singular: In Mk 2:23, f^1 reads في يوم سبت. (fol. 24r). The expression سبت is singular and follows the Peshitta (ܫܒܬܐ) against the Harklean which has it as plural (ܫܒ̈ܐ).
5. Transposed with the Peshitta: Mk 9:25 reads ايها الروح الاخرس الغير ناطق (Fol. 40r) and follow the Peshitta ܪܘܚܐ ܚܪܫܬܐ ܕܠܐ ܡܡܠܠܐ against the Harklean ܪܘܚܐ ܠܐ ܡܡܠܠܐ ܘܚܪܫܐ.
6. Miscellaneous variants which agree with the Peshitta against the Harklean.
   (a) Mk 2:27 reads خلق من اجل الانسان (fol. 24v), with the Peshitta ܐܬܒܪܝܬ against the Harklean ܗܘܬ.
   (b) Mk 3:21 قم انتقل من هاهنا (fol. 25r) with the Peshitta ܕܡܢ ܗܘܢܗ.
   (c) Mk 8:28 فهم اجابوا وقالوا (fol. 37v). The Harklean version has ܗܘܢ ܕܝܢ ܥܢܘ and the Peshitta ܗܘܢ ܕܝܢ ܐܡܪܘ. The Arabic text assimilates both readings.
   (d) Mk 8:29 انت هو المسيح ابن الله الحي (fol. 37v). The Harklean reads only ܐܢܬ ܐܝܬܝܟ ܗܘ ܡܫܝܚܐ and the Peshitta agrees with the Arabic and reads ܐܢܬ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܚܝܐ.
   (e) Mk 8:32 الصفا (fol. 37v) with the Peshitta ܟܐܦܐ against the Harklean ܟܐܦܛܪܘܣ. In all other occurrences (in Mark chapter 1-10), ܟܐܦܛܪܘܣ is translated فطرس except here. (see for instance Mk 8:33 (fol. 37v) and 9:2 (fol. 38v)).
   (f) Mk 9:10b ماذا هي هذه الكلمه ان من بين الاموات يقوم (Fol. 39r). The Harklean reads ܕܡܠܬܐ ܐܝܬܝܗ̇ ܗܝ ܕܡܢ ܡܝ̈ܬܐ ܢܩܘܡ and the Peshitta ܕܡܠܬܐ ܗܝ ܗܕܐ ܡܠܬܐ ܕܐܡܪ ܕܩܡ ܡܢ ܒܝܬ ܡܝ̈ܬܐ.
   (g) Mk 9:26 ثم صرخ الشيطان كثيرا (fol. 40r) with the Peshitta ܘܩܥܐ ܫܐܕܐ ܗܘ ܣܓܝ against the Harklean ܘܟܕ ܩܥܐ ܘܣܓܝܐܬܐ.
7. Miscellaneous additions disagreeing with both the Harklean and the Peshitta versions (mainly for clarification)
   (a) Mt 1:11 addition of يقول (fol. 23v).
   (b) Mk 2:22 addition of ليسلمان كلاهما (fol. 24r). Cf. Matthew 9:17.
   (c) Mk 2:27b addition of جعل in وليس الانسان لاجل السبت جعل (fol. 24r).
   (d) Mk 3:27 addition of ماله after يخطف (fol. 25v).
   (e) Mk 6:3 ابن النجار instead of ܢܓܪܐ (fol. 29r).
   (f) Mk 6:12 addition of الناس in ليتوبون الناس (fol. 30r).

(g) Mk 6:20 addition of طاعته in ويفعل طاعته (fol. 30v).
(h) Mk 8:26 addition of له in وقال له (fol. 37r).
(i) Mk 9:1 addition of عظيمه in حتى يرون ملكوت الله قد اتت بقوه عظيمه
(j) Mk 9:25 addition of واقول in اني امرك واقول لك (fol. 40r).

13.9. Family J

13.9.1. A Comparative Study of Matthew 9:9:17

The first line contains the text of h^5 (Vatican, Ar. 13), the second f^{A1}, the third f^{C1}, the fourth f^{B40} and the fifth f^{B1} (*see next page*).

The first line contains the text of h^5 (Vatican, Ar. 13), the second f^{A1}, the third f^{C1}, the fourth f^{B40} and the fifth f^{B1}

فتبعه	فقام	اتبعني	له	فقال	متى		اسمه^	العُشار	بين&	جالساً	رجلاً*	راي	هناك	من		يسوع	عبر	فلما
واتبعه	فقام	اصحبني	له	فقال	متى	له	يقال	المكس	على	جالسا	انسانا	فرأى	هناك	من		ايسوع	?	?
واتبعه	فقام	اتبعني	له	فقال	متثاوس		يدعى	مجلس التعشير	في	جالسا	انسانا	ابصر	المكان	ذلك		ايسوع	عبر	ولما
واتبعه	فقام	الحقني	له	فقال	متى	له	يقال	اصحاب المكس	مع	جالس	انسان	نظر الى	هناك	من	ماضي	ايسوع		فبينما
واتبعه	فقام	الحقني	له	فقال	متى	له	يقال	العشر	على	جالس	رجلا	نظر الى			ماض	ايسوع		وبينما

* Gk = ἄνθρωπον and Sy = ܓܒܪܐ; & Gk = ἐπὶ and Sy = ܥܠ; ^ Gk = λεγόμενον and Sy = ܫܡܗ

Matthew 9: 10

اربابه	ومع	يسوع	مع	فاتكوا			وخطاه	كثيرون	عشارون	عبر	المنزل	في	متكيؤن	هما*	فبينما
اربابه	و	ايسوع	مع	فاتكوا				كثيرون	عشارون	اتاه	البيت	في	متكئ	هو	فبينما
تلاميذه	و	ايسوع	مع	فاتكوا		كثيرون	وخطاوون		عشارون	اتاه	المنزل	في	متكي	هو	فبينما
تلاميذه	و	ايسوع	مع	فاتكوا		كثير	وخطايين		جبايون	اتو	البيت	في	متكيين	هما	وبينما
تلاميذه	و	ايسوع	مع	واتكوا	فدخلوا		وخطاه	كثيرين	عشارين	اتوا	بيته	في	متكيين	هم	فبينما

* Gk = ἀνακειμένου (singl); Sy = ܣܡܝܟܝܢ (pl.)

Matthew 9: 11

	والعشارين*	الخطاة*	مع			ياكل	ومعلمكم	عظيمكم	بال	ما	لاربابه	قالوا	ذلك	الاحبار		راي	فلما
والخطايين	العشارين		مع		معلمكم	ياكل			انما	لم	لتلاميذه	قالوا		الاحبار	ذلك	لحظ	وعندما
والخطاه	العشارون		مع	ويشرب	معلمكم	ياكل				لم	لتلاميذه	قالوا		الفريسين	ذاك	لحظ	وعندما
	والعشارين	الخطاه	مع		معلمكم	ياكل				لماذا	لتلاميذه	قالوا	ذلك	الفريسين		راو	فلما
	والعشارين	الخطاه	مع		معلمكم	ياكل				لماذا	لتلاميذه	قالوا		الفريسين	ذاك	راوا	فلما

* Gk = μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν and Sy = ܥܡ ܡܟܣ̈ܐ ܘܚܛܝ̈ܐ

Matthew 9: 12

	بالاوجاع	مدنقون	الشديده أمراضهم والذين هو	المرضي	بل	الي طبيب	الاصحا*	ليس يحتاج	لهم	قال	يسوع ذاك	سمع	فلما
				المرضى	ولكن	الى الطبيب	للاقوياء	لا حاجه	لهم	وقال	ايسوع	سمع	ف
يحتاجونه	بالامراض	المضنوكين			لكن	الى طبيب	الاقويا	لا حاجه	لهم	قال	ايسوع	سمع	فلما
				المرضى	ولكن	الى طبيب	الاصحا	ليس يحتاجون	لهم	قال	ايسوع	سمع	فلما
				المرض	ولكن	الى طبيب	الاصحا	ليس يحتاجون	لهم	قال	ايسوع	سمع	فحين

* Gk = οἱ ἰσχύοντες and Sy = ܚܠܝܡ̈ܐ

Matthew 9: 13

فاحينهم*	الخطاه	جيت لطلب الضلال	بل	الاتقيا	البرره	لادعوا	لم آت	الذبايح	ولست اريد		الرحمه والرأفه	اريد	انما	اني	فتعلموا	انطلقوا
للتوبه	الخطايين		بل		الصديقين	لادعو	لاني لم ات	الذبيحه	لا	اريد	الرحمه		هو	ما	فتعلموا	اذهبوا
الى التوبه	الخطايين		بل		الصديقين	لادعوا	لاني لم ات	الذبيحه	لا	اريد	الرحمه		هو معنى	ما	فتعلموا	اذهبوا
الى التوبه	الخطاه		لكن	والابرار	الصديقين	ادعوا	لم ات	الذبيحه	ولا		الرحمه	اريد		ماذا	فاعلموا	اذهبوا
الى التوبه	الخطاه		لكن		الصديقين	ادعوا	لاني ما جيت	ذبيحه	ولا		رحمه	اريد	هو انما	ما	فتعلموا	اذهبوا

* Gk = εἰς μετάνοιαν (C L Θ 0281 *f*[13] MT), Sy Sinaiticus = ܠܬܝܒܘܬܐ, and Peshitta *omit*.

Matthew 9: 14

يصومون	لا	وارباوك انت	دايماً	كثيرا	نصوم	والاحبار	لم نحن	وقالوا* له	وتلاميذه	يوحنا	اربا	منه	دنا	عند ذلك
يصومون	ليس	وتلاميذك		كثيرا	نصوم	والاحبار	لما نحن	قايلين		يوحنا	تلاميذ	منه وقتيذ	فدنا	
يصومون	ما	وتلاميذك		كثيرا	نصوم	والفريسيين	لم نحن	قايلين		يوحنا	تلاميذ	منه	دنا	حينيذ
يصومون	لا	وتلاميذك		كثير	نصوم	والفريسين	لماذا نحن	وقالوا له		يوحنا	تلاميذ	اليه	دنوا	حينيذ
يصومون	ليس	وتلاميذك		كثيرا	نصوم	والفريسين	لماذا نحن	قايلين		يوحنا	تلاميذ	منه	دنوا	عند ذلك

* Gk = λέγοντες and Sy = ܘܐܡܪܝܢ

Matthew 9: 15

فقال	لهم	يسوع	هل	يستطاع	لابناء	الخدر والنجاذان	يصوموا*	ما دام	الختن معهم	ستاتي أيام وقد اقتربت	اذا ما	ارتفع عنهم	الختن	حينئذٍ	يصومون
فقال	لهم	ايسوع	هل	يقدر	بنو	الخدر	أن ينوحوا	ما دام	الختن معهم	لكن تاتي أيام	اذا	ارتفع عنهم	الختن	وحينيذ	يصومون
فقال	لهم	ايسوع	هل	يمكن	بنو	الخدر	أن ينوحوا	ما دام	الختن حاضر معهم	لكن ستاتي أيام	اذا	رفع عنهم		حينيذ	يصومون
فقال	لهم	ايسوع		يصلح	للمعرّسين		أن يصومون	ما دام	الختن معهم	ستاتي أيام	اذا	ارتفع عنهم	الختن عنهم	حينيذ	يصومون
قال	لهم	ايسوع	هل	يقدروا	بنو	الخدر	ينوحوا	ما دام	الختن معهم	لكن تجي أيام	اذا	ارتفع عنهم	الختن	حينيذ	يصومون

* Gk = πενθεῖν; Sy Peshitta = ܠܡܚܒܚ

Matthew 9: 16

ليس احد	يرقع				ثوباً	بالي النسل بخرقه	جديده	ليلا	تجتذب	جدتها	من أخلاق ذلك	الثوب	ويكبر	الخرق فيه	ويتسع
وما من احد	يرقع	رقعه	من ثوب	خام على	ثوب	بال		لان	يجبد	ملاها	من	الثوب	فيصير	الخرق	[يسع]
وما من احد	يرقع	رقعه	من ثوب	خام على	ثوب	عتيق		لانها	تجتذب	ملاها	من	الثوب	فيصير	الخرق	اوسع
ليس احد	يضع	رقعه		جديده على	ثوب	بالي									
ما من احد	يرقع	رقعه		جديده على	توب	بالي		لانها	تجبذ	ملاها	من	الثوب	ويصير	الخرق	اوسع

Matthew 9: 17

كلاهما	ويحفظان	زقاق جدد	حديث في	يلقى خمر	بل	الزقاق	ويهلك	فيهراق الخمر	الزقاق	ليلا تنشق	باليه	زقاق	الحديثه في	الخمره	ولا تلقى
كلاهما	فيحفظان	زقاق جدد	[الهزي] في	يصبون الشراب	ولكنهم	الزقاق	[وتلهك]	واهراقت الخمر	الزقاق	والا تفزرت	عتق	زقاق	جديدا في	خمرا	ولا يصبون
جميعا	فيحتفظان	ضروف جدد	الجديد في	يجعلون الشراب	ولكنهم			وتهراق الخمر	الزقاق	الا وتفزرت	عتيق	زقاق	جديده في	خمره	ولا يصبون
كلاهما	ويسلم	زقاق جدد	الجديد في	يضع الخمر	بل	الزقاق	[وتهلك]	فيذهب الخمر		ليلا ينشق	عتيق	زقاق	جديدا في	خمرا	ولا يجعل
كلاهما	فيسلمان	زقاق جدد	الجديد في	يضع الخمر	لكن			وانهرق الخمر	الزقاق	والا تفزرت	عتق	زقاق	جديدا في	خمرا	ولا يجعل

13.10. Family K

The textual study of family *k* is placed in a separate appendix (see appendix three below).

13.11. Family P(J)

13.11.1. John Chapter One

13.11.1.1. Variants in Support of a Peshitta Origin

Below is a selection of variants from John's Gospel Chapter One which argue in favour of a Peshitta origin for *p*(J):

(1) V.4 به <u>كانت</u> الحيوه والحيوه <u>هي</u> نور البشر (ܒܗ ܚܝܐ ܗܘܐ ܘܚܝܐ ܐܝܬܝܗܘܢ ܢܘܗܪܐ ܕܒܢܝܢܫܐ), against εν αυτω ζωη ην και η ζωη ην το φως των ανθρωπων.

(2) V.8-9 ولكن يشهد على النور <u>من اجل</u> ان نور الحق... (ܐܠܐ ܕܢܣܗܕ ܥܠ ܢܘܗܪܐ ܐܝܬܘܗܝ ܗܘܐ ܓܝܪ ܢܘܗܪܐ ܕܫܪܪܐ...), against αλλ' ινα μαρτυρηση περι τωο φωτος 9 Ην το φως το αληθινον....

(3) V.14 والكلمه <u>كان</u> لحما (ܘܡܠܬܐ ܒܣܪܐ ܗܘܐ) against και ο λογος σαρξ εγενετο (and also v.17).

(4) V.15 يحنا شهد <u>عليه</u> (ܝܘܚܢܢ ܣܗܕ ܥܠܘܗܝ) against Ιωαννης μαρτυρει περι αυτου.

(5) V.19 <u>وانت من انت</u> (ܐܢܬ ܡܢ ܐܢܬ) against συ τις ει.

(6) V.21 ثم <u>عادوا</u> فسالوه (ܘܫܐܠܘܗܝ ܬܘܒ) against και ηρωτησαν αυτον (א Ws it add also παλιν).

(7) V.26 اجابهم يحنا <u>وقال لهم</u> (ܥܢܐ ܝܘܚܢܢ ܘܐܡܪ ܠܗܘܢ) against απεκριθη αυτοις ο Ιωαννης λεγων. (however اجابهم follows the Greek).

(8) V.29 راى <u>يحنا</u> يسوع (ܚܙܐ ܝܘܚܢܢ ܠܝܫܘܥ) against βλεπει τον Ιησουν.

(9) V.29 الذي يرفع <u>خطايا</u> (ܕܫܩܠ ܚܛܝܬܗ؟ ܕܥܠܡܐ) against ο αιρων την αμαρτιαν του κοσμου (singl.).

(10) V.38 <u>ايها المعلم</u> (ܪܒܝ) against ραββι ο λεγεται μεθερμηνευομενον διδασκαλε.

(11) V.40 واما احد ذنيك اللذين سمعا من يحنا فاتبعا يسوع وانه كان اندريا اخو سمعان الصفا (ܚܕ ܡܢܗܘܢ ܡܢ ܗܠܝܢ ܬܠܡܝܕܘܗܝ ܕܝܘܚܢܢ ܕܐܙܠܘ ܒܬܪܗ ܕܝܫܘܥ ܐܝܬܘܗܝ ܗܘܐ ܐܢܕܪܐܘܣ ܐܚܘܗܝ ܕܫܡܥܘܢ) against Ην Ανδρεας ο αδελφος Σιμωνος Πετρου εις εκ των δυο των ακουσαντων παρα Ιωαννου και ακολουθησαντων αυτω (however, the Syriac does not have the verb سمع, and the Arabic text does not have the Syriac ܬܠܡܝܕܘܗܝ).

(12) V.41 قد وجدنا الوسيط (ܐܫܟܚܢܝܗܝ، ܠܡܫܝܚܐ) against ευρηκαμεν τον Μεσ σιαν ο εστιν μεθερμηνευομενον χριστος.

(13) V.43 ولما كان في الغد اراد يسوع يخرج (ܘܠܝܘܡܐ ܐܚܪܢܐ ܨܒܐ ܕܢܦܘܩ ܠܓܠܝܠܐ), Greek omits.

(14) V.44-45 من مدينه اندريا وسمعان وفيلبس وجد ناثانايل (ܡܢ ܡܕܝܢܬܗ ܕܐܢܕܪܐܘܣ ܘܕܫܡܥܘܢ ܘܦܝܠܝܦܘܣ ܐܫܟܚܗ ܠܢܬܢܐܝܠ) against εκ της πολεως Ανδρεου και Πετρου 45 ευρισκει Φιλιππος τον Ναθαναηλ.

13.11.1.2. Variants which disagree with the Peshitta

Below is a selection of variants which do not follow the Peshitta:

(1) V.14 مجد بن وحيد (possible from the Greek μονογενους), against the Peshitta ܝܚܝܕܝܐ.

(2) V.17 فاما النعمه والحق (η χαρις και η αληθεια) or the Harklean version: ܛܝܒܘܬܐ ܕܝܢ ܘܫܪܪܐ.

(3) V.23 كما قال سعيا the omission of ο προφητης has no textual support.

(4) V.26 اجابهم يحيا وقال لهم (απεκριθη αυτοις…) or the Harklean version (ܥܢܐ ܠܗܘܢ...).

(5) V.32 الروح القدس with the Syirac Sinaiticus (ܠܪܘܚܐ ܕܩܘܕܫܐ).

(6) V.33 الروح القدس with the Greek manuscripts X and 33.

(7) V.42 انت تدعا بطرس الذي ترجمته الصفا (συ κληθηση Κηθας ο ερμηνευεται Πετρος) or the Harklean version which reads ܬܬܩܪܐ ܟܐܦܐ ܗܘ ܕܡܬܦܫܩ ܦܛܪܘܣ, against the Syriac Peshitta which simply reads ܐܢܬ ܬܬܩܪܐ ܟܐܦܐ (it is worth noting that the Arabic transposes بطرس and الصفا).

(8) V.45 ذلك الذي كتب موسى في التوراه (ον εγραψεν Μωυσης εν τω νομω), the Harklean is even closer ܠܗܘ ܕܟܬܒ ܥܠܘܗܝ، ܡܘܫܐ ܒܢܡܘܣܐ. The Peshitta adds ܥܠܘܗܝ، after ܕܟܬܒ.

(9) V.48 اجابه يسوع وقال له (απεκριθη Ιησους και ειπεν αυτω), the Peshitta simply reads ܐܡܪ ܠܗ ܝܫܘܥ.

(10) V.50 اجابه يسوع وقال له (απεκριθη Ιησους και ειπεν αυτω). The Arabic text follows also the Harklean version: ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗ. The Peshitta has simply ܐܡܪ ܠܗ ܝܫܘܥ.

(11) V.51 وقال له (και λεγει αυτω) and the Harklean ܘܐܡܪ ܠܗ. The Peshitta omits the conjunction.

13.11.2. John Chapter 19:10-33

Whenever the text differs from the Peshitta version, it is noted below. I have also mentioned whether or not the reading in question agrees with the Greek and Ancient Versions.

(1) V.11 adds اقول لك with no textual support.
(2) V.12 adds وقالوا with almost all witnesses including the Syriac Harklean except the Peshitta.
(3) V.13 reads غباثا with the Greek (Γαββαθα) or Harklean (ܓܒܒܐܬܐ). The Peshitta however has ܓܦܝܦܬܐ.
(4) V.14 adds من النهار with no textual support.
(5) V.15 reads once اصلبه with almost all witnesses except the Peshitta which reads ܨܠܘܒܝܗܝ twice.
(6) V.16a فعند ذلك اسلمه لهم لاصلبوه فاخذوه . The Arabic text replaces يسوع with a pronoun and lacks textual support.
(7) V.17 omits ܡܬܩܪܝܐ ܥܒܪܐܝܬ ܕܝܢ ܓܓܘܠܬܐ with no textual supprt.
(8) V.21 adds اليهود (فقالوا له ريسا كهنه اليهود)[154]. This addition is found in almost all witnesses except the Peshitta.
(9) V.25 reads واخت امه مريم with almost all witnesses except the Peshitta which adds ܘ (και) and reads ܘܚܬܗ ܕܐܡܗ ܘܡܪܝܡ
(10) V.25 omits ܘܡܪܝܡ ܡܓܕܠܝܬܐ with no textual support.
(11) V.26 adds عند الصليب with no textual support.
(12) V.30 adds فلما اسلم روحه انشق حجاب الهيكل في الوسط من اعلاه الى اسفله with the Harklean version (ܟܕ ܕܝܢ ܢܦܩܬ ܢܦܫܗ ܕܝܠܗ ܐܬܦܠܓ ܗܘ ܬܪܥܐ ܕܗܝܟܠܐ ܡܢ ܥܠܬܗ ܡܢ ܠܥܠ ܒܡܨܥܬܐ ܠܬܚܬ). There are a few Greek manuscripts which have a similar read but with ως δϵ ϵξϵνϵυσθη and not ܟܕ ܕܝܢ ܢܦܩܬ ܢܦܫܗ ܕܝܠܗ.

154 Originally the scribe was writing ريسا الكهنه and then crossed out the definite article ال to be able to add اليهود after it.

14. Appendix Three: Textual Evidence(2): Family K

14.1. A Selection of Textual Variants from the Four Gospels of Sinai, Ar. 101

The Gospel of Matthew:

1:16*

ويعقوب اولد يوسف خطيب مريم المولود منها يسوع الذي يدعا fol. 6v المسيح

Coptic: And Jacob begat Joseph the husband of Mary, who *bare* Jesus who *is called* Christ.[1]

Supported by: unknown *Vorlage*

Comment: Since this verse has no textual support, the best way to treat it is to divide it into four segments and comment on each separately:

ويعقوب اولد يوسف (and Jacob begat Joseph):

The verb اولد (*awlada*) is a transliteration of the Sy$^{s.c.p.}$ ܐܘܠܕ (*awlada).*

The use of اولد instead of e.g. ولد shows linguistic (and possibly textual) relationship with the Syriac. This segment is supported by all witnesses.

خطيب مريم (the fiancée of Mary):

A similar expression to خطيب (fiancée) is found in Sy$^{s.c.}$, Gk θ f^{13}, and Old Latin MS (q).

The Old Latin MS q reads [ᾧ μνηστευθεῖσα Μαριὰμ] (to whom Mary was engaged -particle aorist nominative feminine). The participle μνηστευθεῖσα qualifies Μαριαμ and Μαριαμ is in the nominative case. If the Arabic is translated from the MS (q), we should have: التي مريمُ خطيبتُهُ. The closest reading to the Arabic is the Sy$^{s.c.}$. The *Vetus Syra* reads ܡܟܝܪܬܐ (fiancée) and this reading is closer to the Arabic than the Old Latin (q) (or Gk θ f^{13}). However, the Sy$^{s.c.}$, as well as Gk θ f^{13}, add ܒܬܘܠܬܐ (the virgin), an expression which is neither found in the Arabic version nor the Old Latin (q).

المولود منها يسوع (of whom Jesus was born – ἐξ ἧς ἐγεννήθη Ἰησοῦς). This reading is supported by all witnesses with the exception of θ f^{13} q sy$^{s.c.}$ and co.

1 The English translation is from Horner, *The Coptic Version.*

الذي يدعا المسيح (who is called the Christ): The expression يدعا follows closely the sy[s.p.] ܡܬܩܪܐ. The Greek, Coptic and sy[h] read λεγόμενος (syr. ܡܬܐܡܪ). It is better translated as يقال. The sy[c] omits ܡܬܩܪܐ.

As far as the *Vorlage* of this verse is concerned, two possible hypotheses present themselves: (a) the *Vorlage* used for translating this verse is from an unknown Syriac source, which could be half way between the Curetonian and the Peshitta; (b) an other possibility is that the scribe had the Curetonian and Peshitta versions in front of him and used both for his translation. If we take the first part of the verse from the Curetonian and the second part from the Peshitta we will have a text similar to the Arabic:

(sy[c]) ܝܥܩܘܒ ܐܘܠܕ: ܠܝܘܣܦ ܗܘ ܕܡܟܝܪܐ ܗܘܬ ܠܗ ܕܡܪܝܡ ܕܡܬܩܪܐ ܡܫܝܚܐ (sy[p]) ܕܡܢܗ ܐܬܝܠܕ: ܝܫܘܥ

Or even better:

(sy[c]) ܝܥܩܘܒ ܐܘܠܕ: ܠܝܘܣܦ ܗܘ ܕܡܟܝܪܐ ܡܫܝܚܐ (sy[p]) ܡܪܝܡ ܕܡܢܗ ܐܬܝܠܕ: ܝܫܘܥ ܕܡܬܩܪܐ

1:18*

fol. 6v ومولد يشوع المسيح هكذى كان لما خطبت مريم امه ليوسف قبل ان يعترفا وجدت حبلا من روح القدس

Supported by: all witnesses except B W latt sy[s.c] and a few other Greek manuscripts which different from the MT.

Coptic: The birth of Jesus Christ was thus: Mary his mother having been betrothed to Joseph, before they knew each other she was found with child from the Holy Spirit.

Comment: the expression يعترفا (from عرف (to know)) is an important variant. The Greek reads συνελθεῖν (يجتمعا) ; the sy[s.c] read ܢܬܩܪܒܘܢ (lit. يقتربون) ; the sy[p.h] read ܢܫܬܘܬܦܘܢ (يشتركا / يقترنا – no dual in Syriac); the Coptic (ⲥⲟⲩⲉⲛ) to know, and in this context to know sexually– cf. Crum, *A Coptic Dictionary,* ⲥⲟⲟⲩⲛ p. 370. The Arabic most likely translates the Coptic *Vorlage.*[2]

1:25

fol. 7v ولم يعرفها حتى ولدت ابنها البكر ودعى اسمه يسوع

Supported by: C D L W 087 MT aur f ff[1] vg sy[p] sy[h]

Coptic: And he knew her not until she bare the son; and he called his name Jesus.

Comment: The phrase ابنها البكر does not follow the Coptic. I suppose that the bilingual Coptic Arabic manuscripts would read الابن instead of ابنها البكر. This is definitely the case in the bilingual Vatican, Copt. 9 (copied A.D. 1204/5). In the margin, Vatican, Copt. 9 has رومى ابنها البكر

2 Cf. Guidi, *Traduzioni,* 17.

(Greek, the firstborn son). At this stage it is not possible to know which reading is original.

2:18*

fol. 10r صوت سمع في الرامه بكا ونوح كثير راحيل تبكى على بنيها ولا تريد ان تتعزا لانهم ليسوا موجودين

Supported by: א Z 0250 *f* 1 *l*2211 *pc* lat syp co(?)[3]

Coptic: And a voice was heard in Rama, [a weeping and a bitter wailing][4] Rachel weeping for her sons; and would not be comforted, because they are not.

Comment: We are confronted here with three different readings:

بكا وعويل كثير (weeping and much wailing). This reading is found in many Coptic manuscripts. (Some other Coptic manuscripts omit the whole phrase). The Arabic does not seem to follow the Coptic version. The Greek behind the Coptic reads ὀδυρμός and means either *lamentation* (نوح) or *wailing* (عويل). The Coptic has the latter and the Arabic the former.

The bilingual MS BL, Or. 1315 reads in Arabic بكا ونوح وعويل كثير... (weeping, lamentation and much wailing). There is a gloss in the margin which says نوح يوناني وليس قبطي (lamentation, Greek and not Coptic). This shows that عويل was later added to بكا ونوح to match the Arabic with the Coptic (without omiting نوح). It is less likely that عويل was dropped in Sinai, Ar. 101. We know of no *Vorlage* which reads بكا ونوح وعويل كثير... (κλαυθμὸς καὶ θρηνὸς καὶ ὀδυρμὸς πολύς).

بكا ونوح كثير (weeping and great lamentation) and follows the Greek manuscripts mentioned above and most probably the Peshitta ܒܟܝܐ ܘܐܠܝܐ ܣܓܝܐܐ. Sinai, Ar. 101 has this reading.

θρηνὸς καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς (نوح وبكا وعويل كثير – lamentation, and weeping and great mourning/wailing). This reading is supported by C D L W 0233 *f*13 33 MT sys.c.h. Sinai, Ar. 101 does not follow this reading.

In sum, the Arabic seems best to render the Peshitta in this verse.

3:15

اجاب يسوع وقال له دع لان هكذى يجب لنا ان نكمل كل fol. 13r البر حينيذ تركه

Add: Ss, S(c) βαπτισθηναι

Coptic: And Jesus *answered,* he said to him; "Permit it now: thus it becometh us to fulfil all righteousness". Then he permitted him.

Comment: The Arabic follows neither the Sinaiticus nor the Curetonian in this verse.

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3 The Coptic shows some minor differences here.

4 This expression is found in the textual apparatus of Horner and is supported by "Am and many manuscripts" (see, Horner, *The Coptic Version*, 12).

5:4-5

طوبا للحزنا فانهم يعزون طوبا للودعا فانهم يرثون الارض fol. 16v

Transpose: (vss 5.4) D 33 lat S[c] Bo[ms]; Or Eus

Insert νυν: ℵ[1] 33. 892. *l* 844 *pc* aur vg[mss] sa[ms] bo

Coptic: Blessed are they who mourn now, because they *will be comforted*. Blessed are the meek, because they *will* inherit the earth.

Comment: In these two verses, the Arabic follows either the Peshitta or the Harklean, but not the Coptic. The Arabic does not have νυν.

5:44

وانا اقول لكم حبوا اعداكم وباركوا على من يلعنكم واحسنوا الى من ابغضكم وصلوا على من يطردكم ويظلمكم fol. 20v

Supported by: D L W Θ *f*[13] 33 MT lat sy[(p) h] mae

Coptic: I say to you: "Love your enemies, and pray for them who persecute you".

Persecute you and mistreat you (treat you unjustly)

Comment: Some Coptic manuscripts add ⲥⲙⲟⲩ ⲉⲛⲏ ⲉⲧⲥⲁϩⲟⲩⲓ ⲉⲣⲱⲧⲉⲛ(bless those who curse you – cf. Horner, 34). But not واحسنوا الى من ابغضكم (do good to those who hate you). The Arabic follows the Peshitta and possibly the Harklean (the Peshitta reads ܠܡܢ ܕܣܢܐ ܠܟܘܢ and the Harklean ܠܗܠܝܢ ܕܣܢ ܠܟܘܢ – The Peshitta is closer to the Arabic than the Harklean is).

Horner points out that in MS D1 E1 there is a gloss which says: باركوا على لاعنيكم احسنوا الى من ابغضكم as في الرومي والعربي (in the Greek and the Arabic) (D1), as اليوناني (the Greek) (E1). MS D4 has وباركوا لاعنيكم واحسنوا الى مبغضيكم as ليس في القبطي (it is not in the Coptic). All these are indicators that the scribes of bilingual manuscripts were copying their text from much earlier exemplars which do not follow the Coptic version.

The addition of ويظلمكم (ἐπηρεαξόντων ὑμᾶς) is remarkable at the end of the verse. There are two possible reasons for this addition:

The Peshitta reads ܘܨܠܘ ܥܠ ܐܝܠܝܢ ܕܕܒܪܝܢ ܠܟܘܢ ܒܩܛܝܪܐ ܘܪܕܦܝܢ ܠܟܘܢ. The underlined expression carries the meaning of *to treat unjustly* (cf. *Al-Lubāb*, p. 1016). The Arabic possibly follows the Peshitta. The only objection is that the expression ويظلمكم (ἐπηρεαξόντων ὑμᾶς) occurs after the verb يطردكم (ܘܪܕܦܝܢ ܠܟܘܢ - to persecute or chase away – طرد as in the Arabic translation above) and not before as with the Peshitta version.

The second possible reason is related to the Coptic language. The Coptic MSS C1[c] 2 G1 read ⲛⲉϭⲟϫⲓ instead of ⲛⲏⲉⲧϭⲟϫⲓ. The two words are quite similar but they have different meanings; the latter means *to persecute* and the former *to mistreat*. The scribe might have misread the latter. Another possibility is that his Coptic manuscript read ⲛⲉϭⲟϫⲓ. The problem is that the Arabic has both readings and not only one as is

the case with the Coptic MSS. Were there more than one Coptic manuscript available to the scribe? It is also possible.

6:13

fol. 22r ولا تدخلنا التجارب لكن نجينا من fol. 22v. الشرير فان لك الملك والقوه والمجد الى الابد امين

Supported by: L W Θ 0233 f^{13} 33 MT f g^{1} k q sy sa bo^{pt}

Coptic: And bring us not into temptation: but save us from the evil.

Comment: Eight Coptic manuscripts support the Arabic reading as well as the Harklean version. The Peshitta is similar but with some variations (adds ܠܥܠܡ and ܐܡܝܢ). The Curetonian omits ܘܚܝܠܐ (and the power).

9:34

fol. 34v فقال الفريسيون انه باركون الشياطين يخرج الشياطين

Omitted by: D a k sy^{s}

Coptic: But the Pharisees were saying, that by (lit. in) (the) ruler of the demons he cast out the demons.

Comment: The text does not follow the Syriac Sinaiticus (or D a k).

12:47

فقال له واحد fol. 47v امك واخوتك برا يطلبون يكلموك

Supported by: $ℵ^{(1)}$ C (D) W Z Θ $f^{(1)\,13}$ (33) MT lat $sy^{p.h}$ mae bo

Omitted by: ℵ* B L Γ *pc* ff^{1} k $sy^{s.c}$ sa

Coptic: And one of the disciples said to him : "Behold thy mother and they brothers outside seek for thee".

Comment: The Arabic text does not read "disciples" as the Coptic does (although two Coptic manuscripts omit it as well; Coptic MSS θ and O). The Arabic follows the Syriac closely and almost literally. It reads ܐܡܪ ܠܗ ܕܝܢ ܐܢܫ ܗܐ ܐܡܟ ܘܐܚܝܟ ܩܝܡܝܢ ܠܒܪ ܘܒܥܝܢ ܕܢܡܠܠܘܢ ܥܡܟ.

16:12

fol. 62r حينيذ فهموا انه لم يقل لهم ان يتحرزوا من خمير الخبز لكن من تعلم الفريسين والزنادقه

Supported by: C W MT c f q $sy^{p.h}$ sa^{ms} bo^{ms}

Coptic: Then they understood that he said not to them: "Beware of (the) leaven of the loaves; but of the doctrine of the Pharisees and the Sadducees".

Comment: The text reads του αρτου and agrees with the Peshitta and the Harklean versions. Most Coptic Bohairic MSS read των αρτων. A comparison between the Arabic on the one hand, and the Peshitta and Harklean on the other, shows that the Arabic is most probably translated from the Peshitta and not the Harklean.

17:21

وهذا الجنس لا يخرج الا fol. 66v الا بالصلاه والصوم

Supported by: $ℵ^{2}$ C D L W $f^{1.\,13}$ MT lat ($sy^{p.h}$) (mae) bo^{pt}

Omit: ℵ* B Θ 0281. 33. 579. 892* *pc* e ff^{1} $sy^{s.c}$ sa bo^{pt}

Coptic: Omit

Comment: The Old Syriac omits. The Coptic manuscripts are divided here. The Syriac Peshitta and Harklean support the Arabic reading. The Harklean reads ܒܨܘܡܐ ܘܒܨܠܘܬܐ (with fasting and prayer) and the Peshitta ܒܨܠܘܬܐ ܘܒܨܘܡܐ (with prayer and fasting). The Arabic follows closely the Peshitta or some Coptic manuscripts.

17:26

fol. 67r فقال له بطرس من الغربا فقال يسوع فالبنين اذن احرار

Supported by: W f^{13} MT (f) q sy^{h} (mae).

Coptic: And he having said: "From the strangers," Jesus answered him: "The sons then are free".

Comment: The Peshitta and the Curetonian read ܫܡܥܘܢ (Simon) and the Harklean ܦܛܪܘܣ (Peter). The Coptic omits Peter.

18:11

fol. 68v لان بن الانسان انما جا ليطلب ويخلص من كان هالك

Supported by: (L^{mg}) 579. 892^{c} *al* c Sy^{h} bo^{pt}

Coptic: Omit

Comment: The Arabic reading does not agree with the Peshitta version. The Arabic adds ζητησαι και which is not found in the Peshitta.

19:9

fol. 72r واقول لكم ان من طلق امراته من غير كلمه زنى فقد الجاها الى الزنى ومن تزوج مطلقه فقد زنى

Supported by: B f^{1} bo

Coptic: And I say to you, that he who *will* put away his wife, without word of fornication, causeth her to commit adultery; and he who *will* marry her who is put away comitteth adultery.

Comment: The Bohairic version or f^{1} might be behind the Arabic text in this verse.

19:17

fol. 73r قال له لماذا تقول صالح وليس صالح الا الله الواحد

Supported by: C W f^{13} 33 MT f q sy$^{p.h}$ sa bo^{ms} (manuscript M)

Coptic: And he said to him: "Wherefore askest thou me concerning the good? One is the good, God":

Comment:

1) Only one Bohairic manuscript of the 14th supports the Arabic reading (with small variation cf. below number 4).
2) The Peshitta has ܩܪܐ (call), and the Harklean, which is closer to the Arabic, reads ܐܡܪ (say, speak).
3) The Harklean has ܐܢܫ (person), the Peshitta and the Arabic do not have this addition.
4) The Arabic omits με which is probably a scribal mistake. Such omissions are very common in this manuscript.

This reading follows either the Peshitta or the Greek Majority Text but not the Coptic.

20:28

لذلك بن الانسان لم يات ليخدم بل ليخدم ويبذل fol. 78r نفسه عن كثير

Insert: υμεις δε ζητειτε εκ μικρου...σοι τουτο χρησιμον: D (Φ it vg^{ms} sy^{c}).

Coptic: As also (the) Son of (the) man came not to be ministered to, but to minister, and to give his life a redemption for many

Comment: The Arabic does not follow any of the few Greek, Latin or Syriac manuscripts mentioned above.

20:31

fol. 78r. فنهرهما الجمع لبسكتا وهما ازدادا صياحا قايلين ارحمنا يا رب يا بن داود

Supported by: C W *f*^{1} 33 MT f ff^{2} q sy$^{c.h}$ sa^{ms} mae

Coptic: And the multitude was rebuking them, that they should hold their peace: but they cried out more, saying: Our Lord, pity us, (the) son of David.

Comment: Note that the Bohairic and Peshitta versions agree with each other against the Arabic reading. The Arabic follows one Sahidic manuscript, the Curetonian and Harklean versions and most Greek manuscripts. The Arabic most probably follows the Greek majority text.

21:44

fol. 83v. ومن سقط على هذا الحجر يترضرض ومن سقط عليه طحنه

Omit: D 33 it sy^{s}

Coptic: And he who *will* fall upon this stone, *it shall break him* to pieces; and he indeed upon whom it *will* fall, *it shall scatter him* as dust.

Comment: The Arabic does not follow the Sinaiticus in this verse.

23:13-14

fol. 88v. v.14 الويل لكم ايها الكثبه والفريسين يا مرايين لاكلكم بيوت الارامل والايتام بعله تطويل صلواتك من اجل هذا عقابكم fol. 89r. شديد v.13 الويل لكم يا كتبه ويا فريسين يا مرايين انكم تغلقون ملكوت السموات قدام الناس فلا انتم تدخلون ولا تتركون الداخلون يدخلون

Supported by: 12 W 0102. 0107 MT f sy$^{p.h}$ bo^{pt} (Coptic MSS: A^{m} Γ D$_{4}$ Δ$_{1}^{c}_{2}$ F$_{1}^{m}_{2}$ ϩ H θ J$_{1.3}$ K* & ^{m} L N O)

Coptic: And woe to you [the*] scribes and [the*] Pharisees, [the*] hypocrites! Because ye shut the kingdom of the heavens before [the] men: for ye come not in (yourselves), not they who come, do you permit them to come it.

Comment: The first remark is concerned with the occurrence of الارامل والايتام (widows and orphans). This variant lacks textual support. The second is the rendering of the expression لاكلكم بيوت .....بعله تطويل صلواتك (…because you consume the houses of the widows and orphans with pretence of prolonging your prayer). Neither the Greek nor the sy$^{s.c.h}$ are behind the Arabic text. It is almost certain that this verse is

translated from the Peshitta. Some late Coptic manuscripts have this reading. However, the Coptic MS A and C, which are considered by Horner to be two out of three MSS which contain the purest form of the Bohairic version, omit this reading. Could it be possible that some Coptic manuscripts were influenced by the Arabic versions?

24:36

fol. 95r فاما ذلك اليوم وتلك الساعه لا يعرفها احد ولا ملايكه السموات الا الاب وحده

The omission of ουδϵ ο υιος (as in the Arabic text bove) is supported by ℵ^{1} L W f^{1} 33 MT g^{1} l vg sy co.

Coptic: Concerning that day and the hour no one knowth, nor the angels of the heavens, except (the Father alone).

Comment: The Arabic agrees with both Syriac and Coptic versions.

27:46

fol. 113r وقال ايلي ايلي لماذا صبغتني الذي هو الاهي الاهي لماذا تركتني

ηλι ηλι, as in the Arabic above, is supported by A D (L) W Θ $f^{1.13}$ MT lat

ϵλωι ϵλωι is supported by: ℵ B 33 vg^{mss} co.

Coptic: …saying: "Eloi eloi lema sabakthani?" which is this, "My God, my God, wherefore didst thou leave me?"

Comment: The Arabic does not follow the Coptic. The Peshitta reads ܐܝܠ ([ηλ]) and sy^{s} sy^{h} read ܐܝܠܝ([ηλι]). (sy^{c} is defective here). The Arabic transliterates the Harklean, Sinaiticus or Peshitta version.

The second comment is about the expression صبغتني (have you baptized me). The Greek reads σαβαχθανι. The Sy^{s} and sy^{p} read ܫܒܩܬܢܝ (shabaqtanī). The Sy^{h} reads ܣܒܐܩܬܢܝ (sabāqtanī). The Arabic reads صبغتني (sabaghtanī). The verb صبغ means *to baptize*, but it is clear from the context that it is meant to be a transliteration of the origin, which could be Coptic, Greek or the Harklean version.

Mark:

1:1

fol. 118r بدو انجليل يسوع المسيح بن الله

Supported by: ℵ^{1} B D L W 2427 *pc* (*sed* του Θ. A $f^{1.13}$ 33 MT) latt sy co

Coptic: (The) beginning of the Gospel of Jesus Christ, (the) son of God.

1:2

fol. 118r كما هو مكتوب في اشعيا النبي(1) هوذا انا مرسل ملاكي امام وجهك ليسهل طريقك قدامك(2)

Supported by: ℵ B L Δ 33. 565. 892. 1241. 2427 *al* sy$^{p.hmg}$ co

Supported by: A $f^{1.13}$ 33 MT f ff^{2} 1 vg^{cl} sy^{h} sa^{mss} bo^{pt}

Coptic: According as it is written in Esaias the prophet: "Lo, I will send (the) messenger before thy face, who will prepare thy road before thee"

Comment: The Arabic agrees with the Greek manuscript 33.

1:4

fol. 118r كان يوحنا يعمد في القفف ويكرز بالتوبه لغفران الخطايا

Supported by A W $f^{1.13}$ MT sy^h sa? (and possibly also D Θ 28. 700. *l* 2211 lat sy^p).
Coptic: And John the Baptist was in (the) desert, and preaching a baptism of repentance for (lit. in) a forgiveness of sins.

Comment: The Arabic does not follow the Coptic. The Syriac Harklean is the closest. However, the Arabic reads ويكرز بالتوبه (and preaches about repentance). All other *Vorlagen* read "preach/preaching a baptism of repentance".

This reading seems to agree with the Greek majority text.

1:14

fol. 119r ومن بعد حبس يوحنا واتا يسوع الى الجليل يكرز بانجيل ملكوت الله

Supported by: A D W MT lat sy^p bo^pt
Coptic: Now after that John was delivered (up), Jesus came to Galilee, preaching the gospel of God

2:22

fol. 124r ولا يصب خمر جديد في زقاق باليه الا يخرق الزقاق [والخمر يتلف و الزقاق][5] بل يصب الخمر الجديد في زقاق جدد

Supported by W (a) bo^ms (manuscript M)
"And they do not put (lit. throw) new wine into old bottles: otherwise the wine rendeth the bottles, and the wine perisheth, and the bottles: but they put new wine into new bottles".

Comment: This reading is supported by one bilingual Coptic manuscript of the 14th century. It is most probable that it was influenced by the Arabic in parallel.

4:3

fol. 128r اسمعوا: الزارع خرج ليزرع

Supported by: unknown
Coptic: Hear: lo, he who soweth came.

Comment: The Greek and Syriac MSS read ['Ακούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι.] The Arabic transposes the phrase ἐξῆλθεν ὁ σπείρων and reads 'Ακούετε. ἰδοὺ ὁ σπείρων ἐξῆλθεν σπεῖραι. In doing so, the Arabic text follows neither the Greek and Syriac *Vorlagen* nor does it respect the general Arabic syntactical rule of inserting the subject *after* the verb. Why is it so? The Coptic has the subject first followed by the verb (as in Arabic) but omits ليزرع. It reads "…he who soweth came". Is the scribe trying to assimilate the Coptic and Syriac (less likely the Greek) versions in his Arabic translation/edition? Or was it originally الزارع خرج (A Sower went out – omit *to sow* as in the Coptic) and later the expression ليزرع was added to match it with either the Syriac or the

5 I have reconstructed this phrase from other witnesses of family *k.* Sinai, Ar. 101 omits it due to homoeoteleuton.

Greek? If this is the case then why do we find خرج (went out) and not "came" as in the Coptic version?

Some late and less reliable Coptic manuscripts add ⲉⲥⲓϯ (to sow). Is it because of an Arabic influence? This is possible. (It should be noted that Sinai, Ar. N.F. Paper 61 reads similarly زارع خرج ليزرع (folio 4r))

4:24

fol. 125r وقال لهم انظروا ماذا تسمعوا فبالكيل الذي تكيلون يكال لكم وتزادون ايها السامعون

Supported by A θ 0107. 0167 $f^{1.13.}$ 33 MT q sy sa^{mss} bo^{pt}

Coptic: And he was saying to them again: Take heed, what ye hear : in the measure which ye measure, it will be measured to you : and it will be added to you.

Comment: The Arabic does not follow the Coptic. The Coptic has "was saying" (كان يقول) (and also the Greek MSS and Harklean vesrion). The Arabic reads وقال (and he said) and follows the Peshitta. The Coptic, unlike the Arabic, adds "again". The Coptic omits "oh, you hearers" against the Arabic. The divergence suggests that the Coptic was not the *Vorlage* of this Arabic version, but most probably the Syriac Peshitta.

Some late Coptic manuscripts read "of those who hear". Since most of these late Coptic manuscripts are bilingual, the Arabic in parallel might have influenced their texts. What supports this argument, in addition to the fact that the Arabic Sinai, Ar. 101 was copied during or before these Coptic manuscripts, is that the whole verse under investigation does not follow the Coptic (and not only the addition of ايها السامعون). Moreover, ايها السامعون does not translate the Coptic "of those who hear" accurately. Furthermore, the expression الكيل is closer to the Syriac than it is to the Coptic.

In summary, the *Vorlage* of this verse is the Peshitta. (Sinai, Ar. N.F. Paper 61 reads وقال لهم انظروا ماذا تسمعون فبالكيل الذي تكيلون يكال لكم وتزادون ايها السامعون (fol. 5v)).

6:11

fol. 132r واي موضع لم يقبلكم ولا يسمع منكم فاذا خرجتم من هناك انفضوا الغبار الذي تحت ارجلكم للشهاده عليهم الحق اقول لكم ان سدوم وعامور يكون لها راحه يوم الدين اكثر من تلك المدينه

Supported by: A $f^{1.13}$ (33) MT a f q sy$^{p.h.}$ bo^{pt}

Coptic: "And every place which will not receive you to it, not hear you, (as ye are) coming from there, shake off (the) dust which is underneath your feet for a witness to them".

Comment: The most reliable Coptic manuscripts omit this reading. Those which have the reading in the text, or in the margin, are influenced by the Arabic. For instance in the margin of the Coptic MS C_1, there is a gloss which reads زايد في العربي (addition in the Arabic). This shows that originally the Arabic text had the addition and later omitted to conform it with the Coptic. (Sinai, Ar. N.F. Paper 61 reads: fol. 10r

واي موضع لم يقبلكم ولا يسمع منكم فاذا خرجتم من هناك انفضوا الغبار الذي تحت ارجلكم للشهاده عليهم الحق اقول لكم ان سدوم وعامورا تكون لها راحه يوم الدين اكثر من تلك المدينه)

Mark 7:14-16

fol. 137v ثم دعا الجمع الكثير وقال اسمعوا مني كلكم وافهموا ليس شي خارج من الانسان يدخل فيه يقدر ينجسه لكن الذي يخرج من فم الانسان من له fol. 138r. اذان سامعتان فليسمعا[1]

(1) Supported by: A D W θ $f^{1.13.}$ 33 MT latt sy sa^{mss} bo^{pt}

Coptic: And having called again the multitude, he said to them: "Hear me and understand: there is not anything outside of the man [for] which, going into the mouth, can (lit. it is possible to) defile him: but the things which come from the mouth of the man (defile him)".

Comment: The Arabic reading does not have *again* and *to them* in (verse 14), and *into the mouth* and *the things* (verse 15) as the Coptic does. This shows that the Arabic is not translated from Coptic. Moreover, the Arabic reads كثير (παντα – supported only by A W θ $f^{1,13}$ 33 MT f sy sa^{mss}), an addition not found in the Coptic. All these variants argue in favour of a Syriac *Vorlage.* Furthermore, verse 16 is omitted in the reliable Coptic manuscripts. Once again the Arabic follows the Syriac. However, the expression من فم الانسان (from the mouth of the man – instead of εκ του ανθρωπου) follows literally the Coptic. (Sinai, Ar. N.F. Paper 61 reads on fol. 14r:

ثم دعا الجمع الكثير وقال اسمعوا مني كلكم وافهموا ليس شي خارج من الانسان يدخل فيه يقدر ينجسه لكن الذي يخرج من فم الانسان من له اذان سامعتان فليسمع)

Mark 9:24

fol. 146r. فصاح ابو الصبي من ساعته بدموع وقال انا اومن فاعن ضعف امانتي

Supported by: A^2 C^3 D θ $f^{1.13}$ 33 MT lat $sy^{(p)\,h}$ bo^{pt}

Coptic: Immediately cried out (the) father of the child, saying: "I believe: help my unbelief".

Comment: The Arabic does not follow the Coptic. Few late Coptic MSS agree with the Arabic reading (with the exception of the Coptic Catena ℵ. Cf. Horner, 387). The expression ساعته (lit. from its hour) is found in $sy^{s.p.}$ (ܘܒܗ ܒܫܥܬܐ/ܘܡܢ ܫܥܬܗ).

Sinai, Ar. N.F. Parch 61 reads:

fol. 20r فصاح ابو الصبي من ساعته بدموع وقال انا اومن فاعن ضعف ايماني

Mark: 9:49

fol. 148v كل شي بالنار يملح وكل ذبيحه تصلح بالملح

Supported by: A C Θ Ψ (2427) MT lat $sy^{p\,h}$ bo^{pt}

Coptic: Every one *they salt* with the fire. The salt is good:

Comment: Not only that the addition of the expression وكل ذبيحه تصلح بالملح is omitted in the Coptic versions (with the exception of some late MSS because of the Arabic influence), but also the first part of the verse disagrees with the Coptic. In order for the Arabic text to follow the

Coptic, it should read: وكل واحد (انسان) يملحون(ه) بالنار. The verse agrees with either the Greek or Syriac witnesses (as mentioned above).

Sinai, Ar. N.F. Parch. 61 reads on folio 23r.

كل شي بالنار يملح وكل ذبيحه تصلح بالملح

Mark 10:21

fol. 150v فنظر اليه يسوع واحبه وقال تريد تكون كاملا واحده بقيت عليك امضي وبع كلما لك واعطه للمساكين واكنزه في السما fol. 151r وتعال اتبعني واحمل الصليب

Supported by: N Π Σ 1071 and the Syriac Harklean

Coptic: And Jesus having looked upon him, loved him, and said to him: "Another thing thou lackest: go, sell that which thou hast, give it (lit. them) to the poor, and thou shalt get for thee a treasure in (the) heaven: and come, follow me".

Comment: None of the Coptic manuscripts have both readings as does the Arabic version. (Only the corrector of the Coptic MS number F in *Horner's* edition adds the two readings). Both expressions (in their respective locations) are only found in N Π Σ 1071 and the Harklean version (the only variant between the Arabic and the Harklean is that the latter adds ܡܢܐ ܬܘܒ ܚܣܝܪ ܐܢܐ (what do I still lack) in the beginning of the verse which is omitted in Arabic). The Arabic follows the few Greek manuscripts.

It is remarkable that the Arabic text above reads واكنزه في السما (and *treasure it* in heaven). The Greek and Coptic read [καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ] وستملك كنز في السما. The Arabic in this particular place seems to have been influenced by the Syriac which reads ܘܬܗܘܐ ܠܟ ܣܝܡܬܐ ܒܫܡܝܐ. (Sinai, Ar. N.F. Paper 61 reads on folio 24v:

فنظر اليه يسوع واحبه وقال تريد تكون كاملا واحده بقيت عليك امضي وبع كلما لك واعطه للمساكين واكنزه في السما وتعال اتبعني واحمل الصليب).

Mark 14:24

fol. 168v وقال لهم هذا هو دمي للعهد الجديد(1) الذي يسفك عن كثير(2)

(1) Supported by: A $f^{1.13}$ MT lat sy sa^{mss} bo^{pt}

(2) Supported by: B C L Ψ 892 *pc*

Coptic: And he said to them: "This is my blood of the testament, which will be shed for many, for (the) forgiving of their sins".

Comment: The addition of "for the forgiving of their sins" in the Coptic manuscripts (which is not found in the Arabic text), and the addition of الجديد (new) in the Arabic (which is not found in the Coptic), show that the Coptic is unlikely to be the *Vorlage* of this version. The Syriac Peshitta agrees with the Arabic but with minor variation (i.e. transposing يسفك عن كثير). It is likely that the Peshitta is the *Vorlage* of Mark 14:24.

Sinai, Ar. N.F. Paper 61 reads on folio 38r.

وقال لهم هذا دمي العهد الجديد الذي يسفك عن كثير

Mark 15:28

وتم الكتاب انه احصي مع الاثمه fol. 175r

Supported by: L θ 083. 0250 $f^{1.13}$ MT lat $sy^{p.h.}$ (bo^{pt})

Coptic: *omit*

Comment: The Coptic omits this reading and disagrees with the Arabic. The Arabic follows one of the manuscripts mentioned above.

Sinai, Ar. N.F. Paper 61 reads on folio 43r:

وتم الكتاب انه احصي مع الاثمه

Luke 1:28

فلما دخل اليها الملاك(1) قال لها افرحي(1) يا ممتليه(2) نعمه الرب معك مبارك انتي في النسا(3) fol. 186r

فلما (and when) : unknown *Vorlage*

الملاك (angel) : A C D f^{13} 33 MT latt sy bo^{pt}

اليها الملاك (….to her the angel) : S Δ 69, 579, 700, 713 Lvt (aur f ff^2 1 q r^1) Sp Sj (4 mss.) AM PS-HIL PET-C s 140

لها (to her) : Lvt (b ff^2 1) Sp Sj (4 mss.) Gg PS-HIL

افرحي (rejoice) : and follows the Greek (possibly), Latin and the Harklean Syriac. The Peshitta has ܫܠܡ ܠܟܝ (peace be to you).

ممتليه (full of grace) follows the Syriac Peshitta ܡܠܝܬ ܛܝܒܘܬܐ and the Latin *gratia plena*.

الرب (the Lord) and does not follow the Peshitta. The Peshitta reads ܡܪܢ (our Lord).

مبارك انتي في النسا (blessed you are among women) *omit:* S B L W Ψ 1 131 565 579 700 1215 1241 1582 Sj (4 mss.) Cs Cb (mss.) Ar Gg (I)

انتي (you *are*) *omit* 2766* Sp

Coptic: and having gone in unto her, he said to her: "Hail, thou (lit. she) who art full of grace, the Lord (is) with thee".

Comment: From the data available, the Old Latin MSS ff^2 1 follow the Arabic closely. However, this conversion might be coincidental. It is more likely that this verse was translated from both Greek and Syriac *Vorlagen.*

Sinai, Ar. N.F. Paper 61 reads on fol. 49v

فلما دخل اليها الملاك قال لها افرحي يا ممتليه نعمه الرب معك مبارك انتي في النسا

Luke 2:14

المجد لله في العلا وعلى الارض السلام "في" الناس المسره fol. 191

السلام + [και] Ss Sp Dta Dtp Cb Gg (II. III); these manuscripts disagree with the Arabic text.

في: This preposition is added above the line by a different hand. The original reading is supported by: 372 Lvt (e a aur b β c f ff^2 gat 1 q r^1) Ss Sp Et IR. However, omissions of this kind are common in this manuscript. Therefore, we cannot be certain whether the omission renders the *Vorlage* faithfully or it is a scribal mistake.

الناس المسره (men of good pleasure). The *Vorlage* most probably has the genitive εὐδοκίας instead of the nominative case εὐδοκία. The expression εὐδοκίας is read by S* A B* D W Lvt Lvg Cs Go.

Comment: Once again an Old Latin manuscript could be behind the Arabic text. Luke 2:14 follows one of the following Latin MSS: e a aur b β c f ff² gat 1 q r¹.

Sinai, Ar. N.F. Paper 61 reads on folio 53r:

المجد لله في العلا وعلى الارض السلام وفي الناس المسره

Luke: 5:39

fol. 209v وما من احد يشرب قديما فيحب الجديد لانه يقول ان القديم طيب

حالا (ευθεως) is omitted in the Arabic version. The omission is supported by ρ⁴ ρ⁷⁵ vid S B C* L W 1 118 131 157 179 205 209 579 1241 1582* Dtp Cs Cb Ar.

Comment: This reading disagrees with the Latin and Syriac manuscripts. (Sinai, Ar. N.F. Parch 61 reads on fol. 65v

وما من احد يشرب قديم فيحب الجديد لانه يقول ان القديم طيب).

Luke 6:4

fol. 209v ودخل الى fol. 210r بيت الله واكل خبزا التقدمه واعطا الذين معه الذي لا يحل لهم اكله الا للكهنه فقط

و ([καὶ]) the conjunction و in the beginning of the verse is supported by Lvt (c).

و ([καὶ]) the second و in the Arabic version is omitted by Cs Cb

λαβὼν is omitted in the Arabic text and agrees with S D K W Π 047 (a few minuscule MSS) Lvt (d) Sj Ar Gg IR

للكهنه ([τοῖς ἱερεῦσιν]) supported by D Lvt (e a d c d f ff² gat 1 r¹) OS IR and also Lvt (aur g¹ q) Lvg . (Sinai, Ar. N.F. Paper 61 reads on folio 66r

كيف دخل الى بيت الله واكل خبزا التقدمه واعطا الذين معه الذي لا يحل لهم اكله الا للكهنه فقط).

Luke 6:48

fol. 215v يشبه رجل بنا بيته وحفر وعمق ووضع الاساس على صخره فلما جا المطر الكثير وصدم النهر ذلك البيت فلم تقوى ان تحركه لان اساسه كان مبنيا جيدا الى صخره

بيته ([οἰκίαν αὐτοῦ]) is supported by Lvt (gat) Lvg (mss.) Cb (1ms.)

لان اساسه كان مبنيا جيدا الى صخره (because its foundation was well built on a rock) is supported, with some variations, by A C D Θ ψ *f*¹· ¹³· MT latt sy^p.h.^ (bo^pt^).

Sinai, Ar. N.F. Parch 61 reads on fol. 68v

يشبه رجل بنا بيتا وحفر وعمق ووضع الاساس على صخره فلما جا المطر الكثير وصدم النهر ذلك البيت فلم تقوى ان تحركه لان اساسه كان مبنيا جيدا الى صخره

Luke 9:35

fol. 233r وكان صوت من السحابه قايلا هذا ابني الحبيب الذي به سررت له فاسمعوا

و ([καὶ]) in the Arabic text is omitted by Lvt (b f ff² 1 q r¹) Cs (1ms.) Ar Et (Bodl. 41)

الحبيب الذي به سررت ([ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα]) is supported by C[c3] M 7 27 60 71 267 349 1194 1443 1458 1630 1685 2613 LECT *l*12 *l*48 *l*211 *l*299 *l*854 etc.

Comment: It is remarkable that there is no early support for this variation. NA[27] refers to D Ψ but IGNTP shows that they read ἐκλελεγμένος, ἐν ᾧ εὐδόκησα instead of ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. (Sinai, Ar. N.F. Paper 61 reads on folio 80r

وكان صوت من السحابه قايلا هذا ابني الحبيب له فاسمعوا).

John 1:18

fol. 1:18 الله لم يره احد قط الابن الوحيد الذي في حضن ابيه هو خبر

Supported by an unknown origin

Coptic: God no one ever saw: the only-begotten God (without article), who is in the bosom of his father, he spake.

Comment: The occurrence of ابيه (*his* father) suggests that the scribe is translating either from Coptic, Syriac Curetonian or Peshitta (Sinaiticus is defective here). The only *Vorlage* which has الابن الوحيد and ابيه (his father) is the Curetonian version. However, the Curetonian read ܡܢ (*from* the bosom) instead of في (*in* the bosom) and adds ܠܢ (to us) at the end of verse 18. The Peshitta, as well as the Coptic, agree with the Arabic with the exception of الابن الوحيد (the only son).

It is remarkable that all the Coptic MSS read *the only-begotten God*. The Arabic parallel of the earliest surviving Coptic manuscript of the Gospel (Horner considers it the most reliable and gave it the signal A) has الابن الوحيد (the only *son)* and the Coptic parallel reads *the only-begotten God*. All this shows that the earliest surviving form of the Arabic version does not follow the Coptic.

The only possible *Vorlage* for the Arabic is a Syriac text which falls between the Curetonian and the Peshitta versions. Another suggest is that initially the text was translated from the Peshitta and then later corrected (in the case of الابن الوحيد) against the majority Greek manuscripts.

Sinai, Ar. N.F. Paper 61 reads on folio 126r

الله لم يره احد قط الابن الوحيد الذي في حضن ابيه هو اخبر

John 1:49

fol. 315 اجاب ناتانايبل وقال له(1) يا معلم انت هو المسيح(2) ابن الله انت ملك اسراييل

Supported by: A θ *f*[1.13] MT r[1] sy

Supported by: unknown

Coptic: Nathanael answered him, he said to him: "Rabbi, thou art (the Son of God, thou art (the) King of Israel".

Comment: The addition of المسيح (Christ) has no textual support. The Syriac Curetonian and Sinaiticus are defective here.

Sinai, Ar. N.F. Paper 61 reads on folio 128v

اجاب تانييل وقال له[1] يا معلم انت هو ابن الله انت ملك اسراييل

John 4: 9

fol. 325r قالت له تلك المراه السامريه كيف وانت يهودي تستسقيني الماء وانا امراه سامريه واليهود لا يختلطون بالسامره

Supported by: οὖν is omitted in the Arabic text as well as in ℵ* f^1 565. 579. 892 *al* j sy$^{s.c.p}$ sa^{mss} bo. The phrase واليهود لا يختلطون بالسامره is omitted in ℵ* D a b e j

Coptic: The Samaritan woman said to him: "How dost thou, a Jew, ask from me to drink, I (being) a Samaritan woman?" for the Jews mingle not with the Samaritans.

Comment: The *Vorlage* seems to be either Coptic or Syriac. The main variation between these versions and the Arabic is that the latter has السامره in singular while the rest, with only one exception (see below), read "Samaritans" (in plural). The Sinaiticus has ܫܡܪܝܐ in singular and agrees with the Arabic reading. Moreover, the Arabic has تلك المراه (*this/that* women) which probably renders the Syriac ܗܝ (this/that). It is worth adding that in verse five of the same chapter the city of Samaria is called Συχὰρ in Greek and Coptic. The Peshitta and the Harklean almost similarly read ܫܟܪ / ܫܘܟܪ. Both the Sinaiticus and the Curetonian read ܫܟܝܡ (Shakim). The Arabic reads سيحار (Syḥār -with S or Sh and ḥā, or Jā, or khā). It is not possibly to know exactly which expression is used because some of the diacritical mark are missing in the MS. However, we can be certain that it neither translates the Sinaiticus nor the Curetonian. (Sinai, Ar. N.F. Paper 61 reads on folio 132v
قالت له تلك المراه السامريه كيف وانت يهوديا تستسقي الما وانا امراه سامريه واليهود لا يختلطون بالسامره).

4:42

fol. 329r وكانوا يقولون لتلك الامراه انا ليس منجل قولك نومن به لكنا قد سمعنا وعلمنا ان هذا هوالمسيح بالحقيقه مخلص العالم

Supported by: A C^3 D L Θ ψ $f^{1.13}$ 33 MT e f q sy$^{p.h.}$ bo^p

Coptic: They were saying then to the woman: "that this is the savior of the world".

Comment: A few late Coptic MSS support this reading mainly because of Arabic influence (all of these manuscripts are Coptic-Arabic manuscripts with the exception of one copied in the fourteenth century). The Arabic reading is closer to the Peshitta than the Harklean version. (Sinai, Ar. N.F. Parch 61 reads on folio 135r
وكانوا يقولوا لتلك الامراه انا ليس منجل قولك نومن به لكنا قد سمعنا وعلمنا ان هذا هوالمسيح بالحقيقه مخلص العالم).

John 7:53-8:11

A thorough examination of this pericope will not be conducted here. A few remarks will be given to show that this narrative is not translated from Coptic.

It is worth mentioning at the beginning that the pericope is found after John 7:52 with no sign suggesting that it was added later. A comparision between the Arabic text and the Coptic points to the following: The Coptic Bohairic manuscripts are clearly influenced by the Arabic text, and more than that, it seems that the narrative of the woman caught in adultery in the Bohairic version is translated from Arabic sources.

An Arabic influence on the Coptic manuscripts has so far been textually supported. To this, one can add the remarks given in the margins of the Coptic-Arabic manuscripts. Suffice it here to give a few examples of this kind. The reader is advised to consult Horner's *The Coptic Version, ad loc* for more details on these glosses.

Coptic MS E_2 "this section is never contained by the Coptic, nor it is read in church, it was translated from the *Greek* and the *Arabic*";

Coptic MS θ (which is a Coptic MS (and not a bilingual Arabic-Coptic codex)) "here is the section of the adulteress, it is not found in the Greek copies, nor the Syriac, nor the Coptic, but only in the Arabic";

Coptic MS J_1 "this section is not in the Coptic, nor in some of the Gospels of the Greek, but is was translated from the Arabic";

Coptic MS V "this section from here is *not* found in the Coptic, nor in the Greek, but it was translated from the Syriac, and it is found in most of the Arabic copies' etc."

John 8:29

fol. 353v. ومن انفدني هو معي fol. 354 ولم يدعني <u>الاب</u> وحدي لاني افعل ما يرضيه في كل حين

Supported by: 0250 MT f q $sy^{(p).\ h.}$ (bo^{pt}).

Comment: In only three Coptic MSS does one find the expression ⲡⲁⲓⲱⲧ (the father): in the first place, it is found in the margin of the bilingual Coptic-Arabic MS A (obviously a correction made against the Arabic in parallel); and in two other manuscripts copied in the thirteenth centuries. The Peshitta has ܐܒܝ (my father) and the Harklean ܐܒܐ. The Arabic follows the majority Greek texts, the Latin f and q, or the Syriac Harklean. (Sinai, Ar. N.F. Paper 61 reads on folio 151r ومن انفدني هو معي ولم يدعني <u>الاب</u> وحدي لاني افعل ما يرضيه في كل حين)

John 16:16

fol. 389r. قليل ولا تروني وقليل وتروني ايضا <u>لاني منطلق الى الاب</u>

Supported by: A Θ (ψ) 068. (33) $f^{1.13}$ MT lat sy pbo bo^{pt}

Coptic: "Yet a little, (and) ye will not see me ; and again, yet a little, (and) ye will see me".

Comment: A few late Coptic manuscripts follow the Arabic text. The *Vorlage* of the Arabic is either the Greek manuscripts mentioned above or the Syriac Peshitta.

John 16:21

...لان قد جات ساعتها... fol. 389v

ημερα: ρ^{66} D it $sy^{s.p.}$ ac^{2}

Comment: The text does not follow the Peshitta here.

John 21:20

fol. 406v فالتفت سمعان الصفا فراى ذلك التلميذ الذي يحبه يسوع يتبعه وهو الذي وقع وقت fol. 407r العشا على صدره وقال يا سيد من الذي يسلمك

Both variations are supported by the Peshitta.

14.2. Textual Analysis of Selected Variants in the Eight Test Passages in Sinai, Ar. 101 and in Other Representative Manuscripts

In the tables below there are eighteen Family representatives set in parallel. The representatives were randomly placed in the table in order not to be influenced by the outcome of the analysis in regards to the *Vorlagen* of the representatives. Each table is followed by short textual comments as reason dictates. I have avoided the use of footnotes and replaced them with small signs that follow the Arabic terms under examination.

Matthew 7:15a

a	احذروا*	من	الانبيا	الكذابين	الذين	ياتونكم			بلباس	خرفان
c	احتفظوا	من	الانبيا	الكذبه	الذين	ياتونكم			بلباس	الخراف
j[c]	احترسوا	من	الانبيا	الكذّابين	فانهم	يوافون	اليكم		بملابس	الغنم
j[b]	احتفظوا	من	الانبيا	الكذبه	الذين	ياتونكم			بلباس	الخراف
n										
i										
e	احذروا	من	الانبيا	الكذابين	انهم	ياتون	ايكم	في	لبس	الغنم
g	احذروا	من	الانبيا	الكذبة	الذين	ياتونكم			بلباس	الحملان
d	احتفظوا	من	الانبيا	الكذابه		تاتيكم			بلباس	الخرفان
r										
k	احذروا	من	الانبياء	الكذبة	الذين	ياتونكم			بلباس	الحملان
l	فاحذروا	من	الانبياء	الكذبة	الذين	ياتونكم		في	ملابس	الخرفان
o	احذروا		الانبياء	الكذبة	الذين	يوافونكم			بلباس	الحملان
h	احذروا		الانبيا	الكذبه	الذين	ياتونكم			بلباس	الحملان
j[a]	فاحذروا		الانبيا	[الافاكين		فايجينكم]		في	ملابس	الحملان
b	احتفظوا	من	الانبيا	الكذبه	التي	تاتيكم			بلباس	الخراف
p[J]										
q	احتفظوا	من	الانبيا	الكذبه	التي	تاتيكم			بلباس	الخرفان

* *l* and *j*[A] read “فاحذروا” Προσέχετε δε with L W Θ 0281 *f*[1.13] 33 MT f q sy[h] sa[mss] bo ; *o, h* and *j*[A] omit من *NTS.*

Matthew 7:15b

a	وهم	من	داخل		ذياب		خطفه
c	وهم	من	داخل		ذياب		خاطفه
j[c]	وهم	في	باطنهم		دياب		خاطفه
j[b]	وهم	من	داخل		ذياب		خاطفه
n							
i							
e		فمن	داخل		ادياب		خاطفه
g	وهم	في	الباطن		دياب		خاطفه
d	وهم	من	داخل		ذياب		ضارية
r							
k			وداخلهم		دياب		خاطفه
l			وباطنهم		ذياب		خاطفة
o	وهو	في	الباطن		ذياب		خطفه
h	وهم	في	ضميرهم	ونفوسهم	ذياب	مختلسه	خطفه
j[a]	وهم	من	[قالج]		ذياب		خطفه
b	وهم	من	داخل		ذياب		خاطفه
p[j]							
q	وهم	من	داخل		ذياب		ضاريه

Matthew 7:16

a			فاعرفوهم* من ثمراتهم	هل	تجمعوا%	من	الشوك	عنب	او		من	الحسك$	تين
c	من	ثمرتهم	تعرفوهم	هل	يُجتنى	من	الشوك	عنبا	او		من	الفرطب	تينا
jc	ومن	ثمارهم	تعرفونهم	العلكم	تجمعون	من	الشّوك	عنباً	ام		من	الحسك	تيناً
jb	من	ثمراتهم	اعرفوهم	هل	يلقط	من	الشوك	عنبا	او		من	الدردار	تينا
n													
i													
e	فمن	اثمارهم	تعرفوهم	فهل	تجمعوا	من	الشوك	عنبا	ام		من	القرطب	تيناً
g	ومن	ثمارهم	تعرفونهم	هل	يجتنى	من	الشوك	عنب	او		من	العوسج	تين
d	من	اثمارهم	تعرفونهم	هل	يلقط	من	الشوك	عنبا	او		من	الحسك	تينا
r													
k	ومن	ثمارهم	فاعرفوهم	هل	يجمع	من	الشوك	عنب	او		من	العوسج	تين
l	ومن	ثمارهم	تعرفونهم	هل	يجنى			عنب من شوك	او	يجتنى& تين	من	العليق	
o	من	ثمارهم	تختبرونهم	اهل	يجنى	من	قتادٍ	عنب	او	يقطف	من	الحسك	تين
h	فمن	ثمارهم	تعرفوهم	فهل	يجتني	من	الشوك	عنبا	و		من	[العيشك]	تين
ja	من	ثمرهم	تعرفونهم	هل	تجتنون	من	الشوك	عنبا	او		من	الحسك	تينا
b	ومن	اثمارهم	تعرفونهم	لعل	يقطف	من	الشوك	عنبا	او		من	الحسك	تينا
pJ													
q	من	اثمارهم	تعرفونهم	لعلهم	يلتقطون	من	الشوك	عنبا	او		من	الحسك	تين

*a, k read اعرفوهم (imperative) instead of تعرفونهم (indicative). The Greek has ἐπιγνώσεσθε which could either be a future or an imperative tense. Families *a*, j^{B}, *k* seem to follow the Greek. Family *a* transposes and reads فاعرفوهم من ثمراتهم to emphasise the imperative mood.

%*a*, j^{C}, *e*, j^{A} have an active form, 2nd person pl. تجتنون/(ن)تجمعوا. The rest of the families have a passive form. The variation could be purely stylistic.

& The addition of يجتنى in family *l* is supported by the Coptic version. Family *o* adds يقطف and does not follow the Latin.

$*a*, j^{C}, *d*, *o*, j^{A} read الحسك (ἀκανθῶν) ; *c*, *e* read القرطب as in the Peshitta and Harklean ܡܗܪ̈ܒܠܐ. j^{B} reads الدردار as in the Curetonian ܕܪ̈ܕܪܐ, but it does not necessarily show that family j^{B} is translated from the Curetonian. *g* and *k* read similarly العوسج (thorn).

Matthew 7:17a

a	هكذا	كل	شجره	صالحه				تصنع*	ثمره	طيبه
c	كذلك	كل	شجره	صالحه	نباتا	صالحا		تنبت		
j[c]	هكذا	كل	شجرةً	صالحةٍ				تعمل	ثمرةً	جيّده
j[b]	كذلك	كل	شجره	صالحه				تصنع	ثمره	طيبه
n										
i										
e	كذلك	كل	شجره	صالحه	ثمار	حسن		تصنع		
g	هكذا	كل	شجرة	صالحة				تثمر	ثمرا	جيدا
d	كذلك	كل	شجره	طيبه	اثمارا	طيبه		تخرج		
r										
k	هكدى	كل	شجرة	صالحة				تَخرج	ثمرة	جيّدة
l	كذلك	كل	شجرةٍ	صالحةٍ				تَخرج	ثمرةً	صالحةً
o	هكذا	كل	شجره	صالحه			فانها	تثمر	ثمارا	صالحه
h	كذلك	كل	شجرهٍ	صالحهٍ				تثمر	ثماراً	حسنةً
j[a]	كذلك	كل	شجره	صالحه				تعمل	ثمارا	طيبه
b	كذلك	كل	شجره	طيبه	اثمارا	طيبه		تخرج		
p[J]										
q	كذلك	كل	شجره	طيبه	اثمار	طيبه		تخرج		

* There are five different Arabic renderings for the Greek verb ποιέω, Syriac ܥܒܕ, and Coptic *bring forth*. They are: صنع (produce, make); نبت (bring forth, grow); عمل (do, make, produce); ثمر (bear fruit); خرج (bring out, produce).

Matthew 7: 17b

a	و	الشجره	الشريره%				تصنع	ثمره	شريره
c	و	الشجره	السو	نباتا	رديا		تنبت		
j[c]	و	الشجره	المرّه				تعمل	ثمره	خبيثه
j[b]	و	الشجره	السو				تصنع	ثمر	سو
n									
i									
e	واما	الشجاره	الشريره	ثمر	شرير		يصنع		
g	و	الشجرة	الفاسقه				تثمر	ثمرة	رديا
d	وكل	شجره	سو	اثمارا	سو		تخرج		
r									
k	و	الشجرة	الرديّة				تخرج	ثمرة	شريرة
l	و	الشجرة	الردية				تخرج	ثمرةً	رديةً
o	و	الشجره	الخبيثه			فانها	تثمر	ثماراً	خبيثه
h	و	الشجره	الخبيثه				تثمر	ثمراً	رديا
j[a]	و	الشجره	المره	ثمارا	خبيثه		تصنع		
b	وكل	شجره	سو	اثمار	سو		تخرج		
p[J]									
q	وكل	شجره	سو	اثمارا	سو		تخرج		

%*a*, *e* read الشريره الشجره (الشريره underlined) and *literally* follow the Syriac ܒܝܫܐ (as well as possibly *c*, *j*[B], *d* which read سو (bad or evil)). The Greek reads σαπρός (bad, rotten) and not πονηρός (evil). The Arabic versions have six different translations for either the Greek or Syriac *Vorlage*: الشريره (evil); السو (bad, evil); المره (bitter); الفاسقه (vicious) ; الرديه (bad or wicked); خبيثه (malicious, bad, evil).

Matthew 7:18a

a	ليس	تستطيع	شجره	صالحه			تصنع*	ثمار%	سو
c	لا	تستطيع	شجره	صالحه			تنبت	نبات	سو
j^c	لن	تقدر	شجرةً	صالحه		ان	تعمل	ثمار	خبيثه
j^b	ليس	تستطيع	شجره	صالحه			تثمر	ثمر	سو
n									
i									
e	ليس	تستطيع	شجره	صالحه			تصنع	ثمر	سو
g	لا	تستطيع	شجرة	صالحة		ان	تثمر	ثمرا	رديئا
d	لا	تستطيع	شجره	طيبه			تخرج	اثمارا	سو
r									
k	لا	تقدر	شجرة	صالحة			تخرج	ثمرة	شريرة
l	لن	يمكن	شجرة	طيبه		ان	تصنع	ثمرةً	خبيثةً
o	لا	يمكن	الشجره	الصالحه		ان	تثمر	ثماراً	رديه
h	لا	تستطيع	الشجره	الصالحه	على	ان	تثمر	ثماراً	خبيثه
j^a	لن	يمكن	الشجره	الصالحه		ان	تعمل	ثمارا	سوء
b			وشجره	طيبه	لا	تستطيع	تخرج	اثمار	سو
p^J									
q	لا	تستطيع	شجره	طيبه			تخرج	اثمار	سو

*For the different Arabic renderings of the *Vorlage* see above. The Greek MS B reads ενεγκειν (infinitive Aorist of φέρω (bear)) instead of ποιεῖν. Some Arabic versions have a similar expression but that could merely be coincidental, especially when the same Arabic expression is used above with ποιέω and not φέρω.

% *k*, *l* read ثمره in singular and follow the Coptic version against the Greek and Syriac.

Matthew 7:18b

صالحه	ثمر%	تصنع		سو$	شجره		ولا	a
صالح	نبات	تنبت		سو	شجره		ولا	c
طيّبه	ثمرات	تصنع	ان	الرّديه	الشّجره	يمكن	ولا	j[c]
صالح	ثمر	تثمر		سو	شجره		ولا	j[b]
								n
								i
صالح	ثمر	تصنع		شريره	شجره		ولا	e
جيدا	ثمرا	تثمر	ان	فاسقه	شجرة		ولا	g
طيبه	اثمارا	تخرج		سو	شجره		ولا	d
								r
جيّدة	ثمرة	تخرج		ردية	شجرة		ولا	k
طيبة	ثمرة	تصنع	أن	خبيثه	شجرة		ولا	l
صالحه	ثماراً	تثمر	ان	الرديه	الشجره		ولا	o
صالحه	ثماراً	تثمر		الخبيثه	الشجره		ولا	h
طيبه	ثمرات	تصنع	ان	الوخيمه	الشجره		ولا	j[a]
طيبه	اثمار	تخرج		سو	شجره		ولا	b
								p[J]
طيبه	اثمار	تخرج		سو	شجره		ولا	q

[$] وخيمه (unhealthy, bad, evil), found in family *j*[A], could also be added to the Arabic list above and renders either the Greek σαπρός or Syriac ܒܝܫܐ.

Matthew 7:19

a	كل*	شجره	لا	تصنع		ثمار	طيبه		فانها	تقطع		وفى	النار	تلقا
c	فكل	شجره	لا	تنبت		نباتا	صالحا			تقطع		وفى	النار	تلقى
jc	وكل	شجره	لا	تعمل		ثمرا	جيّدا			تقطع	وتلقى	في	النار	
jb	فكل	شجره	لا	تثمر		ثمر	صالح			تقطع		وفى	النار	تلقا
n														
i														
e	كل	شجره	لا	تصنع		ثمر	صالح	طيب		تقطع	وتلقا	في	النار	
g	كل	شجرة	لا	تثمر		ثمرا	جيدا			تقطع	وتلقي	في	النار	
d	كل	شجره	لا	تخرج		اثمارا	طيبه			تقطع	وتلقا	في	النار	
r														
k	وكل	شجرة	لا	تثمر		ثمرة	جيدة			تقطع	وتلقي	في	النار	
l	وكل	شجرة	لا	تصنع		ثمرةً	جيدة			ستقطع	وتلقى	في	النار	
o	فكل	شجره	لا	تثمر	الان%	ثماراً	صالحه		فانها	تجز	وتلقي	في	النار	
h	فكل	شجره	لا	تثمر		ثمراً	صالحةً			فلتقطع	وتطرح	في	النار	
ja	كل	شجره	لا	تجتنى		ثمره	محموده			تجذّ		وفي	النار	تزجّ
b	وكل	شجره	لا	تخرج		اثمار	طيبه			تقطع	وتلقا	في	النار	
pJ														
q	كل	شجره	لا	تخرج		اثمارا	طيبه			تقطع		وفى	النار	تطرح

*The conjunction οὖν is supported by the Greek C[vid] L Z f^{13} 33. 1241 *al* b c g[1] h vg (1 ms.), Syr[c.] Copt.[sa] and the Bohairic manuscripts ℵ K. [%] The addition of الان (now) seems to lack textual support.

Matthew 7:20

a		من	ثمارهم		تعرفونهم
c		من	نباتهم		تعرفوهم
j[c]		فمن	ثمارهم		ستعرفونهم
j[b]		من	ثمارهم		تعرفوهم
n					
i					
e	الان	من	اثمارهم		تعرفونهم
g		فمن	ثمارهم		تعرفونهم
d	اذن	من	اثمارهم		تعرفونهم
r					
k		فمن	ثمارهم		تعرفونهم
l		فمن	ثمارهم	اذن	تعرفونهم
o	فاذا	من	ثمارهم		يعرفون
h		ومن	ثمارهم		فاعرفوهم
j[a]	؟؟				
b	اذن	من	اثمارهم		تعرفونهم
p[J]					
q	اذن	من	اثمارهم		تعرفونهم

Matthew 16:1a

a	فتقدموا	اليه	الفريسين*	والصدوقين%		يجربوه		
c	فاتاه		الفريسين	والزنادقه		يجربوه		
j^{c}	فدنا		الفرّيسّين	والزّنادقه				
j^{b}	فاقترب			الزنادقه	والفريسيين	اذ يروزونه		
n	فتقدم	اليه	الفريسيين	والزنادقه		ليجربوه		
i								
e	وتقدموا		الفريسين	والزنادقه		يجربوه		
g	فدنا		الاحبار	والزنادقه		يجربونه		
d	ودنوا	اليه	الفريسين	وصدوقين		ليجربوه		
r								
k	وجا		الفريسيون	والزنادقه		ليجربوه		
l	فجاء		الفريسيون	والزنادقه		مجربين	له	
o	وجآ		المعتزله	والزنادقه		لِيَبروه		
h	فدنا	منه	الفريساينون	والزنادقه		يجربونه		يمتحونه
j^{a}	فاقترب		الاحبار	والزنادقه		اذ يروزونه		
b	فتقدموا	اليه	الاحبار	والسدوقيين		ليبلوه		
p^{J}								
q								

Matthew 16:1b

a		ويسلوه[$]			ان	يريهم	علامه	من	السما		
c		ويسلوه			ان	يريهم	ايه	من	السما		
j^c		وسألوه	مجربين	له	ان	يريهم	ايه	من	السماء		
j^b		فسالوه			ان	يريهم	ايه	من	السما		
n		وسالوه			ان	يريهم	ايه	من	السماء		
i											
e		وسالوه					ايه	من	السما	ليريهم	
g		ويسالنه					ايه	من	السما	ليريهم	اياها
d		وسالوه				يريهم	ايه	من	السما		
r											
k		ويسالوه			ان	يريهم	اية	من	السماء		
l		فسالوه			ان	يرهم	ايه	من	السماء		
o		ملتمسين			ان	يريهم	ايه	من	السماء		
h	وجعلوا	يسالونه					ايه	من	السما	يظهرها	لهم
j^a		فسالوه			ان	يطلعهم على	ايه	من	السماء		
b		فسالوه				ليوريهم	ايه	من	السما		
p^J											
q											

* Three different Arabic words translate the Greek Φαρισαῖος or ܦܪܝܫܐ : الفريسين/الفريسيون/الفريسانيون (a transliteration of the *Vorlage*); الاحبار (a learned man, scribe); المعتزله (a literal translation – those who are set aside).

% Two Arabic words are used for Σαδδουκαῖος or ܙܕܘܩܝܐ: الصدوقين (a transliteration of the *Vorlage*); الزنادقه (free-thinker, unbeliever, or atheist). The latter is extensively used in the Arabic Gospel MSS. Family *j*ᴮ reads الفريسين والزنادقه (sadducaei et pharisaei) and agree with one *vg* manuscript, (cf. Legg, *Evangelium Secundum Matthaeum, ad loc*).

$Two important variations can be noticed in connection with the tense of the verb سال (to ask): (1) imperfect tense (ἐπηρώτων) and is found in families *a, c, g, k, h* and is supported by ℵ*ᶜ Θ *f*1.13, and also by the old Syriac and Peshitta versions (the Syriac has the participle ܫܐܠܝܢ (asking) and may indicate an *actual present* (see. Muraoka, *Classical Syriac,* 66)); (2) past tense (ἐπηρώτησαν) and found in *j*ᶜ, *j*ᴮ ,*n, e, d, l, j*ᴬ and is supported by the majority Greek witnesses as well as the Harklean Syriac.

Matthew 16:2*

a		اجاب%	فقال	لهم		اذا	كان	بالعشي		
c		فاجاب	وقال	لهم		اذا	كان	المسا		
jᶜ		فأجاب	وقال	لهم		اذا	صار	المساء		
jᵇ			فقال	لهم		اذ	يكون	المسا		
n		فاجابهم	وقال	لهم		اذا	كان	المساء	ونطرتم الى السما وهي محمره رايقه	
i										
e	ثم انه	اجابهم	قايلا			اذا	كان	المسا		السما
g	اما هو	فاجاب	وقال	لهم		اذ	كان	المسا		
d		فاجابهم	وقال			اذا	كان	مسا		
r										
k		فاجابهم	قايلا			اذا	كان	المسا		
l	فاما هو	فاجاب	وقال	لهم		اذا	كان	المساء		
o		اجابهم	قايلا			اذا	حضر	المساء		
h		اجاب	فقال	لهم		انه اذا	كان	عند ال..ل		
jᵃ			فقال	لهم	مجيبا	اذا	يكون	المساء		
b		اجاب	فقال	لهم		اذا	كان	السما		السما
pᴶ										
q										

* Verses 2 & 3 are omitted in ℵ B X Γ *f*[13] sy[s.c.] bo[pt] and supported by C D L W Θ *f*[1] 33 MT latt sy[p.h.] bo[pt] . All the Arabic families follow the latter witnesses. [%] family *j*[B] omits اجاب (he answered) and agrees with the Syriac Curetonian.

Matthew 16:2b

a		تقولون&				صحوا		لان	السما		محماره		
c		قلتم	هذا			صحو							
j[c]		تقولون				صحو		لأنّ	السماء		محمره		
j[b]		تقولون	انه			صحو		لان	السما		محمره		
n		قلتم		هذه الليله		صاحيه							
i													
e	ثم انه	تقولون	انه			صحو					ومحماره	هى	السما
g	اما هو	قلتم	انه			صحو		لان	السما		احمرت		
d		تقولوا	انه			صحوا		لان	السما	قد	احمارت		
r													
k		قلتم	ان		السما	مصحية					لاحمرارها		
l	فاما هو	تقولون	انه			صحو		لان	السماء		محمره		
o		زعمتم	ان		السما ذات	صحوٍ	لمشاهدتكم$				احمرارها		
h		تقولون	بانه	اليوم منبلج		صاح		لان	السما	اشقه	احمرارها		
j[a]		تقلولون	انه			صحو		لان	السما		محمره		
b		تقولون	هو			صحوا				قد	احمارت		السما
p[J]													
q													

&The present tense is supported by the Greek, Coptic and Syriac witnesses (the Syriac has a participle here). Families *c*, *n*, *g*, *k*, *o* have a past tense. $ The addition of لمشاهدتكم is for clarification and lacks textual support.

Matthew 16:3a

a			وبالغداه		اليوم			شتا
c								
j^c			وبالغداه		اليوم			شتا
j^b			وبالغداه		اليوم	يوم		مطر
n	وكذلك اذا	نظرتموها	بالغداه					
i								
e			وفي الغد	تقولون*	اليوم	يكون		مطر
g			وبالغداه	تقولون	اليوم	يوم		شاتي
d			وبالغداه	تقولوا	اليوم			شتا
r								
k			وبالغداه	تقولون	اليوم			شتا
l			وبالغداه	تقولون	اليوم			شتاء
o			وفي الغد	تزعمون	ان يومنا	ذو		شتاء
h		واذا حسر	الصبح	تقولون	انه	ليوم	كدر	شتويي
j^a			وبالغداه		اليوم			شتاء
b			وغدوه	تقولون	اليوم	هو		شتا
p^J								
q								

* The verb قال/زعم is found in families *c*, *n*, *e*, *g*, *d*, *k*, *l*, *o*, *h* and is supported by the Peshitta version, the Latin *b* ff^2 *vg*. (1 MS), and Geo. There is clearly a Peshitta influence on the Arabic versions stated above.

Matthew 16:3b

Siglum	1	2	3	4	5	6	7	8	9
a	لان	السما		محمره			كمده		
c	اذا			احمارت		السما	وكان فيها سوادا	صبحا قلتم	هو يوم شتا
j[c]	لان	السما		مُحمره			بعبوسه		
j[b]	اذا كانت	السما		محمره			بعبوس		
n		وهي	ذات	حمره			قاتمه مكمده	قلتم	هذا يوما شاتيا
i									
e				محماره	هي	السما	ومخموده		
g	لان	السما		محمرت			بعبوس		
d	لان	السما	قد	احمارت			واغبادت جدا		
r									
k				لاحمرار	جو	السماء	بعبوس		
l				لاحمرار		السماء	وعبوسها		
o				حمرة	الجو		بانقباض		
h	لان	السما	قد	اشتدا	ضبابها		وكدرت		
j[a]	لان	السما		مُتغيمه					
b			قد	احمارت		السما	متغيمه		
p[J]									
q									

Matthew 16:3c

a										اما وجه	السما	فتحسنوا	تقضوا	
c	ايها		المرايين*							اما وجه	السما	فتعلمون	ان تدبرون	
j[c]	يا		مرائين				تعرفون	ان	تميّزوا	وجد	السّماء			
j[b]										اما وجه	السما	فقد تحسنون	ان تميزوا	
n	ايها		المرائين			انتم	تحسنوا	ان	تحكموا	على وجه	السماء			
i														
e	ايها		المرايين							وجه	السما	تحسنوا	تكشفوا	
g	يا ايها		المراون							اوجه	السما	تحسنون	ان تختبروه	
d	يا		مراين							تجارب وجه	السما	تعرفون		
r														
k	ايها		المراوون				تعلمون		تمييز	وجه	السماء			
l	ايها		المراوون				اتعرفون		تمييز	وجه	السماء			
o	ايها		المنافقون			انتم	عالمون		بتمييز	وجه	السماء			
h	يايها	الحايفون	المرايون	الاخذون	بالوجوه		تحسنوا	ان	تفحصوا	[اديم]	السما			فكيف
j[a]										اما وجه	السماء	فقد تحسنون	ان تميزوا	
b	يا		المرايين							وجه	السما	تعرفون	تفحصون	
p[J]														

* The expression يا مرائين/منافقين/ الحايفين (ὑποκριταί - hypocrites!) is found in families *c*, *j*[C], *n*, *e*, *g*, *d*, *k*, *l*, *o*, *h* and is supported by O Σ Π Φ I, Latin *b e f ff*[1.2.] *g*[1] *vg.* (2 mss), and the Syriac Peshitta.

Matthew 16:3d

a	واما	علامات		الزمان		فليس	تستطيعوا%	
c	فاما	ايات		الزمان		فلا	تعلموا	ان تدبروا$
j^c		ايات		الاوقات				
j^b		وعلامات		الاوقات		اما	تستطيعون	
n	فاما	على ايات	هذا	الزمان		ما		تفرزوا
i								
e	واما	علامات	هذا	الزمان		ما	تعرفوا	تقدرون
g		فايات	هذا	الزمان		لا	تحسنون	ان تميزوه
d		وقواد ايات	هذا	الزمان		لا	تعرفون	
r								
k		وآية	هذا	الزمان	كيف	لا	تعلمون	
l		وآية	هذا	الزمان		لا	تعرفونها	
o		وايه	هذا	الدهر		لستم	بعالمين	
h		اعاجيب	هذا	الزمان				
j^a		وعلامات		الاوقات		ما	تفهمون	
b		وايات	هذا	الزمان		ليس	تعرفون	تفرزون
p^J								
q								

% Families *a*, *j*B read (تستطيعوا(ن)) (be able to) and family *j*C تقدرون (be capable of). They render the Greek (δύνασθε). This reading is found in most Greek witnesses (as well as Latin); Families *c*, *k*, *o* have the verb علم (to know), families *e*, *d* عرف (to recognize), and families *g*, *h* حسن (to know). All these renderings translate the Peshitta ܝܕܥܝܢ (active participle 3rd person pl. of the verb *to know*). But families *d*, *k* and *o* do not add ܠܡܦܪܫܘ as is the case with the Peshitta (cf. below); family *n* omits this expression and adds تفرزوا (to distinguish) and may possibly translates δοκιμαζετε which can also be found in the Greek MS L of the eighth century, or the Peshitta (cf. below). Family *l* follows the Coptic. Family *j*A has تفهمون (to understand) and translates the Greek συνιετε witnessed in the Greek MS S 700 *al*.

$ Families *a*, *j*B, *d*, *k*, *l*, *o*, *j*A omit this reading and agree with the majority Greek witnesses (as well as the Latin d f g1 q vg). Families *c* دبر (to consider, manage), *j*C, *g*, *h* ميز (to distinguish), *n* فرز (to sort, distinguish) and *e* تقدّرون (to measure) and agree with the Peshitta ܠܡܦܪܫܘ.

Matthew 16:4a

a			ان	الجيل	السو	الفاسق		يطلب	علامه				وليس	يعطا		
c				الجيل	السو	الفاتك			ايه		يبتغي	وايه	لا	يعطا		
j[c]				الجيل	الحنش	الفاجر		يلتمس	آيه				وما	يعطى		ايه
j[b]	ورد عليهم الجواب ايضا*			الجيل	الخبيث	الفاجر		يبتغى	ايه				ولن	يعطي		ايه
n				الجيل	السو	الفاسق			ايه		يلتمس	وايه	لا	يعطا		
i																
e			ايها	القبيله	السو	الفاجره			ايه		تطلب	وايه	لا	يعطا	لها	
g				القبيله	الخبيثه	الفاجره		تبتغي	ايه				ولن	تعطى		ايه
d			هذه	القبيله		الزانيه			ايه		تطلب	وايه	لا	تعطا		
r																
k				الجيل	الشرير	الفاسق		يطلب	ايةً				ولا	يعطي		
l	ثم اجاب	وقال لهم	ان	القبيله	الخبيثه	الفاجره		تطلب	آية				ولن	تعطي		آيةً
o				الجيل		ذو الفسق	والشرور%	يطلب	ايه				فلا	يعطى		
h				القبيله	الخبيث	الفاجر		يطلب	ايه	[....]			وليس	يعطا		ايه
j[a]				القبيله	الخبيثه	الفاجره		تبتغى	ايه				فلن	تعطى		ايه
b			يا	الجيل	السو				ايه		تلتمس	وايه	لا	تعطا		
p[J]																
q																

* Family *j*[B] reads ورد عليهم الجواب ايضا (and he answered them again) and agree, with some degree of variations, with the Greek MSS O Σ Φ 291 700; Family *l* reads ثم اجاب وقال لهم (and he answered, and said to them) and follow accurately the Coptic version. % The transposition of ذو الفسق والشرور seems to lack textual support.

Matthew 16:4b

a	الا	علامه	يوناس	النبي	فتركهم		وذهب
c	الا	ايه	يونان	النبى	فتركهم		ومضا
j[c]	إلاّ	أيه	يونان	النّبى	وتركهم		وانصرف
j[b]	الا	ايه	يونان	النبى	ثم تركهم		وذهب
n	الاّ	ايه	يونان	النبي	ثم تركهم		وذهب
i							
e	الا	ايه	يونان	النبي	وتركهم		وذهب
g	الا	ايه	يونس	النبي	ثم تركم		ومضى
d	الا	ايه	يونان	النبي	فتركهم		وذهب
r							
k	الاّ	اية	يونان	النبي	ثم تركهم		ومضي
l	الا	آية	يونان	النبى	ثم تركهم		ومضى
o	الاّ	ايه	يونان	النبي	ثمت غادرهم		ومضى
h	الا	ايه	يونان	النبي	فتركهم	عند ذلك	وانطلق
j[a]	الا	ايه	يونس	النبي	ثم تركهم		وذهب
b	غير	ايه	يونان		ثم تركهم		وانطلق
p[J]							
q							

Mark 6:14a

a		وسمع	هروذس	الملك				لان	اسمه	كان	قد		ظهر%					
c		فسمع	هرودس	الملك			بيسوع*	لان	اسمه	كان	قد		شاعى	في	الناس$	وعُرف		
jC		فبلغ	هيرودس	الملك	خبر		ايسوع	لان	اسمه	صار			ظاهرا					
jB		فبلغ	هيرودس	الملك	خبر		ايسوع	لان	اسمه	صار			ظاهرا					
n	ولما	سمع	هيرودس	الملك	باعمال		ايسوع	لان	اسمه	كان	قد		شاع	في	[سيباء] البلدان	وذاع		
i		وسمع	الملك	هيروذس			بالمخلص	اذ		كان	قد		ظهر			وعرف	اسمه	
e		فسمع	هيرودس	الملك		عن	يسوع	لان		كان			تحقق				اسمه	
g		وسمع	هيرودس	الملك	بخبر		يشوع	لان	اسمه		قد					عرف		عنده
d																		
r		فسمع	هيرودس	الملك			بيسوع	لان	اسمه		قد	كان	شاع	في	الناس			
k		وسمع	هيرودس	الملك				لان	اسمه	كان	قد		ظهر					
l		وسمع	هيرودس	الملك				لان	اسمه				ظهر					
o		وبلغ	هيرودس	الملك	الانبا	عن	يسوع	لان	اسمه	كان	قد		ذاع					
h		فبلغ	هيرودس		خبر		ايشوع	لان			قد					عرف	اسمه	من قبل
ja		فبلغ	هيرودس	الملك				لان	اسمه	صار			ظاهرا					
b		وسمع	هروذس					لان	اسمه	صار			علانيه					
pJ																		
q		فسمع	هرودس					لان	اسمه	قد صار			علانيه					

* The expression بيسوع or عن يسوع (ܥܠ ܫܡܥܗ) found in families *c*, *e*, *r* follows the Syriac Peshitta literally. Families *j*[C], *j*[B], *h* read خبر ايشوع (την ακοην Ιησου) and agree with MS fam. 13 (exc. 124*) 534. 7. 76. 91. 106. 229[mg] 349. 472. 474. 478**. 892. 1071 al. mu. Families *n* (which read باعمال ايسوع (about the deeds of Jesus)), *g* (بخبر يشوع (about the message of Jesus)), *o* (الانبا عن يسوع (the news about Jesus)) render freely either the Greek witnesses mentioned above or the Peshitta version. Family *i* reads بالمخلص (about the savior) which shows a Peshitta influence but with replacing *Jesus* with *the savior* (which occurs constantly in this manuscript). Families *a*, *k*, *j*[A], and *l* omit this reading and follow the majority Greek witnesses and the Coptic version respectively.

% Families *a*, *j*[C], *j*[B], *k*, *j*[A] and *l* (which read كان قد/صار ظهر/ظاهرا (φανερὸν γὰρ ἐγένετο)) follow the majority Greek witnesses and the Coptic version respectively. Families *g*, *h* read (ܝܕܝܥ / عرف) and follow the Peshitta and the Sinaiticus. Families *c* (شاعى...وعرف), and *i* (ظهر وعرف) have been influenced by the Greek and Syriac. Families *n* (شاع...وذاع (spread)), *e* (حقق (to confirm, prove true)) *r* (شاع), and *o* (ذاع) render, with some degree of variations, either to Greek or Syriac *Vorlage.*

$The additions of في الناس (among the people) in families *c*, *r* and في...البلدان (in the towns) in family *n* have no textual support and show first, that to some extent the translation is free here, and second that families *c* and *r* might be genetically related.

Mark 6:14b

a		فقال			ان	يحنا	المصبغ			قام	من		الموتا	
c	وكان*	يقول			ان	يحنا	المعمد	لنه	قد	قام	من	بين$	الاموات	
j[C]		فقال			ان	يوحنّا	المعمدان		قد	أُقيم	من		الموتى	
j[B]		فقال			ان	يوحنا	المعمدان		قد	قام	من		الموتى	
n		فقال		لاصحابه% لا شك الا	ان	يوحنا	المعمدان		قد	قام	من		الموت	
i		فقال			ان	يوحنا	الصابغ				من	بين	الاموات قد	قام&
e	وكان	يقول				يوحنا	المعمداني	هو		قام	من	بين	الموتا	
g		فقال			ان	يوحنا	الصابغ			قام	من	بين	الاموات	
d														
r	وكان	يقول			ان	يوحنا	المعمد		قد	قام	من	بين	الاموات	
k		وقال				يوحنا	المعمد			قام	من		الاموات	
l	فكان	يقول			ان	يوحنا	المعمد			قام	من		الموتي	
o		فقال			ان	يوحنا	الصابغ		قد	انبعث	من	بين	الاموات	
h		فقال	عنه ذلك		ان	يوحنن	الصابغ			انبعث	من	بين	الاموات	
j[a]		فقال			ان	يوحنا	الذي يعمد		قد	اقيم	من	بين	الموتى	
b		فقال			ان	يحنا				قام	من	بين	الموتا	
p[J]														
q		فقال			ان	يحنا			قد	قام	من	بين	الموتي	

* The phrase وكان يقول (and he was saying) in families *c*, *e*, *r* reflect the Syriac Peshitta (and Harklean) construction ܘܐܡܪ ܗܘܐ. Family *l* which reads similarly translates the Coptic ⲁⲩⲟϩ ⲛⲁϥϫⲱ (and he was saying).

% The addition of لاصحابه (to his friends) has no textual support and probably shows the free nature of this version.

$ The expression بين (ܒܝܬ) found in families *c*, *i*, *e*, *g*, *r*, *o*, *h*, j^{A}, and which is missing in Greek, Coptic and Harklean *Vorlagen* could possibly show a Peshitta (or Sinaiticus) influence.

& Family *i* reads من بين الاموات قد قام (*from the death he rose*) instead of قد قام من (بين) الاموات (*he rose from the dead*) and follows either the Harklean version or the Greek W 0269 $f^{1.13}$ MT.

Mark 6:14c

a	فلذلك			القوات*	تعمل	به				
c	فلذلك	هذه		الايات	تعمل	علي يديه				
j^C	فلدلك			القوى	تجترح	به				
j^B	فلذلك			القوى	تجترح	به				
n	فلذلك				تجترح	به	هذه	القوات	والايات والمعجزات الصّايرات%	
i	فمن اجل هذا		الجرايح	والقوات	ينفعل	به				
e	لاجل هذا			القوات	تعمل	به				
g	من اجل هذا				تجرى	على يده		الجرايح		
d										
r	فلذلك				يصنع		هذه		الايات	
k	ومن اجل ذلك			القوات	تعمل	به				
l	ومن اجل هذا				تعمل	به		القوى		
o	فلذلك				قد تظهر	على يده			المعجزات	
h	فلذلك				يظهر		هذه	الجرايح		على يده
j^a	ولذلك			القوي	تجترح	به				
b	منجل ذلك			القوات	[يعملن]	فيه				
p^J										
q	منجل ذلك			القوات	تعملن	فيه				

* In families *a*, *c*, j^{C}, j^{B}, *i*, *e*, *k*, j^{A} the noun *powers* precedes the verb as with the Peshitta and Harklean. The Greek has ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῶ (as well as the Latin) as in families *n*, *g*, *r*, *l*, *o*, *h*.

% The phrase هذه القوات والايات والمعجزات الصايرات (these powers and signs and appearing miracles) shows once more the free nature of family *n*.

Mark 6:15a

a		واخرين		قالوا*			انه	هو	الياس		
c		واخرين	كانوا	يقولون			انه		ايلياس		
j[C]				وقال	اخرون		انه		ايليا		
j[B]		اخرون		قالوا					ايليا		هو
n				قال	اخرون	لا	ولكنه		ايليا		
i		واخرون	كانوا	يقولون			انه		اليا		هو
e		واخرين	كانوا	يقولون			انه	هو	الياس		
g	وكان	اخرون		يقولون			انه		ايليا		
d											
r				ويقول	اخرون		انه		ايليا		
k				وقال	اخرون		انه		ايليا		
l	وكان	اخرون		يقولون			انه		ايلياس		
o		واخرون		قالوا			بل	هو	ايليا		
h				قال	اخرون	كلا	بل	هو	الياسين	النبي	
j[a]		اخرون		قالوا			ان		ايلياس		هو
b		خرين		قالوا			انه		ايليا		
p[J]											
q		اخرين		قالوا			بانه		الياس		؟

* The main variation in this section is related to the tense of the verb قال (to say). Families *a*, j^{C}, j^{B}, *n*, *r*, *k*, *o*, *h*, j^{A} read قال in the simple past which could possibly reflect the Greek ἔλεγον (imperfect of *to say*); families *c*, *i*, *e*, *g*, *l* read كانوا يقولون / كان يقولون (were saying) and probably reflect the Peshitta (or Harklean) ܐܡܪܝܢ ܗܘܘ, but could also render the imperfect tense of the Greek, or Coptic verb; family *r* reads يقول in the present tense which either lacks textual support or emphasizes the continuity of *the action* to the present time.

Mark 6:15b

a		واخرين	قالوا*		انه		نبي		كواحد	من		الانبيا	
c		واخرين	كانوا يقولون		انه		نبيا		كاحد			الانبيا	
jC	وزعم	اخرون			انه		نبيّا		كاحد			الانبيا	
jB		اخرون	قالوا				نبياً	هو	كواحد	من		الانبيا	
n			قال	غيرهم	لا بل هو كان				كاحد			الانبياء	نبيّا
i		واخرون	يقولون		ان		نبي	هو	او واحد	من		الانبيا	
e		واخرين					نبي	هو	كواحد	من		الانبيا	
g		واخرون			انه		نبي		كواحد	من		الانبيا	
d													
r		واخرون			انه		نبي		كاحد			الانبيا	
k		واخرون			انه		نبي		كواحد	من		الانبياء	الاولين$
l	وكان	اخرون	يقولون		انه		نبي		كاحد			الانبياء	الاولين
o		واخرون			بل	هو	نبي		كبعض			الانبيا	
h			وقال	اخرون من اهل المرا والتكذيب%	انه		نبي			من	احد	الانبيا	
ja		اخرون	قالوا		انّ		نبيا	هو	وكواحد	من		الانبيا	
b		اخرين	قالوا		بانه		نبي		مثل		احد	الانبيا	
pJ													
q		؟	؟		بانه		نبي		مثل		احد	الانبيا	

* Families *e, g, r, k, o* omit قال and follow the Peshitta and also ℵ Θ *f*[1] 28 700 *a b c ff* r[1] Cop.[sa.] Arm.

% Family *h* (Vatican, Ar. 13 of the 8/9th) has the following addition which has no textual support: It reads: وقال اخرون من اهل المرا والتكذيب انه نبي من احد الانبيا.

$ The addition of الاولين (αρχαιων) in families *k, l* follow the Coptic Bohairic reading (ⲛⲁⲣⲭⲉⲟⲥ). Some of the MSS in family *k* omit this reading and reflect a better text. Bilingual Coptic-Arabic manuscripts have a gloss beside this variant which reads: ليس في العربي (not in the Arabic).

Mark 6:16a

a	فلما		سمع		هرودس			قال				يحنا		الذي	انا	قطعت		راسه
c	فلما	ان	سمع		هرودس			قال		هذا%		يحنا		الذي		جلدت		عنقه
j^C	فلما		بلغ		هيرودس		ذلك	قال		انّ		يوحّنا		الذى		قطعت	انا	رأسه
j^B			وسمع		هيرودس			فقال		ان		يوحنا	المعمدان	الذي		قطعت	انا	راسه
n								فقال	هيرودس ايضا	هذا	هو	يوحنا		الذي		قطعت	انا	راسه
i	فلما		سمع		هيروذس			قال		ان		يوحنا		الذى	انا	قطعت		راسه
e	ولما		سمع		هيرودس			قال				يوحنا		الذي	انا	قطعت		راسه
g	فلما		سمع		هيرودس			قال				يوحنا		الذي	انا	قطعت		راسه
d	وحين		سمع		هرادس		الملك*	قال				يحنا		الذي		ضربت		عنقه
r	فلما		سمع		هيرودس			قال		هذا		يوحنا		الذي		ضرب		عنقه
k	فلما		سمع		هيرودس			قال							انا	قطعت		راس يوحنا$
l	فلما		سمع		هيروذس			قال		ان		يوحنا		الذي		اخذت	انا	راسه
o	اما				هيرودس	لما سمع	ذلك	قال		ان		يوحنا		الذي	كنت	حازا		راسه
h	فلما		سمع	ذلك	هيروذس			قال		ان		يوحنا		الذي		قطعت		راسه
j^a			وسمع		هيرودس			فقال		ان		يوحنا		الذي		حسمت	انا	راسه
b			فسمع		هرودس			فقال		ان		يحنا		الذي		قطعت		راسه
p^J																		
q			فسمع		؟			فقال		ان		يحنا		الذي		قطعت	؟	؟

* The addition of الملك in family *d* lacks textual support.

[%] Three different variations: 1) the addition of ان (οτι) found in families *j*[C], *j*[B], *i*, *l*, *o*, *h*, *j*[A] and is supported by P[45] A C W 0269 *f*[13] MT sy[h] ; 2) the addition of هذا (this) found in families *c*, *r* and is supported by the Sinaiticus ܗܢܐ or possibly the Peshitta ܗܘ (which comes after ܝܘܚܢܢ Cf. Kiraz, *Lexical Tools*, 47). Families *a*, *e*, *g*, *d*, *k* omit and follow the Greek (with the exception of those mentioned above) and the Peshitta.

[$] The phrase انا قطعت راس يوحنا وهوذا هو قد قام من الاموات (εγω απεκεφαλισα Ιωαννην ουτος εστιν αυτος ηγερθη εκ νεκρων) found in family *k* agree with the Greek A (C) 0*c*69 MT. The rest of the families follow the Syriac by placing the proper noun (ܝܘܚܢܢ / يوحنا) before the verb beheaded.

Mark 6:16b

a		هو			قام	من		الموتا*				
c		هو			قام	من	بين	الموتا				
j[C]		هو	الذى	قد	انبعث	من		الاموات				
j[B]		هو		قد	قام	من		الموتى				
n				قد	قام	من		الموت	بلا	شك	ولا	[امتري]%
i	هذا هو	هو			قام	من	بين	الاموات				
e		هو			قام	من	بين	الاموات				
g		وهو			قام	من	بين	الاموات				
d		هو	الذي		قام	من		الموتا				
r				قد	قام	من	بين	الاموات				
k	وهوذا	هو		قد	قام	من		الاموات				
l		هو	هذا	قد	قام	من	بين	الموتي				
o		هو		قد	بعث	من	بين	الاموات				
h		هو	الذي		انبعث	من	بين	الاموات				
j[a]	هذا هو	هو			انبعث	من	بين	الاموات				
b		هو	الذي		قام	من	بين	الموتا				
p[J]												
q		هو	الذي		قام	من	بين	الموتا				

* The addition of the phrase الاموات/الموتا (بين) من (from (among) the dead) shows that all the families above *disagree* with the Greek MSS א[2] B L W Δ (33) and all Coptic witnesses. It is remarkable that family *l* (Ibn ʻAssāl's) does not

omit the expression, although it is carefully edited against the Coptic Bohairic version. Though some of the witnesses in family *l* omit this reading (MS *l*[2, 7, 8, 10]).

[%] The phrase بلا شك ولا امتري (without doubt and no [...]) has no textual support and shows, once more, the free translation of family *n*.

Mark 6:17a

a		لان	هرودس	هو		كان			بعث		فاخذ	يحنا		فاوثقه	في	الحبس
c		لان	هروذس			كان			ارسل		فاخذ	يحنا		فجسه	في	السجن
jC	وذلك	ان	هيرودس			كان		قد	وجّه		فقبض على	يوحّنا		وشدّه	في	الحبس
jB		لان	هيرودس			كان		قد	وجه		فقبض على	يوحنا		فشده	في	الحبس
n	وذاك	ان	هيرودس			كان		قد	ارسل	من	قبض على	يوحنا		وقيده		وحبسه
i		لان	هيروذس			كان		قد	انفذ		وقبض على	يوحنا		وربطه	في	بيت الاسارا
e	ثم	ان	هيرودس						ارسل		قبض	ليوحنا		وسجنه	بين	الاسرا
g	وذلك	ان	هيرودس			كان			ارسل		فاخذ	يوحنا		وقزفه	في	السجن
d		لان	هرداس	هو	الذي	كان			ارسل		فامسك	يحنا		والقاه	في	السجن
r		فان	هيرودس	هو	الذي	كان			ارسل		فخذ	يوحنا		فحبسه	في	السجن
k		لان	هيرودس			كان			ارسل		واخذ	يوحنا		وحبسه		
l		لان	هيروذس			كان			ارسل		فامسك	يوحنا		وشده	في	الحبس
o	ذلك	بان	هيرودس			قد كان			ارسل		فقبض على	يوحنا		والقاه	في	السجن
h		لان	هيرودس			قد كان	فيما مضا		ارسل	الى		يوحنن	فاخذه	وقدفه	في	الحبس
ja		لان	هروذس	هو		كان			وجه		وقبض على	يوحنا		وسلّه	في	الحبس
b		وان	هرودس	هو	الذي				ارسل		فامسك	يحنا	فربطه وطرحه		في	السجن
pJ																
q		ان	؟	هو	الذي				ارسل		فامسك	يحنا	وربطه وطرحه		في	السجن

The Arabic gives nine different renderings for the Greek word δέω and Syriac ܐܣܪ. a) اوثق (family *a*); b) حبس (families *c*, *r*, *k*); c) شد (*j*^{C}, *j*^{B}, *l*); d) قيد (family *n*); e) ربط (family *i*); f) سجن (family *e*); g) قزف (families *g*, *h*); h) القى (families *d*, *o*); i) سل (family *j*^{A}).

Mark 6:17b

a	منجل			هروديه*	مره	فيلبس	اخيه				لانه			تزوجها		
c	من اجل			هروذيا	امراه		اخوه	فيليبس	التي%					تزوج		
j[C]	من اجل			هيرواداياضه	امراه	فيلبس	اخيه				لانّه			تزوجها		
j[B]	من اجل			هيروذيا	امراه		اخيه	فيلبس			لانه			تزوجها		
n	من اجل			هيروذياضا	امراه	فيلبس	اخيه				لانه			اتّخذه	لها	زوجة
i	لاجل			ايروذيا	زوجة	فيليفوس	اخيه		التي	لها$				تزوج		
e	لاجل			هيروديا	امره	فيلبس	اخيه		التي					تروح		
g	بسبب			هروديا	امراه	فيلبس	اخيه		التي					اتخذها		
d	منجل			هراديه	امراه	فيليبوس	اخيه		التي					تزوج		
r	من اجل			هيروديه	امراه		اخيه	فيلفوس	التي					تزوج	بها	
k	من اجل			هيروديا	امراة		اخيه	فيلبس			لانه	كان	قد	تزوجها		
l	من اجل			هيروذيا	امراة	فيلبس	اخيه				لانه	كان	قد	اتخذها		
o	بسبب			هيروديا	امراه	فيلبس	اخيه		التي					تحم	على	تزوجها
h	من اجل	دخوله	على	هروذيا	امراه	فيلفويس	اخيه									
j[a]	من اجل			هروذياس	امراه	فيلبس	اخيه				لانه			تزوجها		
b	منجل			هروديا	مره		اخيه	فلبيس			؟	؟	؟	؟	؟	؟
p[J]																
q	منجل			هروذيا	امراه		اخيه	فيلبس			؟	؟	؟	؟	؟	؟

* The proper noun *Herodias* in families *j*[C] (هيروادياضه) and *n* (هيروذياضا) is transliterated from the Greek Ἡρῳδιάδα. Family *i* (ايروذيا) takes it from the Harkelean ܗܪܘܕܝܐ. Family *j*[A] reads هروذياس and is taken from the Greek Ἡρῳδιάς.

Families *c*, *j*[B], *e*, *g*, *k*, *l*, *o*, *h*, *b*, *q* read هيروديا / هروديا and are closer to the Peshitta than the Greek or Coptic, (without excluding the possibility of the latter).

% The relative pronoun التي (Syriac: ܕ and Latin *quia, quod*) in families *c*, *i*, *e*, *g*, *d*, *r*, *o* follow the Peshitta (and also the Sinaiticus) or the Latin, and the لانه (ὅτι) in families *a*, *j*[C], *j*[B], *n*, *k*, *j*[A] follow the Greek, and in family *l* the Coptic.

$ The phrase لان ايروديا زوجه فيليفوس اخيه التي لها تزوج in family *i* follows faithfully the Harklean version : ܡܛܠ ܗܪܘܕܝܐ ܐܢ̈ܬܬܐ ܕܦܝܠܝܦܘܣ ܐܚܘܗܝ ܕܠܗ ܐܚܕ ܗܘܐ.

Mark 6:18

a	لان		يحنا		كان		يقول	لهرودس%		انه	ليس	يحل	لك	ان	تتخذ	مره		اخيك
c	لان		يحنا		كان		يقول	لهروذس			ليس	يحل	لك	ان	تتزوج	امراه		اخوك
j^C	وكان		يوحنّا	قد			قال	لهيرودس			ليس	يجوز	لك	ان	تتخذ	امراه		اخيك
j^B	وكان		يوحنا	قد			قال	لهيرودس			ليس	يحل	لك	ان	تتخذ	امراه		اخيك
n	وكان		يوحنا		يوبخه وينها عن هذا الاسم المخالف للناموس* ويقول له						ليس	مطلق	لك	ان	تتزوج	امراه		اخيك
i	لان	قال	يوحنا					لهيروذس			لا	يحل	لك	ان	تكون لك	اراه	زوجه	اخيك
e		فقال	يوحنا					لهرودس			ليس	تحل	لك	تاخذ		امره		اخيك
g	لان		يوحنا		كان		يقول	لهرودس		انه	ليس	يحل	لك	ان	تاخذ	امراه		اخيك
d	لان		يحنا		كان	ينها		هرادس	ويقول له	انه	ما	يحل	لك	ان	تتزوج	امراه		اخيك
r	وكان		يوحنا				يقول	لهيرودس			لا	يحل	لك	[.....]		امراه		اخيك
k		فقال له	يوحنّا								ما	يحل	لك	ان	تاخذ	امراة		اخيك
l	وكان		يوحنا	قد			قال	لهيروذس		انه	لا	يحل	لك		اتخاذ	امراة		اخيك
o		فقال له	يوحنا								ليس	يحل	لك	ان	تاخذ	امراه		اخيك
h	لان		يوحنا		كان		يقول	لهيرودس		انه	لا	يحل	لك	ان	تزوج	امراه		اخيك
j^a	وكان		يوحنا	قد			قال	لهروذس		انه	ليس	يحل	لك	ان	[تتخذ]	امراه		اخيك
b	لان		يوحنا		كان		يقول	لهرودس		انه	ليس	يحل	لك	ان	يكن	مره		اخيك لك مره
p^J																		
q	لان		يحنا		كان		يقول	لهروذس			ليس	يحل	لك	ان	تكون لك	امره		اخيك

* Family *n* adds يوبخه وينها عن هذا الاسم المخالف الناموس. This is another addition which has no textual support. Family *d* adds only ينها which also lacks textual support.

% Families *k* and *o* replace the noun هيرودس with a pronoun ه. This variant lacks textual support.

Mark 6:19a

a	وان		هروديباس			حقدت*	عليه		وكانت	تريد	قتله	
c		وكانت	هروذيا			عليه ضاغنه			وكانت	تريد	قتله	
jC	وامّا		هيروديباضه			فحنقت	عليه			وارادت	تقتله	
jB		فكانت	هروديا	تتواعده*						وارادت	قتله	
n	لاجل هذا كانت		هيرودياضا			حاقده	على يوحنا	مضطغته عليه وَجُدا وغضبا تتواعده		وتوثر	قتله	
i		وكانت	ايروذيا	متراعّده له		وغضبانهعليه				وتريد	ان تقتله	
e		وكانت	هيروديا	تتواعده					وكانت	تطلب	قتله	
g	وان		هيروديا	كانت تتواعده					وكانت	تريد	قتله	
d		وكانت	هراديه			تبغيه				وتطلب	قتله	وتلتمسقتله
r		وكانت	هيروديه			.... متا	عنه		لذلك	وارادت	قتله	
k		وكانت	هيروديا			حنقةً	عليه			تريد	قتله	
l		فكانت	هيروذيا			حنقةًً	عليه		وكانت	تريد	قتله	
o	اما		هيروديا	فكانت متوعده له						طالبه	قتله	
h		وكانت	هيروذيا	تهدده	في هذا السبب				وكانت	تريد	قتله	
ja	فاما		هروذياس	فاحتفظها ذلك عليه						وارادت	ان تقتله	
b		كانت	هروديا	تتواعده					وكانت	تطلب	ان تقتله	
pJ												
q		وكانت	هروذيا	تتواعده					وكانت	تريد	ان تقتله	

* The Syriac reads ܚܣܡܐ ܗܘܬ ܠܗ from the root ܚܣܡ and means هدد/ وعد (to threaten) and families *j*[B], *i*, *e*, *g*, *o*, *h* follow the Peshitta here. The Greek reads ἐνεῖχεν (ἐνέχω = حقد/ضغن/غضب/حنق/حفظ) and families *a*, *c*, *j*[C], *k* and *j*[A] follow the Greek. Family *n*, which is a free translation, uses more than a few words to render the Greek and Syriac meanings. It reads حاقده... مضطغته عليه وَجُدا وغضبا تتواعده; Family *l* follows with almost no exception the Coptic version. The scribe of family *i* inserts both expressions متواعده له and وغضبانه عليه; this shows the influence of the Harklean and Peshitta versions on family *i*.

Mark 6:19b

a	فلم		تستطيع*					
c	فلم	تكن	تستطيع					
jC	فما		تمكنت					
jB	فلم		تستطيع					
n	وما	كانت	تتمكن	من	ذلك	ولا	تصل	اليه
i	ولم		تقدر	علي	ذلك			
e	وليس	كانت	تستطيع					
g	ولم	تكن	تقدر					
d	ولم	تكون	تقدر	على	ذلك			
r	فلم	تكن	تقدر					
k	ولم		تقدر					
l	فلم		تتمكن					
o	ولم		يمكنها					
h	وليس	تكن	تقدر	على	ذلك			
ja	فلم		تستطع					
b	فلم		تقدر					
pJ								
q	فلم		تقدر					

* Families *c*, *n*, *e*, *g*, *d*, *r*, *h* add كان and families *a*, *j*C, *j*B, *i*, *k*, *l*, *o*, *j*A omit it. The former is closer to the Peshitta ܡܫܟܚܐ ܗܘܬ and the latter to the Greek καὶ οὐκ ἠδύνατο·.

Mark 6:20a

a	لان	هرودس		كان يخاف		يحنا		لانه	كان يعلم	انه	رجل	صديق		قديس
c		وكان هروذس		يخاف		يحنا		لانه	كان يعلم	انه	رجل	بارا		مقدسا
j[C]	ان	هيرودس		كان يوقر		يوحّنا		لانّه	كان يعلم	انه	رجل	بارٌّ		وقدّيس
j[B]	لان	هيرودس		كان يخاف		يوحنا		لانه	كان يعلم	انه	رجل	بار		قديس
n	وذاك ان	هيرودس الملك		كان يوقر		يوحنا								
i	لان	هيروذس		كان يخاف	من	يوحنا		لانه	كان يعلم	بانه	رجلا	صديق		طاهر
e		وكان هيرودس		يخاف	من	يوحنا		لانه	كان يعلم	انه	رجل	صديق		وقديس
g	لان	هيرودس		كان يهاب	موت	يوحنا			لمعرفته	بانه	رجل	بار		طاهر
d	لان	هرادس		كان يتقي		يحنا		[...] انه	كان يعلم	انه	رجل	صديق		قديس
r		وكان هيرودس		يخاف		يوحنا		لانه	كان معروفا	بانه	رجل	بار		مقدس
k	لان	هيرودس		كان يخاف	من	يوحنا		لانه	يعلم	انه	رجل	صديق		قديس
l	لان	هيروذس		خاف	من	يوحنا		اذ	يعلم	انه	رجل	بر		وقديس
o	امّا	هيرودس		فكان	من	يوحنا	على خشيه		لعلمه	انه	[ابر]	صديق		طاهر
h	لان	هيرودس	ويتقي يوحنا ويهابه					لانه	كان عالما	انه	رجل	بار	نقي	طاهر
j[a]	لان	هروذس		كان يخاف		يوحنا		اذ	علمه		[امرا]	عدلا		قديسا
b	لان	هرودس		كان يخشا		يحنا		لانه	راه		رجل	صديق		ومقدس
p[J]														
q	لان	هرودس		كان يخشا		يحنا		لانه	راه		رجل	صديق		ومقدس

Mark 6:20b

a وكان يحفظه ويسمع منه ويقبل* كثير وكان باستلذاذ% يسمع منه

c وكان يتهيبه كثيرا ويسمع منه جدا وكان يشتهي ان يسمع من قوله

j[C] وكان يحفظه ويسمع منه كثيرا ويقبل قوله

j[B] وكان يسمع منه ويعمل بقوله

n ويتّقيه ويكرم موضعه ويطيع اوامره ويعمل بها بلذة وبشاشة لعلمه انه رجل صديقا والله قديسا

I وكان يحفظ وصاياه وايضا يسمع منه كثيرا ويفعل طاعته وبلذه كان يسمع منه

e وكان يحرسه وكثير كان يسمع منه ويصنع وبتلذذ كان يسمع له

g فكان يستبقيه ويطيعه في امور كثيره وبالطيب كان يقبل منه

d وكان بحفظه [واتنبه] كثيره كان يسمع منه ويصنعها ويقبل منه بطيب نفس

r وكان يحتفظ به ويكثر الاسماع منه ويعمل ويستلذ اسماعه

k ويحفظه ويسمع منه كثيراً بشهوة

l فحفظه وكان يطيعه في امور كثره وكان حزين القلب وباستلذاذ كان يسمع منه

o فكان يكلاه وكثيراً ما كان مستمعاً قيله بالاصغا

h وكان يحفظه ويكرمه ويسمع منه اشيا كثيره ويقصد الى قوله وينتهي الى امره

j[a] ثم وضع عليه [الرصد] واذ كان يسمع ما يقول ويصنع كثير و[يستلذ]اذ كان يسمع

b وكان يحفظه كثير ويعمل وببشاشه كان يطيعه ويسمع منه

p[J]

q فكان يخفظه كثيرا ويسمعمنه ويعمل وببشاشه كان يطيعه

* None of our families read with the Greek MSS ℵ B L (W) Θ 2427 ἠπόρει (be perplexed, disturbed). Family *l* read وكان حزين القلب (he grieved at heart) and follows the Coptic Bohairic (ⲟⲩⲟϩ ⲛⲁϥϣⲟⲗϩ ⲛϩⲏⲧ see ϣⲗⲁϩ in Crum, *Coptic Dictionary,* p.562). Family *c* omits and follows the Greek Δ and 1 Coptic manuscript. Family *g* uses يطيعه (to obey) and family *h* يكرمه (to honor him) and may seem to translates the action of *hearing* and *doing* in one single word. Family *k* seems to omit the phrase by homoioteleuton (cf. with the textual apparatus of family *k*). Families *j*[C], *j*[B], *n*, *i*, *e*, *d*, *r*, *o*, *j*[A] seem to follow, with some degree of variations, either the Syriac or the Greek MSS A C D *f*[1] 33 MT.

% Families *j*[C], *j*[B], *o*, *h* omit the adverb ἡδέως / ܗܢܝܐܝܬ with no textual support.

Mark 13:5

a		*اجاب	يسوع	وبدا			يقول	لهم		انظروا	ان لا			يطغيكم		احدا
c				فبدا	يسوع		يقول	لهم		احتفظوا	الا			يطيغكم		احد
j^C		فاجابهم	ايسوع				قايلا			انظروا	ما			يضلكم		احد
j^B		فاجابهم								انظروا	لا			يظلنكم		احد
n							فقال	لهم	ايسوع	انظروا	لا			يطغيكم		احد
i	ثم	اجابهم		وبدا			يقول			انظروا	ليلا	انسان		يضلكم		
e	ثم ان		يسوع	بدى			يقول	لهم		انظروا	ليلا	احد		يطغيكم		
g	فاما		يشوع	فبدا			يقول	لهم		انظروا	لعل	انسانا	ان	يخزعكم		
d				فبدا	يسوع		يقول	لهم		انظروا	الا			يضلكم		احدا
r				فبدا	يسوع		يخبرهم			احتفظوا	الا			يطغيكم		احد
k							فقال	لهم	يسوع	انظروا	لا			يضلكم		احد
l				فبدا	يسوع	ان	يقول	لهم		انظروا	ان لا			يضلكم		احد
o		اجابهم	يسوع				قايلاً			احذروا	من		ان	يضلكم		احد
h				فبدا	ايسوع	عند ذلك	يقول	لهم		احذروا	لا			يضلكم	ويغويكم	احد
j^a		فاجابهم	ايسوع	وافتتح		ان	يقول	لهم		انظروا	الا			يضلنكم		احد
b	عند ذلك			بدا	يسوع		يقول	لهم		انظروا	ان لا			يطغيكم		احد
p^J																
q				فبدا	يسوع		يقول	لهم		احتفظوا	الا			يطيغكم		احد

*Family *a* reads اجاب يسوع وبدا يقول لهم (Jesus answered and he began to say to them) and is closer to the Latin than the Greek or Syriac. MSS *b i l q vg* read *et respondens Iesus coepit dicere illis* (the only variation is that the Arabic omits the *'et'* (Legg points out that one Vulgate MS omits the conjunction)). However we should not exclude the possibility that family *a* might follow with slight variations MSS W $f^{1.\,(13)}$ 28 *pc,* or MSS A MT sy^{h} bo^{sa}; families *c, e, g, d, r, h* follow the Peshitta (*e* and *g* more accurately but less smoothly) and family *l* the Coptic; family j^{C} reads واجاب ايسوع قايلا (and Jesus answered saying) which has no textual support but could possibly render the και αποκρ. ο Ι. ειπεν αυτοις of D Θ 565. 700. (1424). 2542 *pc*; family j^{B} reads فاجابهم (and he answered them) and agrees with G W 1. 28. 299. Geo.[1] Aeth (see Legg on Mark 13:5); Families *n* and *k* read فقال لهم (ا)يسوع (and Jesus said to them) and seems to follow the Sinaiticus, but with the addition of the conjunction ف. The Sinaiticus reads ܐܡܪ ܠܗܘܢ ܝܫܘܥ; family *i* reads ثم اجابهم وبدا يقول (then he answered them and began to say). It follows the Harklean (as well as the Greek MS A and the MT) but with the exception of the word *Jesus* which is omitted in the Arabic version. Family *o* reads اجابهم يسوع قايلا and seems to follow the Greek MSS D Θ 565. 700. (1424). 2542 *pc* (και αποκρ. ο Ι. ειπεν αυτοις) but with one difference which is the transposition of αυτοις. Family j^{A} reads فاجابهم ايسوع وافتتح ان يقول لهم (then Jesus answered them and began to say to them) and follows with minor variations the Greek MSS W $f^{1.\,(13)}$ 28 *pc* or A MT sy^{h} bo^{sa}

It is possible to conclude that family *a* follows either the Greek or Latin; families *c, e, g, d, r, h* follow the Peshitta (and less likely ℵ B L etc.); families *n, k* the Syriac Sinaiticus; family *i* the Harklean; family *l* the Coptic Bohairic; families j^{C}, *o*, j^{A} follow the Greek Byzantine or Caesarean text-type; and family j^{B} the Greek as witnessed in MSS G W.

Mark 13:6

a	لان* كثير ياتون على اسمي قايلين% اني انا هو فيطغون كثير
c	فان كثيرا ياتون علي اسمي ويقولون اني انا المسيح& وكثيرا يضلون
jC	فانّ كثيرين سياتون على اسمي قايلين أنا هو فيطعون كثيرون
jB	فان كثيرين سياتون على اسمي قايلين انا هو فيطغون كثيرين
n	لان كثيرون سياتون ويسمّون باسمى ويقول الواحد فالواحد منهم$ انا هو ولكثيرين يطغون
i	فكثيرونياتون باسي ثم يقولون اني انا هو ولكثيرونيضلون
e	كثيرين ياتون باسمي ويقولون اني انا هو ولكثيرين يطغون
g	لان كثيرا ياتون باسمى ويقولون اني انا هو فيضلون ناسا كثيرا
d	لانه كثيروا ياتوا على اسمي ويقولون انا هو وكثيرين يضلون
r	فان كثيرا ياتون باسمى ويقولون اني انا وكثيرا يضلون
k	فان كثيرون ياتون باسمي قايلين اني انا هو المسيح ويضلون كثيرا
l	فان كثيرين ياتون باسمى قايلين انى انا هو المسيح فيضلون كثيرين
o	فان كثيرين يوافون باسمي يقولون اني انا هو المسيح ويضلون الاكثرين
h	لانه ياتي كثير باسمي ويقول [كل امري منهم] اني انا المسيح فيضلون معه بذلك كثيرا من الناس
jª	فان كثيرين سياتون على اسمى قايلين اني انا المسيح فيظغون كثيرين
b	فانهم ساياتونكثيرين على اسمي فيقولون انا هو ولكثير يطعون
pJ	
q	فان كثيرا ياتون علي اسمي ويقولون اني انا المسيح وكثيرا يضلون

* The particle لان (γαρ/ ܓܝܪ) is omitted in family *e* and agrees with ℵ B L W Ψ 2427. Family *i* reads ف (δϵ) and lacks textual support.

% Families *a*, j^{C}, j^{B}, *k*, j^{A} read قايلين (active participle) and follow the Greek λέγοντϵς; families *c*, *n*, *i*, *e*, *g*, *d*, *r*, *o*, *h* follow the Peshitta ܐܡܪܝܢ. Family *l* follows the Coptic which has, as the Greek, an active participle.

$ The addition of the phrase الواحد فالواحد منهم in family *n* and [كل امري منهم] in family *h* (as well as من الناس afterward) show the free nature of these two translations.

& The addition of المسيح (ο Χριστος) is found in W Θ f^{13} 543. 28. 61. 91. 115. 255. 299. 565. 579. 700. 1071 *b c* g^{2} *l vg*$^{\text{(sometimes)}}$ Cop.$^{\text{sa.bo.}}$ Geo.$^{\text{B}}$ Arm. Cyp. Families *c*, *k*, *l*, *o*, *h*, j^{A} follow this reading. Is there any Peshitta manuscript which has a similar reading? Possibly.

Mark 13:7a

a	فاذا		سمعتم		*بحروب	واخبار	حروب	فلا	ترهبوا%	لان	ذلك	ينبغي		ان		يكون	
c	فاذا	انتم	سمعتم		بالقتال	وسمع	الرجوف	فلا	تخافوا	فان	ذلك					كاينا	
j[C]	فاذا		سمعتم		بحروب	واخبار	حروب	فلا	ترجفوا	لانّ	هذه	ينبغي		ان		تصير	
j[B]	فاذا ما		سمعتم		بحروب	واخبار	رجفات	فلا	تخافوا	فان	ذلك	ينبغى		ان		يكون	
n	ومتى ما		سمعتم	اخبار	قتال		وحروب	فلا	ترعبوا	فان	ذلك	عتيد		ان		يكون	
i	فاذا ما		سمعتم		بالقتال	واخبار	الاهوال	فلا	تخافوا	فانه		ينبغي		ان	هولاي	يكونون	
e	فاذا		سمعتم		القتالات	واخبار	الحروب	لا	تخافون	لانه		عتيد				يصير	
g	واذا		سمعتم		بالحروب	وخبر	الرجوف	فلا	تخافوا	لانه		مزمع		ان		يكون	
d	فاذا		سمعتم	اخبار	القتال		والحروب	فلا	تخشوا			قد [قُدر]	على ذلك	ان		يكون	
r	فاذا		سمعتم		بالقتال		والحروب	فلا	تخافوا	فان	ذلك					سيكون	
k	فاذا		سمعتم		بالحروب	واخبار	الحروب	فلا	تضطربوا			ينبغي	لهذا	ان		يكون	
l	فاذا ما		سمعتم		بحروب	واخبار	حروب	فلا	تقلقن	فانه		ينبغي		ان		يكون	هذه
o	واذا		سمعتم		بالحروب	واخبارها		لا	تضطربوا	فانه		لمزمع		ان		يكون	هذا كله
h	فاذا ما		سمعتم		[القنر]	والاخبار	السو والشقاق والحروب	فلا	تخافوا	لان	هما	مزمع		ان		يكون	
j[a]	فاذا		[مسمعتم]		بحروب	واخبار	حروب	فلا	ترهبوا	فان	ذلك	قد ينبغي	لها	ان		يكون	
b	فاذا		سمعتم		قتال	او سماع	القتال	فلا	تخافون	فانه		لا بد من		ان		يكون	
p[J]																	
q	فاذا	انتم	سمعتم		بالقتال	وسمع	الرجوف	فلا	تخافوا	فان	ذلك					كاينا	

* The Greek reads πολέμους καὶ ἀκοὰς πολέμων (the same word πόλεμος is used twice). The Peshitta has two different words ܩܪ̈ܒܐ (pl.) which means قتال and حروب (killings and fighting – Cf. *Al-Lubāb*, 1041) and ܡܐܪ̈ܘܬܐ which means الحروب، الجفاف or الشد في الحرب. Families *a*, *j*^C^, *k*, *j*^A^ follow the Greek. Family *l* follows the Coptic (it uses the same words as in Greek : ⲡⲟⲗⲉⲙⲟⲥ). Families *c*, *j*^B^, *n*, *i*, *e*, *g*, *d*, *r*, *h* use two different words and render the Peshitta *Vorlage*. However, it is also possible to argue that the use of variant words is only stylistic and does not reflect a Syriac origin. The word رجف (trembling) in families *c*, *j*^B^, *g* seem to give an unusual meaning to the Syriac word ܙܘܥ. Family *o* reads بالحروب واخبارها and does not follow any specific *Vorlage*. The replacement of the second حروب with a pronoun show that the scribe's main intention is to present to the reader a well-written Arabic text and is less concerned with a word-by-word translation of the original text.

% Seven different words are used in Arabic to translate the Greek verb θροέω and Syriac ܕ̈ܚܠܐ: (a) رهب ; (b) خاف; (c) رجف; (d) رعب; (e) خشا; (f) اضطرب ; (g) قلق.

Mark 13:7b

a	ولاكن	ليس	هو	الانقضا		
c	ولكن	لما	يكون	الانقضا		
j^{C}	بل	ليس	هو	الانقضاء		
j^{B}	ولكن	ليس	هو	التمام		اذ ذلك
n	لكنه	ليس		الانقضاء		
i	لكن	ليس	بعد	الانقضا		
e	لكن	ليس	هو	الانقضا		
g	ولاكن	ليست		الاخره		
d	ولكن	لم	يبلغ بعد	التمام		
r	لكن	لما	يكون	الانقضا		
k	لكن	لم	يات	الانقضاء		
l	لكن	لم	يات	الانقضاء		
o	ولكن	لم	يأت	الانقضا		
h		قبل		المنتها		
j^{a}	ولكن			الانقضا	ليس	اذ ذاك
b	ولكن	ليس	هو	الانقضا		
p^{J}						
q	ولكن	لما	يكون	الانقضا		

Mark 13:8a

a			تقوم	امه	على	امه		وملك*	على	ملك		ويكون	زلازل		في	اماكن$	اماكن
c	فانها		ستقوم	امه	على	امه		وملكا	على	ملك		وترجف	الارض		في	مكان	مكان
j^{C}	لان		ستقوم	امّه	على	امّه		ومملكه	على	مملكه		وستكون	زلازل		في	مواضع	
j^{B}	لانه		ستثور	امه	على	امه		ومملكه	على	مملكه		وسيكون	زلازل		في	مواضع	
n			وستقوم	امه	الى	امه	وتثور	مملكه	على	مملكه		ويحدث	زلازل		في	مواضع	ما
i	انه		يقوم	شعب	علي	شعب		ومملكه	علي	مملكه		ويكون	رجفان		في	كل	الاماكن
e			ستقوم	امه	على	امه		ومملكه	على	مملكه		ويكون	جفل		في	مكان	مكان
g	وبعد ذلك		يثب	امه	على	امه		ومملكه	على	مملكه		وتكون	زلازل		في	موضع	موضع
d			تقوم	امه	على	امه		وملك	على	ملك		ويكون	الزلازل		في	مكان	مكان
r			[سيا..]	قوم		قوما		ومملكه		مملكه		ويكثر	الزلازل		في	مكان	مكان
k			تقوم	امه	على	امة		ومملكة	على	مملكة		وتكون	الزلازل		في	كل	مكان
l	وان	امه	تقوم		على	امه		ومملكه	على	مملكه		وتكون	زلازل		في	مواضع	
o			تقوم	امه	ضد%	امه		ومملكه	ضد%	مملكه		وتكون	الزلازل		في	كل	موضع
h			وسيثب	شعب	على	شعب	وينهض	المملكه		وملكه	اخرين	وتكون	الزلازل	والرجوف	في	موضع	موضع
j^{a}	لانه		ستثور	امه	على	امه		ومملكه	على	مملكه		وستكون	زلازل		في	كل	موضع
b			تقوم	امه	على	امه		وملك	على	ملك		وتكون	زلازل		في	اماكن	
p^{J}																	
q	فانها		ستقوم	امه	على	امه		وملكا	على	ملك		وترجف	الارض		في	مكان	مكان

* Since most of the Arabic manuscripts do not have the Ḥarakāt (vowels) on the letters, it is not possible to know if the scribes of families *a*, *c*, *d* wrote المُلك (kingdom) or المَلك (King). The Greek reads βασιλεία and the Peshitta ܡܠܟܐ.

% Family *o* reads twice ضد (*contra*) instead of على (*supra*) and agrees, in the first place, with the Latin MSS *b c d (vg)*, and in the second place with the Old Latin *b d r*¹. (The Greek preposition επι could also mean *against*).

$ The Greek reads κατὰ τόπους but the Syriac Peshitta reads ܕܘܟܐ twice: ܒܕܘܟܐ ܕܘܟܐ (liter. In place place). This shows that *at least* families *c*, *e*, *g*, *d*, *r*, *h* follow the Peshitta here. Family *a* has اماكن (twice) but in plural. The two-time occurrence of اماكن reflect the Peshitta and the *plural* reflects the Greek. Families *j*ᶜ, *j*ᴮ, *n*, *k*, *o*, *j*ᴬ follow the Greek and possibly the Syriac (since ܒܕܘܟܐ ܕܘܟܐ is an idiom which basically means *in different places*). Family *l* follows the Coptic and family *i* either the Greek or the Harklean.

Mark 13:8b

a		ويكون	جوع*	واسجاس%			وهذا	كله$		ابتد&	التمخض	
c		ويكون	جوع	واستجاس			وهذا	كله		اول	المخاض	
j[C]	وسوف	يكون	مجاعات	وهيوج			وهذا			بدوا	المخاض	
j[B]	وسوف	تكون	مجاعات	وهيوج			هذه			فاتحه	المخاض	
n		ويصير	مجاعات	وهيوج			هذه	[امارات]		بدو	المخاض	
i		ويكون	جوع	واضطراب			وهذا			راس	الحبال	يكون£
e		ويكون	جوع	واختباطات			فهذه		هي	اول	الفتن	
g		ويكون	مجاعات	وهيوج			هذه			اوايل	المخاض	
d		ويكون	جوع	وشغب			وذلك			بدوا	[الطلق]	
r		ويكون	جوع	وذعر			وهذا	كله		اول	المخاض	
k		ويكون	الجوع				وهذه			بداية	المخاض	
l		وتكون	مجاعات	وهيوج			وهذه		هي	اول	الطلق	
o		ويحدث	الجوع				وهذه			اوايل	المخاض	
h		ويكون	جوع	وهيج	وشغب وفتن	وانما	هذا	البلاء		فابتدا	البلا	
j[a]		وستكون	مجاعات	وهيوج			هذه			فاتحه	المخاض	
b			وجوع	وسجس			هذا			اول	المخاض	
p[J]												
q		ويكون	جوع	واستجاس			وهذا	كله		اول	المخاض	

* The Greek reads λιμοι (pl.). The Syriac can be confusing here. The reading could be singular or plural as the skeleton shape of the word does not change in either way. What changes is the addition of the two dots (Seyāmē) above the word. The word ܟܦܢܐ in a non-dotted manuscript could either be *famine* or *famines*. This is one of the reasons why we read جوع (sing.) in some manuscripts and مجاعات (pl.) in others. Another reason could be that the word جوع is used as a collective noun.

% There is an important textual variant here: 1) MSS ℵ[2] B D L Ψ 579. 2427 lat sa[mss] bo only read λιμοί (families *k* and *o* agree with this reading); 2) the addition of και λοιμοι και ταραχαι in Σ *pc*. None of the Arabic families have a similar reading; 3) the addition of και ταραχαι as with all the Arabic versions (with the exception of families *k* and *o*). This reading is witnessed by: A (W, Θ) *f*[1.13.] 33 MT q sy sa[mss]. Family *l* disagrees with the Coptic and adds وهيوج (however some manuscripts of family *l* omit this reading).
The Arabic versions use at least six words to render either the Greek ταραχή or Syriac ܫܓܘܫܝܐ: (a) سجس which comes directly from Syriac ܫܓܘܫܝܐ (meaning: تكدّر، اضطراب، قلق – see *Al-Lubāb*, pp.1123-4) and is found in families *a* and *c*; هيج (disturbance, turmoil) found in families *j*[C], *j*[B], *n*, *g*, *l*, *h* (in singular), *j*[A]; اضطراب (disturbance) found in family *i*; اختباط (to bump (against), to struggle) found in family *e*; شغب (trouble, disturbance) found in family *d*; ذعر (fright, terror) found in family *r*.

$ Families *a*, *c* and *r* add كله (παντα) and is supported by: Θ *f*[13] 543. 28. 91 etc. Family *r*, which is a bilingual Syriac-Arabic MS, does not have كله in the Syriac text. This is another sign which shows that the Arabic text of Leipzig, University Library, Cod. Tischend. XII is copied from an earlier MS and is not a fresh translation.[&] Families *g* and *o* read اوايل pl. (αρχαι) with A *f*[1] MT b 1.

£ Family *i* reads راس الحبال يكون and follows the Harklean ܪ̈ܫܐ ܕܚܒ̈ܠܐ ܗܘܝܢ.

Mark 13:9a

MS															
a			انظروا*	انتم			لانفسكم	انهم%	يسلموكم	للشيع$	وفي	المجامع&	تضربوا£		
c	ولكن		احفظوا	انتم			انفسكم	فانهم	سيسلموكم	الي الدانه	والى	جماعاتهم	وتضربون		
jᶜ			فانظروا	انتم			لذواتكم	لانّهم	سيسلونكم	الى المجامع			وتضربون	في	المحافل&
jᴮ			فانظروا	انتم			انفسكم		سيسلموكم	الى المجامع		والمحافل			
n	فاما	انتم	فانظروا			واهتموا	بانفسكم	لانهم	سيسلمونكم	الى المحافل			وتضربوا	في	المجامع
i			فانظروا	انتم			في نفوسكم	انه	يسلمونكم	الي المجامع	وفي	جماعاتهم	يجلدونكم		
e			انظروا	انتم			لانفسكم		سيسلموكم	للقضاء	وفي	مجامعهم	يعذبوكم		
g			فابصروا	انتم			انفسكم	فانه	سوف يسلمونكم	الى القضاه			وتجلدون	في	محافلهم
d			انظروا	انتم			الى انفسكم		يسلمونكم	الى القضاه			ويجلدونكم	في	كنايسهم
r			فاحفظوا				انفسكم	فانكم	تسلمون	الى القضاه			وتعذبون	في	جماعاتهم
k			انظروا	انتم				انهم	يسلمونكم	الى المجامع		والمحافل	فتضربون		
l			فانظروا	انتم			انفسكم		فسيسلمونكم	الى مواضع الحكم			وسيضربونكم	في	المحافل
o			انظروا					فانهم	سيسلمونكم	الى المجامع		والمحافل	فتضربون		
h			فاحذروا	انتم	حينئذ		على انفسكم	لانهم	يسلمونكم	الى القضاه			وتعذبون	في	مجامعهم
jᵃ			فانظروا	انتم			انفسكم		سيسلمونكم	الى المجامع			وتضربون	في	المحافل
b			انظروا	انتم			لانفسكم	فانهم	سايسلمونكم	لحماعاتهم	وفي	الجماعات	تضربون		
pᴶ															
q	ولكن		احفظوا	انتم			انفسكم	فانهم	سيسلموكم	الى الدانه	والى	جماعاتهم	وتضربون		

* The expression βλεπετε δε υμεις εαυτους (which is found in all the Arabic versions with some minor variations) is omitted by: D W Θ f^1 28 565 700 it syˢ. Family *o* reads only انظروا and follows the Latin MS q which reads *videte*.

% The particle γαρ (ان) is missing in families *j*^B^, *e*, *d*, *j*^A^ and is supported by B L Ψ 2427 *pc* sa^mss^ bo. Family *l* omits γαρ but adds δϵ (ف).

$ The Greek reads ϵἰς συνέδρια (to the Sanhedrin, pl.) and the Syriac Peshitta ܠܟܢܘ̈ܫܬܐ (الى الحكام/القضاه – see *Al-Lubāb*, pp. 252-3). Family *a* reads الشيع (possibly the plural of شيعه) and means *followers*. It is hard to ascertain which language is behind it; Family *c* uses the same word as the Peshitta (الدانه/ ܕܝ̈ܢܐ); families *j*^C^, *j*^B^, *n*, *k*, *o*, *j*^A^ follow the Greek or Latin (*conciliis*). Family *i* possibly the Harklean (ܒܡܘܬܒ̈ܐ); families *e*, *g*, *d*, *r*, *h* follow the Peshitta; and family *l* follows the Coptic.

& Families *a*, *j*^C^, *j*^B^, *n*, *k*, *l*, *o*, *j*^A^ do not have the attached pronoun هم. This shows that the manuscripts mentioned follow the Greek, (the Coptic for the case of family *l*, or possibly the Latin or Greek for the case of family *o*). Families *c*, *i*, *e*, *g*, *d*, *r*, *h* follow the Peshitta (which reads ܒܟܢܘ̈ܫܬܗܘܢ (a few Greek Lectionaries have a similar reading see *l*18, *l*19, *l*49, etc. – Legg on Mark 13:9)). This Syriac expression is translated into Arabic by: (a) جماعه ; (b) مجمع ; (c) محفل ; (d) (ت)كنيسه.

£ The Greek reads δέρω (beat and strike); The Syriac has ܢܓܕ (in *Al-Lubāb* it means: جره، جلد، ضرب، عذب (drag, whip, beat, punish or torment) see *Al-Lubāb*, 706-7). Families *a*, *c*, *j*^C^, *n*, *k*, *l*, *o*, *j*^A^ read ضرب which could translate any *Vorlage;* families *i*, *g*, *d* have جلد (whip), and families *e*, *r*, *h* have عذب (to punish or torment) which might possibly follow the Peshitta. Family *j*^B^ omits this reading and follows the Sinaiticus (the Curetonian is defective here). However, the rest of the verse does not seem to follow the Sinaiticus.

Mark 13:9b

a	وتقفوا	بين يدي	*قواد	وملوك		منجلي	شهادة	لهم
c	وتقومون	بين يدي	الملوك	وذوي السلطان		علي	شهاده	عليهم
j^C	وستقامون	بحضره	الولاه	والملوك		من اجلي	للشهاده	عليهم
j^B	وتقامون	بحضره	الولاه	والملوك		من اجل	الشهاده	لهم
n	وتقاموا	لدى	الملوك	والولاه		من اجلى	للشهاده	عليهم
i		وامام	الولاه	والملوك	تقومون	من اجلي	لشهادتهم	
e		فقدام	الملوك	والولاه	تقامون	لاجلي	شهاده	لهم
g	وتقفون	امام	الملوك	والحكام		من اجلي	لشهادتهم	
d	وتقومون	[بين يداي]	السلاطين	والملوك		منجل	شهادتهم	
r	وتقومون	بين ايدي	الملوك	وذوي السلطان		من اجلى	لشهاداتهم	
k	وتقامون	امام	الملوك	والقواد		من اجل	شهادة	عليهم
l	وتقامون	قدام	الحكام	والملوك		من اجلي	شهادة	لهم
o	وتشخصون	بحضره	الملوك	والولاه		بسببي	شهاده	عليهم
h	وقفون	بين يدي	الملوك	والحكام		منجلي	الشهاده	عليهم
j^a	وتقامون	بحضره	الولاه	والملوك		من اجلى	الشهاده	لهم
b		وقدام	الملوك	والسلاطين	تقدموا	منجلي	للشهاده	عليهم
p^J								
q	وتقومون	بين يدي	الملوك	وذوي السلطان		عني	لشهاده	عليهم

* The Greek reads καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων (and before governers and kings…) and families *a* (قواد وملوك), j^{C}, j^{B}, *i*, j^{A} (الولاه والملوك), *d* (السلاطين والملوك) follow the Greek. Family *l* follows the Coptic, and families *c*, *r* (الملوك وذوي السلطان), *n*, *e* (الملوك والولاه), *g*, *h* (الملوك والحكام), *k* (الملوك والقواد) follow the Peshitta ܡܠܟ̈ܐ ܘܗܓܡܘ̈ܢܐ. Family *o* reads الملوك والولاه (kings and governors) and follows once more the Old Latin q which reads *reges et praesides* instead of the majority of Latin witnesses which have *praesides et reges*. (Family *o* also follows the Peshitta here, though in general, it does not).

Mark 13:10

a	*وفي	جميع	الامم		اولا	ينبغي				يكرز	الانجيل				
c	وفي	كل	الامم			سيكون				بشرى	الانجيل				
j[C]						وينبغى			ان	ينادى	بالانجيل	في	كل	الامم	اوّلاً
j[B]						وينبغى			ان	ينادى	بالانجيل	في	كل	الامم	اولا
n					وقبل كل شي					يكرز	بالبشاره	في	ساير	الامم	
i	وفي	جميع	الشعوب			ينبغي		اولا	ان	ينادى	ببشاره الانجيل				
e					اولا	ينبغي			ان	تتندا	بشارى		بجميع	الامم	
g				غير ان بشراى		مزمعه			ان	يبشر	بها	في	جميع	الشعوب	
d					واول ذلك	قد [قُدر]			ان	تكرز	[بشراى]	في	جميع	الامم	
r						وينبغي			ان	ينادى	بدعوتي	في	كل	الامم	
k	وعلى	كل	الامم			ينبغى		اولا	ان	يكرز	بالانجيل				
l			وللامم	اجمعين		ينبغى		اولاً	ان	ينادى	بالانجيل				
o	وعلي	ساير	الامم		وانه	ليجب			ان	ينذر	بالانجيل				اولا
h					ولكن	بشارتي	من معه		ان	يبشرها			جميع	الشعوب	اولا
j[a]						وينبغى			ان	ينادى		في	كل	ال[..]	
b					وقبل كل شي لا بد				ان	يشاع	هذا الانجيل	في	جميع	الامم	
p[J]															
q	وفي	كل	الامم							سيكرز	ببشرى الانجيل				

* The Greek (as well as the majority Latin witnesses for the case of family *o* and Coptic for family *l*) reads καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. The Peshitta leaves the expression εἰς πάντα τὰ ἔθνη (ܒܟܠܗܘܢ ܥܡ̈ܡܐ) until the end of the verse (as well as d ff² sa^mss^). Thus, families *j*^C^, *j*^B^, *n*, *e*, *g*, *d*, *r*, *h*, *j*^A^ follow the Peshitta (or less likely Latin d ff²). Families *a*, *c*, *k* follow the Greek: family *a* reads πρωτον δει and agrees with ℵ^c^ B D Ψ 28. 892. 2427 *pc*; family *c* omits πρωτον and lacks textual support; family *k* reads δει πρωτον and agrees with A L *f*^1.13^ 33 MT. Family *i* follows the Harklean ܘܒܟܠܗܘܢ ܥܡ̈ܡܐ ܘܠܐ ܩܕܡܐܝܬ ܠܡܬܟܪܙܘ ܐܘܢܓܠܝܘܢ.

Mark 13:11a

a	فاذا	اتوا بكم	ليسلموكم	فلا	تبدوا		تهتموا		ما	تتكلموا	وما	تتلون%		
c	فاذا	اخذوكم	ليسلموكم	فلا			يهمكم		ماذا	تتكلمون	ولا	تعدون لذلك	كلاما	
j[C]	فاذا	جآو بكم	ليسلمونكم	لا			تهتموا		بما	تتكلّمون		وتتلون		
j[B]	فاذا	قادوكم	ليسلموكم	لا			تهتموا	قبل*	بماذا	تتكلمون	ولا	تدرسون		
n	واذا	اقتادوكم	لكي يسلموكم	فلا			تهتموا			بالجواب	ولا	تدرسوا القول وتعدوه	للكلام	
i	فاذا	ما جابوكم	ليسلونكم	فلا	تتقدمون		تفكرون		بماذا	تتكلمون	ولا	تدرسون		
e	فاذا	قدموكم	ليسلموكم	فلا	تسبقوا		تهتموا		ماذا	تنطقون	ولا	تفكرون		
g	فاذا	ما قدموكم	لبسلموكم	فلا	تتقدموا		فتهتموا		بماذا	تتكلون	ولا	تفكروا		
d	فاذا	قدموكم	ليسلمونكم	فلا			تهتموا				ولا	تسبقوا تهيوا لكم	كلاما	تقولوه
r	فاذا	هم اخذوكم	ليسلمونكم	فلا			يهمنكم		ماذا	تتكلمون	ولا	تعدوا لذلك	كلاما	
k	فاذا	قدموكم	واسلموكم	فلا			تهتمون		بماذا	تقولون	ولا بما	◌َتجيبون		
l	فاذا	قدموكم	مسلمين لكم	فلا			تهتمن	قبل	بماذا	تتكلمون به	ولا بما	تتلون		
o	فاذا	احضرتم	واسلمتم	فلا			تهتموا		بما	تفوهون	ولا بما	تجيبون		
h	فاذا	رفعوكم	ليسلموكم	فلا	تبدوا	فتعبوا	وتهتموا		بماذا	تنطقون		وتتكلمون		
j[a]	فاذا	اقادوكم	[مسيجين]	فلا			تهتمون	قبل	بماذا	تتكلمون	ولا	[تهذون]		
b	اذا	قربوكم	واسلموكم	فلا			تهتموا		ماذا	تتعلموا	وماذا	تقولوا		
p[J]														
q	فاذا	هم اخذوكم	ليسلموكم	فلا			يهمكم		ماذا	تتكلمون	ولا	تعدون لذلك	كلاما	

* The omission of (προ-/ ܬܐܨܦܘܢ) in families *c*, *j*[C], *n*, *d*, *r*, *k*, *o*, *h* is worth noting. The Greek MSS M Γ 33. 59. 71 etc. read μεριμνατε instead of προμεριμνατε and agree with the Arabic reading of the families mentioned above. Some of the Old Latin MSS and also the Vulgate follow this reading (cf. Legg and Jülicher on this version) and show why family *o* omits it. Could there be some Peshitta manuscripts which omit this reading and agree with the Sinaiticus? Another possibility is that the omission of ܬܐܨܦܘܢ in purely stylistic. Family *r*, which is represented in the bilingual Syriac-Arabic MS Leipzig, University Library, Cod. Tischend. XII omits ܬܐܨܦܘܢ but is present in the Syriac parallel (Cf. folio 51r.)

The addition of μηδε μελετατε (ܘܠܐ ܬܪܢܘܢ/ܬܬܗܓܘܢ) is found in: A X Y Γ Δ Π Φ Ι 118. 22. f^{13} (exc. 69) 543. 28 al. and Syriac Peshitta and Harklean. All the Arabic versions support this reading. Family *l* disagrees with the Coptic here, but MS l^2 of family *l* omits this addition and shows once again that l^2 is closer to the Coptic than the others.

Mark 13:11b

a	ولاكن		الذي	اعطيكم		في	تلك	الساعه	اياه	تكلموا	
c	ولكن		ما	أعطيتم	من الله*	في	تلك	الساعه	ذلك	فتكلموا	
jC	لكن		مهما	لقّنتموه		في	تلك	الساعه	ايّاه	قولوا	
jB	ولكن		مهما	تلقنوه		فى	تلك	الساعه	اياه	قولوا	
n	لكن		مهما	تُلقنوه		في	تلك	الساعه	اياه	قولوا	
i	بل		ذلك الذي	تمنحون		في	تلك	الساعه	بهذا	تكلموا	
e	لكن		شيا	يُعطا لكم		في	تلك	الساعه	فهو	انطقوا	
g	بل		الشي الذي	يوهب لكم		في	تلك	الساعه	بذاك	تكلموا	
d	ولكن		ما	تعطوا به			تلك	الساعه	به	تكلموا	
r	لكن	انطقوا	بما	يعطون				ساعتيذ			
k	فانكم			تعطون		فى	تلك	الساعة	الذي	تتكلمون	
l	بل		الذي	تعطونه		فى	تلك	الساعة	هذا الذي	تتكلمون	به
o	فانكم			تلَقنون		في	ذلك	الان	ما	تتكلمون	
h	ولكن	تكلموا	بما	تلقنوه				ساعتيذ			
ja	ولكن		مهما	تلقنونه		في	تلك	الساعه	[اياه]	تقولون	
b	لكن		الذي	تعطون		في	تلك	الساعه	اياه	تكلموا	
pJ											
q	ولكن		ما	أعطيتم	من الله	في	تلك	الساعه	ذلك	فتكلموا	

* The addition of من الله has no textual support.

Mark 13:11c

a	لانكم	ليس	انتم			المتكلمين		ولاكن	روح	القدس		
c	فانكم	لستم	انتم		الذين	تتكلمون		ولكن	روح	القدس		
j^C		فليس	انتم			المتكلمون		بل	الروح	القدس		
j^B		فليس	انتم		الذين	تتكلمون		بل	الروح	القدس		
n		ليس	انتم			المتلكمون	القايلون وقتيذ	بل	الروح	القدس	*هو الناطق فيكم	
i		فلستم	انتم		الذين	تتكلمون		لكن	روح	القدس		
e		فليس	انتم			المتكلمون		بل	روح	القدس		
g	لانكم		انتم	لستم انتم	الذين	تتكلمون		بل	روح	القدس		
d	لانكم	ليس			الذين	تتكلمون		ولكن	روح	القدس		
r		فلستم	انتم			تنطقون		ولكن	روح	القدس		
k		ولستم				المتكلمين		لكن	روح	القدس		
l	لانكم	لستم	انتم			المتكلمون		بل	روح	القدس		
o		وما	انتم			بالمتكلمين		لكن	روح	القدس		
h		ولستم	انتم			المتكلمين		بل	روح	القدس	ينطق	على السنتكم
j^a		فليس	انتم		الذين	تتكلمون		بل	الروح	القدس		
b		ليس	انتم		الذين	تتكلمون		بل	روح	القدس		
p^J												
q	فانكم	لستم	انتم		الذين	تتكلمون		ولكن	روح	القدس		

* This addition in families *n* and *h* could show the free nature of these two translations. However, it is worth noting that the Old Latin *l* adds *qui loquitur in vobis*.

Luke 8:9

المثل	هذا				ما	قايلين*	تلاميذه	فسالوه	a
المثل	هذا				ما	وقالوا	تلاميذه	فساله	c
المثل	هذا		معنى	هو	ما	قايلين	تلاميذه	فسأله	j^{C}
المثل	هذا			هو	ما	قايلين	تلاميذه	فساله	j^{B}
المثل	هذا		معنى		ما	قايلين	تلاميذه	فسايلون	n
المثل	هذا	ترى	يكون		ماذا	ثم قالوا	تلاميذه	فسالوه	i
المثال	هذا			هو	ما		تلاميذه	فسالوه	e
المثل	هذا				ان ما		تلاميذه	ثم ساله	g
المثل	هذا				ما		تلاميذه	وسالوه	d
المثل	هذا				ما	وقالوا	تلاميذه	وساله	r
المثل	هذا				ما	قايلين	تلاميذهُ	ثم ساله	k
المثل	هذا			هو	ما	ان	تلاميذه	ثم سالهُ	l
المثل	هذا				ما	قايلين	حواريوه	ثمت ساله	o
								??	h
المثل	هذا		[عسى] ان يكون		ان ما	قايلين	تلاميذه	فاستبحثه]	j^{a}
المثل	هذا				ما		تلاميذه	فسالوه	b
								-	p^{J}
								-	q

* The expression λεγοντες is omitted in: p[75] S B D L W Ξ 1 33 131 157 579 700 1241 1342 1424 1582 2542 Lvt (e a aur b c d ff[2] g[1] gat) Lvg Ss Sc Sp Dtp Cs Cb Cg. Families *e*, *g*, *d*, *l* follow this reading. According to Jülicher the Old Latin f l q add *dicentes*. This reading is found in family *o*.

Luke 8:10

a	وانه		قال		لكم	اعطي	علم	سراير$	ملك الله	فاما	للبقيه		فبامثال		
c			فقال	لهم%	لكم	اعطي	ان تعلموا	سراير	ملكوت الله	فاما اولايك			فبالامثال	يُقال&	لهم£
j^C			فقال		لكم	اعطي	ان تعرفوا	سراير	ملكوت الله		وباقي الناس		بالامثال	يخاطبون	
j^B			فقال		لكم	اعطى	ان تعرفوا	سر	ملكوه الله		وباقى الناس		بامثال	يخاطبون	
n			فقال	لهم	لكم	اعطى	ان تعرفوا	سراير	ملكوت الله	فاما	الباقيين		فبامثال	يخاطبون	
i		فالمخلص* ايضا	قال	لهم ان	لكم	قد اعطى	معرفه	اسرار	ملكوت الله	فاما لاوليك	الباقون		بالامثال	يقال	لهم
e			ثم قال	لهم	فلكم	هو معطى	معرفه	سر	ملكوه الله	لاوليك	الباقى		بالقصايد	يقيل	
g	فاما هو		فقال	لهم	لكم	وهب	العلم	بسر	ملكوت الله	فاما اوليك	الباقون	فانما يقال	بالامثال		
d			فقال	لهم	لكم	اعطيت	معرفه	سر	مُلك الله	فاما	لساير الناس		بالامثال	تُقال	
r			فقال	لهم	اياكم	اعطى	ان [تعلموا]	سر	ملكوت الله	فاما	[سايركم		بامثال]	يقال	لهم
k			فقال	لهم	لكم	اعطي	علم	سراير	ملكوت الله	فاما	الباقون		فبامثال		
l	فاما هو		فقال	لهم		قد حظيتم انتم	بعلم	اسرار	ملكوت الله	واما	الباقون	فيكون القول لهم	بامثال		
o		اجاب المخلص	وقال	لهم	لكم	وهب	عرفان	سر	ملكوت الله	فاما اوليك			فبالامثال		
h															
j^a			فقال		لكم	اعطى	ان تعلموا	سراير	ملكوت الله		والباقين		بالامثال	[اكلم]	
b			فقال	لهم	لكم	اعطى	ان تعرفون	سراير	ملكوت الله	واما	للباقيين		فبامثال		
p^J															
q															

* The addition of المخلص in families *i* and *o* is a minor variant and lacks textual support.

% لهم (αυτοις) is supported by: Θ 13 69 124 157 etc. Lvt (e aur b c f ff^2 g^1 gat 1 q r^1) Lvg Ss Sc Sp Sh (mg) Sj (1 ms.) Dtp Cs Cb Gg Et. Thus, families *a*, j^C, j^B, j^A follow the majority Greek witnesses and family *l* the Coptic, and the rest the Syriac (and Old Latin for family *o*).

$ The expression سر in singular (in families *j*B, *e*, *g*, *d*, *r*) follows the Peshitta. Family *i* has اسرار (pl.) and follows the Harklean. Family *l* follows the Coptic Bohairic. Family *o* possibly the Old Latin (a aur b c d f ff^2 g^1 gat 1 q r^1), and families *a*, *c*, *j*C, *n*, *i*, *k*, *j*A the Greek (and possibly but less likely the Peshitta).

& The addition of يقال لهم /يخاطبون/ القول in families *c*, *j*C, *j*B, *n*, *i*, *e*, *g*, *d*, *r* follow the Peshitta. A few manuscripts in family *l* follow the Coptic by omitting فيكون القول لهم, but MS *l*A retains it and might show a Peshitta influence. MSS *a*, *k*, *j*A follow the Greek. Family *o* follows either the Latin or the Greek.

£ The addition of ܠܗܡ is found in the Syriac Sinaiticus and Curetonian. However, it could have been added by a scribe for a syntactical reason.

Luke 8:10b

a	لكي	يبصروا	ولا	يبصروا			ويسمعوا	ولا	يسمعوا*	ولا	يفهموا
c	لكيما	يرون	فلا	يبصرون			ويسمعون	فلا			يفهمون
j[C]	حتّى اذا	ابصروا	لا	يبصرون		واذا	سمعوا	لا			يفهمون
j[B]	حتى اذا	ابصروا	لا	يبصرون		واذا	سمعوا	لا			يفهموا
n	فهم	يرون	وما	يبصرون			ويسمعون	وما			يفهمون
i	حتى انهم	ينظرون	وما	يبصرون		واذا	سمعوا	لا	يسمعون	ولا	يفهمون
e	لانهم	يبصرون	ولم	ينظرون			ويسمعون	ولم			يفهمون
g	كيما اذ	يرون	لا	يرون		واذا	يسمعون	لا	يسمعون		ويفهمون
d											
r	فاذا	راوا	لا	يبصرون		واذا	سمعوا	لا			[ينظرون]
k	لكيما	يبصروا	فلا	يبصرون			ويسمعوا	فلا	يسمعون	ولا	يفهمون
l	لكي		لا	يبصروا	وهم مبصرون			ولا	يسمعوا	ولا	يفهموا وهم سامعون
o	لانهم	ذوو بصر	ولا	يبصرون			وذوو سمع	ولا	يسمعون		فاقهين
h											
j[a]	لكي اذا	يروا	لا	يبصروا		واذ	يسمعوا			لا	يفهموا
b	لكيما	الذين يروا	لا	يبصرون		والذي	يسمعون			لا	يفهمون
p[J]											
q											

* The addition of ولا (يسمعوا(ون found in families *a*, *i*, *g*, *k*, *l*, *o*, with minor variations, is somewhat confusing. As far as we can tell it is supported by mainly the Coptic, some Harklean manuscripts and the Ethiopian version. In the case of family *l* it certainly follows the Coptic. Family *i* the Harklean, family *o* might have been influenced by family *k* and family *k* by family *g* (as it is argued elsewhere). Family *g* has additions and synonyms borrowed from

family *h*. The expression يسمع is, in this case, synonymous to فهم and its occurrence twice might be merely stylistic and not textual. Family *a* which adds لا يسمعوا seems not to have textual support. The Old Latin d and l replace *intellegant* with *audiant*.

Luke 8:11

a		هذا	هو		المثل	ان		الزرع	هو	كلمه	الله
c	فاما	هذا			المثل	فان		الزراع	هو	كلمه	الله
j[C]		وهذا	هو	معنى	المثل	لانّ		الزرع	هو	كلام	الله
j[B]		هذا	هو	معنى	المثل			الزرع	هو	كلام	الله
n		وهذا	هو	تفسير	المثل		اما الزارع فهو ابن البشر*	والزرع%	فهو	اقوال	الله
i		وهذا	هو		المثل			الزرع	هو	كلام	الله
e		فهذا	هو		المثال			فالزرع	هو	كلمه	الله
g		وهذا			المثل			الزرع	هو	كلمه	الله
d	اما							الزرع	فهو	كلمه	الله
r	فاما	هذا			المثل	فان		الزرع	هو	كلمه	الله
k		وهذا	هو		المثل			الزرع	هو	كلام	الله
l		وهذا	هو		المثل			الزرع	هو	كلام	الله
o		هذا	هو		المثل			الزرع	هو	كلام	الله
h											
j[a]		وهذا	هو		المثل			[الززازع]	هو	كلام	الله
b	ان	هذا			المثل هو هذا			الزرع	هو	كلام	الله
p[J]											
q											

* The addition of اما الزارع فهو ابن البشر in family *n* agrees with Lvt (r[1]) wich reads *qui seminat est filius hominis*.

% The addition of و (*autem*) is also found in the Old Latin r[1].

Luke 8:12

MS															
a		والذي		على	الطريق هم	الذين يسمعون	الكلمه&		فياتي	الشيطان$	وياخذ	الكلمه من قلوبهم	لكي لا	يومنوا	فيخلصوا@
c	واما	الذي	زرع*	على ظهر%	الطريق فهم	الذين يسمعون	الكلمه		فياتي	الشيطان	فياخذ	الكلمه من قلوبهم	لكيما لا	يومنون	فيحيون
jC	فامّا	الذي		على قارعه	الطّريق فهم	الذين يسمعون		ثم	يجي	المحال	فينزع	القول من قلوبهم	ليلاّ	يؤمنوا	فينجوا
jB		والذى		على قارعه	الطريق هم	الذين يسمعون		ثم	يجي	المحال	فينزع	القول من قلوبهم	ليلا	يصدقوا	فيخلصوا
n	وما		وقع منه	على	الطريق هم	الذين يسمعون		ثم	يجي	الشيطان	فينتزع	القول من قلوبهم	لكي لا	يومنوا	فيخلصوا
i		والذي		على جاده	الطريق فاوليك	الذين يسمعون	الكلمه	وبعد ذلك	يجي	النمّام	فيتناول ذلك	الكلمه من قلوبهم	حتى لا	يومنون	فينجون
e	فاما	الذي		على حد	الطريق فهم	الذين يسمعون	الكلمه		ويجي	العدو	ياخذ	الكلمه من قلوبهم	ليلا	يومنون	ويحيون
g	فاما اوليك	الذي		على	الطريق فهم اوليك	الذين يسمعون	الكلمه		فياتي	العدو	فينزع	الكلمه من قلوبهم	كيلا	يومنوا	
d		والذى	زُرع	على قارعه	الطريق فهم	الذين اذا سمعوا	الكلمه		ياتي	العدوا	وياخذ	الكلمه من قلوبهم	ليلا	يومنوا	ويعيشوا
r		والذي	زرع	على حافه	الطريق فهم	الذين يسمعون	الكلمه		فيجي	الشيطان	فيقلع	الكلمه من قلوبهم	ليلا	يومنوا	فيحيوا
k		والذين		علي	الطريق هم	الذين يسمعون	الكلمه		فياتي	الشرير	فينزع	الكلمه من قلوبهم	لكيلا	يؤمنوا	فيخلصوا
l	فاما	الذي		على	الطريق فهم اوليك	الذين يسمعون	الكلمه	ثم	ياتي	ابليس	فينزع	الكلمه من قلوبهم	ليلا	يومنوا	فيخلصوا
o		والذي	يزرع	على ممر	السابله هو اوليك	الذين يسمعون	الكلمه		فياتي	ابليس	فينزع	الكلمه من قلوبهم	لكي لا	يومنوا	فيكونوا ناجين
h															
ja	واما	الذي		على [حط]	الطريق هو	السامعون	الكلمه	ثم	ياتي	المحال	فيجتذب £من قلوبهم	القول	ليلا	يومنوا	فينجوا
b		والذي	وقع	على حد	الطريق هم	الذين يسمعون			فياتي	الشيطان	فياخذ	الكلمه من قلوبهم	لكيما لا	يومنوا	فيخلصوا
pJ															
q															

*The addition of زرع is surprising. Some Old Latin manuscripts (e.g. b c gat r[1]) add [σπαρεντες] but after την πετραν / πετρας. The Arabic adds it after الذي. (Old Latin e reads *seminatum*, b c r[1] read *seminati*, and MS f reads *cecidit*).

% The addition of ظهر / قارعه/ جاده/ حد/ حافه/ ممر in families *c*, *j*C, *j*B, *i*, *e*, *d*, *r* and (maybe *o*) translate the Peshitta ܝܕ (which means طرف الشي in this context, see *Al-Lubāb*, p. 519 ܝܕܐ) which precedes ܐܘܪܚܐ (ὁδός). (One should not discount the possibility that some scribes were emphasizing the *beside* (and not only on) meaning of the Greek preposition παρα).

&The addition of الكلمه (τον λογον / ܡܠܬܐ) is supported by X 124 174 213 472 577 *l*524 Lvt (e c) Ss Sp Sj (2mss) Dtp Cb (2mss: the first is Vatican, Copt. 9 copied in 1205 A.D. The Arabic in parallel contains the Alexandrian Vulgate (family *k*). It is possible that the Coptic is influenced by the Arabic. The second, is BnF, Copt. 14 copied in the 13/14th century. The Arabic in parallel contains the version of Ibn-ʻAssāl (family *l*). The Arabic text has the expression الكلمه as well) Et. Families *a*, *c*, *i*, *e*, *g*, *d*, *r*, *k*, *l*, *o*, *j*A follow this reading. This shows either the influence of the Peshitta on these manuscripts, or the freedom the scribes had to add an object to the verb to clarify the meaning. In verse 14 the same word reoccurs but it is witnessed by the Old Syriac and not the Peshitta. Families *j*C, *j*B, *n* omit it and follow the majority Greek witness.

$ Six different expressions are use here: a) الشيطان (devil) in families *a*, *c*, *n*, *r*; b) المحال in families *j*C, *j*B, *j*A; c) النمام (slanderer) and most probably translates the Harklean ܐܟܠܩܪܨܐ (النمام، الثلاب) see *Al-Lubāb*, p. 34; d) العدو (the enemy) in families *e*, *g*, *d*, and follow literally the Peshitta; e) الشرير (the evil) in family *k*; f) ابليس (devil) in families *l* and *o*.

£ Family *j*A transposes من قلوبهم and follows the Greek MS D and the Old Latin a aur b c d f ff² 1 q r¹. The Greek (as well as the Latin) reads σωθῶσιν (be saved/ rescued), and the Syriac Peshitta ܢܚܐ (live; Afᶜel make live, save (See Kiraz, *Lexical Tools*, n. 117 and *Al-Lubāb*, p. 402). Families *c*, *e*, *g*, *d*, *r* follow the Peshitta and the rest of the families follow either the Greek or Syriac *Vorlage*. Family *g* omits this reading with no textual support.

Luke 8:13a

a	واما	الذي		على	الصخر	فهم	الذين	اذا	سمعوا			يقبلوا	الكلمه%	بفرح
c	واما	الذين	زرعوا*	على	الصفا	فانهم	الذين	اذا	سمعوا		الكلمه%	قبلوها		بفرح
j^C	وأمّا	الذي		على	الصّخر	فهم	الذين	اذا ما	سمعوا		الكلام	يقبلوه		بفرح
j^B		والذي		على	الصخره	فهم	الذين	اذا	سمعوا		الكلام	قبلوه		بفرح
n	واما	الذي	سقط	على	الارض الصخريه	هم	الذين	اذا	سمعوا		القول			بفرح قبلوه
i		والذي		على	الصفا		الذين	متى ما	سمعو		الكلمه			
e	وهولاي	الذين		على	الصخر	فهولاي	هو	اذا	سمعوا	بفرح		يقبلون	الكلمه	
g	فاما	اوليك الذين		على	الصفا	فهم هولا	الذين	اذا	سمعوا	بالفرح		يقبلون	الكلمه	
d		والذى		على	الصفاه	فهم	الذين	اذا	سمعوا		الكلمه	يقبلونها		بفرح
r		والذي	زرع	على	الصفا	هم	الذين	اذا	سمعوا		الكلمه	قبلوها		بفرح
k	واما	الذي		على	الصفا	فهم	الذين		يسمعون		الكلمه	و يقبلونها		بفرح
l	وأما	الذى	سقط	على	الصخره	فهم	الذين	اذا	سمعوا			يقبلون	القول	بفرح
o	فاما		المبذور	على	صخر	فهم	الذين		يسمعون		للكلمه	فيقبلونها		جذلين
h														
j^a	واما	ذو			الصفا	فهم	الذين	اذا	سمعوا			يقبلون	القول	بفرح
b		والذي		على	الصفا	هم	الذين	اذا	سمعوا		الكلمه	يقبلونها		بفرح
p^J														
q														

* Only the Old Latin manuscript r^1 adds *seminati sunt* as with families *c*, *n*, *r*, *l* and *o*. The Arabic addition does not neccessarly follows the Old Latin witness. It could only be for clarification of meaning. In the case of families *n* and *o* there seems to be some Old Latin influence.

% The transposition of الكلمه to before the verb سمعوا (ἀκούσωσιν) instead of يقبلون (δέχονται) is supported by the Old Latin b and r[1], and Old Syriac (Sinaiticus and Curetonian). MSS *c*, *j*[C], *j*[B], *n*, *i*, *d*, *r*, *k*, and *o* follow this reading. This transposition, from the part of the Arabic text, is either stylistic or based on one of the *Vorlagen* mentioned above. The Old Syriac adds ܡܚܕܐ and reads ܡܚܕܐ ܡܠܬܐ (Greek equivalence: τον λεγον ευθεως). The addition of ܡܚܕܐ is not supported by any of the Arabic versions. Thus we should discard any Old Syriac influence. We are left with two Latin witnesses (MSS b and r[1]). Families *n* and *o* are showing Old Latin influence. For the rest, the addition of الكلمه directly after سمعوا does not need to be supported by a *Vorlage* to justify its presence. The scribes seem to have had some freedom to add or transpose (as is the case here), when it is necessary, words to clarify the meaning of the text or to present an Arabic text which flows smoothly. In general, the *meaning* of the text is what seems to concern the scribes more than the literal word-for-word translation of the text. On the one hand, this variant (with many others) shows that the text was perceived as dynamic rather than static, and on the other hand justifies the divergence from the *Vorlage*.

Luke 8:13b

Family	Reading
a	وليس لهولاي* اصل الذين انما يومنوا% الى زمن وفي زمن البلايا يتنحوا&
c	وليس لها فيهم اصل ولكن ايمانهم حينا قليلا وفي زمن البلا يكفرون بها
jC	فهولا* ليس لهم اصل وانّما يومنون الى زمن يسير وفي اوان الامتحان يجحدون
jB	وليس لهم اصل فيومنون فى وقت وفى حين التجربه يكفرون
n	وليس فيهم اصل فهم حينا يسيرا يومنون وفي البلوى يرتابون ويجحدون
i	الذين لا اصل يكون لهم لكن لوقت زمان ايمانه وفي اوان البلوى يشكون
e	واصل ليس لهم بل ذلك الوقت هي امانتهم وفي وقت التجاريب يشكون
g	وليس لها اصل بل انما ايمانهم زمينا وفي وقت البلا يقتنون
d	وليس لهم اساس ولكن امانتهم الى قليل لانهم فى حين الشده يشكون
r	وليس لهم فيها اصل وانما ايمانهم لساعه فيرتابون عند العسر والبلا
k	وهولاي ليس لهم اصل وهم انما يومنون الى زمن التجربه وفى زمان التجربه يشكون
l	وهاولاء لا اصل لهم وهم انما يؤمنون زمناً يسيرا وفي زمان التجربه يتركونه
o	ولا بثبات لها فيهم وهو انما يومنون الى زمن التجربه واذا حدث اضطهاد من أجل الكلمه يشكون
h	
ja	فهاولا لا اصل لهم وانما يومنون الى زمن وفي زمان الامتحان [يتجازون]
b	وهولاي ليس لهم اصل الا انهم لزمان يامنوا وفي زمان التجارب يتباعدوا
pJ	
q	

* The pronoun هولاء of families *a*, *j*C, *k*, *l*, *j*A is supported by the Greek ουτοι (excl D, B*, 1195, 1241, 2613) and the Coptic version (for the case of family *l*).

% The Greek (as well as the Coptic) reads πιστεύουσιν (يؤمنون) and agrees with families *a*, *j*[C], *j*[B], *n*, *k*, *l*, *o*, *j*[A]. The Syriac Peshitta reads ܗܝܡܢܘܬܗܘܢ (ايمانهم) and not ܡܗܝܡܢܝܢ (as is the case with the Sinaiticus, Curetonian and the Harklean) and families *c*, *i*, *e*, *g*, *d*, *r* follow the Peshitta.

& The Greek reads ἀφίστανται (leave, go away, or commit apostasy). The Syriac ܡܬܟܫܠܝܢ (passive participle of the extended form *Ethpᶜel* and means be offended, Greek equivalence : σκανδαλίζονται. In *Al-Lubāb* ܡܬܟܫܠܝܢ means شك فيه وارتاب (p.605)). Families *i*, *e*, *d*, *k*, *o* have the verb شك (doubt), and family *r* ريب (doubt). They all follow the Peshitta. Family *a* has نحا (form V which means go away) and follows the Greek. Families *c* and *j*[B] have كفر (to blaspheme), family *j*[C] has جحد (to disclaim, refuse, renounce, deny) and may also follow the Greek. Family *n* has يرتابون ويجحدون (doubt and renounce) and follows both the Syriac and Greek. Family *l* has يترك and follows the Coptic. Family *g* has يقتنون and family *j*[A] possibly يتجازون.

Luke 8:14a

Family												
a	فاما	الذي	سقط	في*	الشوك			هم	هولاي	الذين	اذا سمعوا[&]	الكلمه[£]
c	واما	الذي	سقط	بين	الشوك			فانهم		الذين	يسمعون	الكلمه
jC	وانّما	الذي	وقع	فما بين	الشوك			فهم		الذين	يسمعون	
jB		والذي	وقع	فيما بين	الشوك			فهم		الذين	يسمعون	القول
n		والذي	وقع	بين	الشوك			هم		الذين	يسمعون	القول
i	وذلك	الذي		بين	الشوك	وقع[%]	هولاي	هم		الذين	اذا سمعوا	الكلمه
e		والذي	سقط	بين	الشوك		هولاى	هم		الذين	يسمعون	الكلمه
g	واما ذلك	الذي	وقع	بين	الشوك			فهو	هولا	الذين	يسمعون	الكلمه
d		والذي	وقع	بين	الشوك			فهم		الذين	اذا سمعوا	الكلمه
r		والذي	سقط	بين	الشوك			هم		الذين	يسمعون	الكلمه
k		والذي	وقع	فى	الشوك			هم		الذين	يسمعون	الكلمه
l	واما	الذي	سقط	في	الشوك			فهم	هاولاء	الذين	يسمعون	الكلمه
o	فاما	الذي	بذر	بين	الاشواك			فهم		الذين	يسمعون	الكلمه
h												
ja	واما	ما	وقع	بين	الشوك			هم		الذين	يسمعون	
b		والذي	وقع	في	الشوك			هو		الذين	يسمعون	الكلمه
pJ												
q												

* The Greek has the preposition ϵἰς which could either be translated as في (in) or بين (among, between). The Syriac has ܒܝܢܬ (and not ܒ) and can only be translated as بين (between). Families *a* and *k* follow the Greek, and *l* the Coptic.

% The scribe of family *i* transposed the verb وقع to conform it with the Greek.

& Families *a*, *i*, *d* read سمعوا (ἀκούσαντες - aorist) and agree with the majority Greek witnesses. The Syriac reads ܫܡܥܝܢ (سامعين، يسمعون - ἀκούοντες- present) as well as the Greek MS K Π 2 21 33 115 131 265 343 489 etc. Lvt (a aur b c l q) and Cs Cb (mss.) and the rest of the Arabic families agree with this reading. (Families j^{C} and j^{A} do not follow the Syriac because الكلمه is omitted).

$ The addition of الكلمه is supported by the Peshitta, the Greek MSS Θ f^{1} *pc*, the Old Latin a c f r^{1}, the Syriac Curetonian, and the Coptic Sahidic and one Bohairic witness. Family *a*, which is translated from the Greek, follows Θ f^{1}.

£ The addition of الكلمه/القول is supported by Θ f^{1} *pc* a c f r^{1} $sy^{c,p}$ sa bo^{ms}. Families j^{C} and j^{A} *disagree* with this reading.

Luke 8:14b

a	وهم		في	هموم	وغنا	ولذات	الدنيا	ذاهبين*	يختنقوا		ولا	يثمروا	ثمرتهم
c		فينالهم			الغنا	وشهوه	الدنيا		تخنقها		فلا	ينبتون	انباتا
j[C]		وينطلقون*فيختنقون		بهموم العالم	و[يساره]	ولذّاته					فلا	تكمل	ثمراتهم
j[B]		ولتصرفهم	فى	هموم لعالم	وغناه	ولذاته			يختنقون		ولا	تتم	اثمارهم
n	الاّ انهم	بتصرفهم	في	مهمّات العالم	وفي غناه	ولذاته			يختنقوه		وما	يتم	ثمرهم
i			فمن	الافكار	ومن الغنى ومن	شهوات ولذات هذا	العالم	يمضون	ويختنقون	وثمراما		يعطون	
e			وفي	الاهتمام[والم]	[تتنا]	ويشهوات	العالم		يختنقون	وثمر لم		يعطون	
g					ومالهم والغنى	بشهوات	الدنيا		يختنقون		ولا	يوتون	ثمرا
d			وفيهم		الغنا	وشهوات	الدنيا		يختنقون		ولا	يعطون	الاثمار
r		فيختنقها		الهم	والغنا	وشهوات	العالم				ولا	يثمرون	ثمرا
k			ومن اجل هم		الغني	وشهوات	معيشتهم	الذاهبين	فيها يختنقهم		فلا	ياتون	بثمرة
l		ويختنقهم		الاهتمام	والغنى	ولذات	هذه الحياه	الساعين	فيها		فلا	ياتون	بثمره
o			وبسبب		الغنا	وشهوات	معيشتهم	الذاهبين	فيها يختنقون الكلمة		فلا	ياتون	بثمر
h													
j[a]		وينطلقون فيختنقون من		هموم	و[ايسار	ولذات]	الدنيا				فلا	تكمل	اثمارهم
b				وفتنه الهموم	والغنا	وشهوات	العالم	ينطلقوا	فيختنقوهم		ولا	يكملوا	ثمراتهم
p[J]													
q													

* The main variant in this section is the verb πορευόμενοι which is supported by almost all Greek witnesses. It is omitted by the Peshitta (as well as the Persian Diatessaron, old Latin e r[1] and three late Greek lectionaries). It is

found in families *a*, *k*, *o* (ذاهبين/الذاهبين), j^{C} and j^{A} (ينطلقون), j^{B} and *n* (تصرفهم). Family *i* has يمضون and possibly reflect the Harklean version; family *l* reads الساعين and possibly follows the Coptic. The rest of the families (*c*, *e*, *g*, *d* and *r*) follow the Syriac Peshitta.

Luke 8:15a

a	فاما الذي في الارض الصالحه هم هولاي الذين يسمعون الكلمه$ بقلب صالح@ طيب
c	فاما الذى زرع* في ارض طيبه فهم الذين بقلب صالح طيب يسمعون الكلمه
j^C	وأما الذي وقع في الأرض الجيّده فهم الذين يسمعون الكلام بقلوب طاهره صالحهٍ
j^B	والذى وقع في الارض الجيده هم الذين يسمعون الكلام بقلب صالح جيد
n	والذي وقع في الارض الجيده هم الذين يسمعون القول بعقل مستقيم£ وقلب صالح سليم
i	والذي في الارض الجيده هولاي هو الذين يكونون% بقلب جيد نقي اذا سمعوا الكلمه
e	والذين في الارض الصالحه فهولاي هو الذين بقلب صافى مصالح يسمعون الكلمه
g	فاما ذلك الذي في الارض الجيده فهم هولا الذي بقلب [سهل] صالح يسمعون الكلمه
d	والذي وقع في ارض جيده فهم الذين بالقلب [...] الطيب يسمعون الكلمه
r	والذي زرع في الارض الطيبه هم الذين يسمعون الكلمه بقلب نقي صلح
k	واما الذي وقع فى الارض الجيده فهم الذين يسمعون الكلمة بقلب جيد
l	واما الذي سقط على الارض الصالحه فهم هاولاء الذين يسمعون القول بقلب صالح خير
o	اما الذي زرع في الارض الصالحه فهم الذين يسمعون الكلمه متفقهين
h	
j^a	فاما ما وقع في الارض الثريه فهم هولا الذين يسمعون بقلوب طاهره صالحه
b	والذي في الارض الطيبه هم هاولاي الذين بقلب صلح وخير يسمعون الكلمه
p^J	
q	

* The addition of [πεσον] is supported by Lvt (c), the Curetonian and the Persian Diatessaron. It is most probable that the addition of زرع/وقع/سقط is explanatory and does not reflect any of the *Vorlagen* mentioned above. The scribes might have thought that the phrase واما الذي في الارض is obscure, and added a verb to give the full meaning of the phrase.

% the expression يكونون in family *i* translates the Harklean ܐܝܬܝܗܘܢ.

$ The omission of الكلمه in family *j*^{A} has no textual support.

£ The addition of بعقل مستقيم shows the free nature of family *n*. It does not seem to follow an Old Latin witness.

@ The omission of καλῇ in family *k* follows the Greek MS D. Family *o* omits καὶ ἀγαθη, and replaces ἐν καρδίᾳ καλῇ with one word: متفقهين from the root فقه (to understand, comprehend). The Old Latin MSS e a aur b c d ff^{2} 1 q r^{1} omit *et optimo* as well, and family *o* might have been influenced by one of these Old Latin texts.

Luke 8:15b

a	فيحفظوها	ويثمروا		بالصبر		
c	فيمسكوها	وينبتون	انباتا	بصبر	ورجا*	
j[C]	ويتمسّكون به	فيثمرون				
j[B]	ويضبطونه	ويثمرون		بصبر		
n	ويضبطوه حسنا			وبصبر		هم ياتون ثمرا محمودا
i	يتمسكوذن بها	ويعطون	ثمرا	بالصبر		
e	ويحفضون	ويعطون	ثمر	بصبر		
g	فيمسكونها	ويوتون	الثمار	بالصبر		
d	ويمسكونها	ويعطون	الاثمار	بالصبر	والرجا	
r	ويحفظونها	ويثمرون	ثمرا	بالصبر	والرجا	
k	فيحفظونها	ويثمرون		بالصبر		
l	فيتمسكون به	ويثمرون		بالصبر		
o	فيحفظونها	ويثمرون		بالصبر		
h						
j[a]	ويتمسكون به	ويثمرون		بالصبر		
b	فيمسكونها	ويقربون		بصبرهم		ثمرات طيبه
p[J]						
q						

The addition of رجا (hope) after صبر (patience) might be seen as if it has no textual support. But the Syriac could possibly show the reason behind this addition. The Syriac reads ܡܣܝܒܪܢܘܬܐ (endurance, patience) from the root ܣܒܪ which means with the *Pa*[cc]*al* form *hope* (Kiraz, *Lexical Tools*, n. 162 and 412). The scribes of families *c*, *d* and *r* have inserted both meaning in their texts. This shows a possible relationship between these three families.

Luke 15:11

a	وانه*	قال							انسان	كان	له	ابنين	اثنين
c	ثم	قال				ايضا			رجل	كان	له	ابنين	
j^C									انسان	كان	له	ابنان	
j^B									كانسان	كان	له	ابنين	
n									انسان ما	كان	له	ابنان	
i		فقال		لهم	المخلص		ان		انسان واحدا	كان	له	ابنان	
e		فقال		لهم	يسوع				رجلا احد	كان	له	ابنان	
g	ثم	قل		لهم	ايشوع	ايضا	انه	كان	لرجل			ابنان	
d		فقال	ايضا	لهم	يسوع			قد كان	لرجل	واحد		ابنين	
r	ثم	قال		لهم	يسوع	ايضا	ان		رجلا	كان	له	ابنان	
k		وقال							انسان		له	ابنان	
l	ثم	قال					ان		رجلاً	كان	له	ابنان	
o	ثم	قال						لقد كان	لاحد الرجال			ابنان	
h													
j^a	ثم	قال							انسان	كان	له	ابنان	
b		فقال		لهم	يسوع				رجل	كان	له	ابنين	اثنين
p^J													
q													

The Greek (as well as the majority Latin MSS) reads Εἶπεν δέ and families *a*, *o*, *j*^A follow this reading. Family *l* follows the Coptic (Πεϫαϥ ⲇⲉ); families *i*, *e*, *g*, *d*, *r* follow the Peshitta which reads ܘܐܡܪ ܗܘܐ ܠܗܘܢ ܬܘܒ ܝܫܘܥ, (families *i* and *e* omit ܬܘܒ cf. with Old Latin r[1]); family *c*, which normally follows the Peshitta, omits ܠܗܘܢ and ܝܫܘܥ but retains the particle ܬܘܒ (again). This reading is similar, but not identical, to the Arabic Diatessaron (where the latter

adds لهم and omits يسوع). Families *j*^{C}, *j*^{B} and *n* omits Εἶπεν δε and agree with the Greek MSS E^{suppl} 69 788 983 1352. Family *k* reads وقال which either renders Εἶπεν δε of the majority Greek witnesses or [καὶ εἶπεν] of **Lvt** (b) and the Arabic Diatessaron.

Luke 15:12

Family	Text
a	فقال الشاب منهم% للاب& يابتاه اعطيني ما يصير لي من قسم الغنا$ فقسم لهم العُمر
c	فقال له ابنه * الاصغر يا ابتاه اعطني حصتي الذي ينوبني من بيتك فقسم لهما ماله
j^C	فقال اصغرهما لأبيه يا ابتاه اعطنى القسم الذي يخُصني من نعمتك فقسم بينهما ما له
j^B	فقال الشاب منهما لابيه يا ابي اعطينى القسم الذى يخصني من نعمتك فقسم ما له فيما بينهما
n	فقال الشاب منهما لابيه ابتاه اعطنى القسم الذي يخصني من نعمتك فوزّع ماله بين ولديه واعطاه جزوه
i	فقال ذلك الابن الاصغر فيهم لابيه يا ابي اهب لي سهمي الذي يصح لي من خاص مالك فقسم لهم مقتناه
e	فقال له ابنه الاصغار يا اب اعطيني القسم الذي يحصل لي من بيتك فقسم بينهم ماله
g	فقال له ابنه الاصغر يا ابه اعطنى الحصه التي تصيبني من بيتك فقسم بينهما ماله
d	فقال له ابنه الصغير يابتاه اعطينى حصتي الذي يصيبنى من بيتك وقسم بينهما ماله
r	فقال له ابنه الاصغر يابتاه اعطنى القسمه التي تصيبني من بيتك فقسم لهما ماله
k	فقال الاصغر منهما لابيه يا ابه اعطني نصيبي من مالك فقسم بينهما ماله
l	فقال اصغرهما لابيه يا ابة اعطنى نصيبى من الميراث اما هو£ فقسم بينهما العيش
o	فقال الاصغر منهما لابيه يا ابتاه اعطني سهمي من مالك فقسم ما يملك بينهما
h	
j^a	فقال اصغرهما للاب يابه اعطنى الذي يصيبنى من الميراث فقسم بينهما ماله
b	فقال الشاب منهم لابوه يابتاه اعطني ما يصير لي من نصيبي فقسم لهم ماله
p^J	
q	

* The addition of ܒܪܗ (his son) is only found in the Peshitta and the Persian Diatessaron. Families *c*, *i*, *e*, *g*, *d*, and *r* agree with the Peshitta. (family *i* omits the pronoun ه).
% Behind the expression منهم (pl.) (instead of the correct form منهما (dual)) stands the Greek αὐτῶν. Family *a* follows closely the Greek (e.g. قسم الغنا and العمر).

& The expression الاب is omitted in families *c*, *e*, *g*, *d*, and *r* and is replaced by له and agrees with the Peshitta version. Family *i* (which agreed above with the Peshitta by adding the term "son"), adds the expression اب and agrees with the Harklean version. It is becoming clear that family *i* is either translated from the Peshitta and Harklean versions, or translated from one of the two versions and then corrected against the other. Families *a* and *j*A read للاب and follow literally the Greek τῷ πατρί. Families *j*C, *j*B, *n*, *k*, *l* and *o* read لابيه (τῷ πατρί· αυτου) and agree with the 1675 Cs Cb Et. We have seen above that families *l* follows the Coptic version. Families *j*C, *j*B, *n*, *k* and *o* should not necessarily follow 1675 Cs Cb Et. The addition of the attached pronoun ه to the noun اب in Arabic is expected, not only because it is uncomfortable not to use it in this context without a pronoun, but also because it might be confused with *God*, who is normally addressed as الاب without a singular pronoun attached to it.

$ The expression قسم الغنا in family *a* follows the Greek μέρος τῆς οὐσίας. Families *k*, *o* read مالك and *j*A الميرات and also follow the Greek. Families *c*, *e*, *g*, *d*, *r* read بيتك (lit. our house) and follow the Peshitta ܒܝܬܟ. Families *j*C, *j*B, and *n* read نعمتك (blessing, favor and also benefit and wealth) and follow the Greek.

£ ὁ δὲ (translated in family *l* as اما هو) is supported by ℵ2 A B L 579. 892. 1241 *pc* bo. Family *l* follows the Bohairic version. The rest of the families agree with: ℵ* D W Θ Ψ *f*1.13 MT latt sy.

Luke 15:13a

a		وبعد		ايام	قليله*		جمع	كل شي			الشاب			وسافر	الى	بلده[&]	بعيده[$]
c	فلما ان كان	بعد		ايام	قلايل		جمع			ابنه[%]	الاصغر	كل شي	بلغه	فذهب مسافر	الى	ارض	بعيده
jC	ومن	بعد		ايّامٍ	غير كثيره		جمع			الابن	الشاب	كل ما	له	وسافر	الى	كوره	بعيدهٍ
jB		وبعد		ايام	ليست كثيره		جمع			الابن	الاصغر	كل ما	له	وسافر	الى	بلد	بعيد
n		وبعد		ايام	قلايل		جمع			الابن	الاصغر	كل ما	له	ورحل ناقلا	الى	بلدٍ	بعيد
i	ومن	بعد		ايام	ليس كثيره	ثم	جمع	كل شي	كان يخصه ذلك	الابن	الاصغر			وسافر	الى	بلد	بعيد
e	ومن	بعد	قليل	ايام			جمع			ابنه	الصغير	كل شي	حصل له	ومضى	الى	بلد	بعيد
g	ومن	بعد		ايام	قلايل		جمع			ابنه	الاصغر	كلشي	كان له	وذهب	الى	بلده	بعيده
d		وبعد		ايام	قليل		جمع			ابنه	الصغير	كلما	اصابه	فانطلق	الى	بلاد	بعيد
r	فلما كان	بعد		ايام	يسيره		جمع			ابنه	الاصغر	كل شي	اصابه	فذهب	الى	مكان	بعيد
k		وبعد		اياٍم	قلايل		جمع			الابن	الاصغر	كل شي		وسافر	الى	كورة	بعيدة
l	ومن	بعد		ايام	ليست بكثيرة		جمع			الابن	الصغير	كل شي		وسافر	الى	كورة	بعيدة
o		وبعد		ايام	قلايل		جمع			الابن	الاصغر	كل شي	له	وظعن	الي	بلده	شاسعه
h																	
ja	ومن	بعد		ايام	غير كثيره		جمع	كل شي		الابن	الاحدث			وسافر	الى	كوره	بعيده
b		والى		ايام	قليل		جمع	كل شي	ذلك	الابن	الشاب			فانطلق	الى	بلاد	بعيده
pJ																	
q																	

* The Greek, Latin, Syriac Harklean, and Coptic read οὐ πολλὰς (ܠܐ ܣܓܝܐܬܐ - not many) and the Peshitta reads ܩܠܝܠ (few). Family *j* follows the Greek; family *i* the Harklean; family *l* the Coptic. The rest of the Arabic families (which read يسيره /قلايل / قليل) could either follow the Peshitta literally (such as families *c*, *e*, *g*, *d*, *r*) or give the alternative meaning of the Greek (in this case families *a*, *n*, *k* and *o*).

[%] The expression الابن (ὁ…υἱὸς) follows the Greek (and Latin) (as in families *j*C, *j*B, *n*, *i*, *k*, *o* and *j*A). Family *l* follows the Coptic. The Syriac Peshitta (as well as the Old Syriac and three manuscripts of the Arabic Diatessaron) has ܒܪܗ (υἱὸς αὐτοῦ – ابنه) and families *c*, *e*, *g*, *d*, and *r* follow the Peshitta. Family *a* omits الابن for the following possible reasons: 1) a scribal mistake; 2) because the reading follows the Harklean or a few Armenian MSS; or 3) most probably, because of the occurrence of ὁ νεώτερος before υἱὸς (in Greek) and which, if translated into Arabic, would sound awkward (الشاب الابن). Moreover, it is clear from the immediate context that the expression الشاب (young man) refers to the son, so re-mentioning it is superfluous. One should not assume based on this variant an Armenian or Harklean influence on this family.

[&] The expression كوره (*Kurah*) in families *j*C, *k* and *j*A renders the Greek χώρα. Family *l* follows the Coptic.

[$] Family *o* reads شاسعه. It could possibly be a translation of the Latin term *longus*.

Luke 15:13b

a			وهناك	بذر	ماله		عايش			شاطر
c	ففرق	ماله	هناك				بعيش			شاطر
j^C			هناك	بدّد	ماله	اذ	عاش			مفرّط
j^B	وبدد		هناك		ماله		عايشا	على جهه		التفريط
n	وبدد		هناك		وفره		عايشا	على جهه	الشطور	والتفريط
i			وهناك	بذّر	قناياه		في عيش			هنياً
e			وهناك	انفق	ماله		عايشا			كالطيور
g	وفرق	ثمر ماله					في حياه			طياره
d	ففرق	ماله	هنالك				وكان يعيش		[مقويا	فارغا]
r	وبدد	ماله	هناك				بعيشٍ			بذخ
k	وبدد	ماله	هناك				بعيشٍ			بذخ
l	فبذر		هناك		ما له	اذ	عاش			مفرطا
o	وبدرق	جميع ماله				ثم	بعيش			بدخ
h										
j^a			فهناك	بدد	ماله	اذ	عاش			مفرطا
b			وهنالك	بدد	كل شي ملك		في معيشه			شاطره
p^J										
q										

The Greek reads καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως (MS D reads εαυτου τον βιον instead of την ουσιαν αυτου) and the Syriac Peshitta similarly: ܘܬܡܢ ܒܕܪ ܩܢܝܢܗ ܟܕ ܚܝܐ ܦܘܪܚܢܐܝܬ. In the Arabic versions above, the divergence is stylistic. For example for the Greek διασκορπιζω, and Syriac ܒܕܪ, the Arabic verbs فرق ،بذر ،بدد and بدرق are used. For

the adverb ἀσώτως, expressions like شاطر, مفرط are used. For the Syriac ܦܪܚܐܝܬ (تبذير، تبديد – wasting, squandering; from the same root comes ܦܪܚܬܐ (bird)) words like كالطيور، بذخ، طياره are used.

Luke 15:14

Family	Reading
a	فلما انفق كل ما كان له صار جوع شديد في تلك البلده وبدا* ينتقص%
c	فلما ان اهلك كل شي له وافناه اصاب تلك البلد جوعا شديدا فجعل ينتقص ويندم&
jC	فلما انفق ما كان له وحدث جوع شديد في تلك الكوره وبدا هو ان يعوز
jB	فلما انفق كل ما كان معه حدثت مجاعه شديده في ذلك البلد واشتمله الاعواز والعدم
n	فلّما استفرغ ما كان معه حدث في تلك البلده جوعا شديدا فاشتمله العوز والعدم
i	فلما افنا كل شيا كان له حدث جوعا صعبت في ذلك الصقع وهو بدا يتصعلك
e	فلما انفق كل شي كان له صار جوع عظيم في تلك البلده وبدى يعوزه
g	فلما افنى كلشي اصابه حدث مجاعه عظيمه وبدا العوز
d	وحين فني كل شي له صار جوعا كبيرا في ذلك البلاد وبدا يفتقر
r	فلما افنى كل شي كان له وتلفه كان في تلك البلد جوع شديده واصابه العوز وجعل[يتذمر]
k	فلما نفذ كل شي له حدث جوع شديد في تلك الكورة فافتقر
l	فلما نفد كل شي حدثت مجاعة عظيمه في تلك الكوره وبداء هو ايضا ان يعوز
o	وعند اتلافه كل ما له كان جوع عظيم في تلك البلده وحاق به الفقر
h	
ja	فلما انفد كل شي حدث جوع شديد في تلك الكوره وبدا هو ان يعوز
b	فلما ان انفق كل شي كان معه صار جوع شديد في تلك البلاد فبدا يعدم
pJ	
q	

* The omission of ἤρξατο in family *k* agrees with the Greek MS 1675.

% Five different words are used to render the Greek ὑστερέω or/and Peshitta ܚܣܪ : (a) نقص (families *a*, and *c*); (b) عوز (families *jC*, *jB*, *n*, *i*, *e*, *r*, *l*, *jA*); (c) صعلك (family *i*), the Harklean reads ܠܡܚܣܪܘܬܗ (inf. of ܚܣܪ (عوز، افتقر) see *Al-Lubāb* p. 990); (d) فقر (families *d*, *k*, *o*).

& The addition of ويندم (and regret) in family *c* and possibly [يتذمر] (complain) in family *r* lack textual support.

Luke 15:15

a	فذهب والتزق بمديني واحد من تلك القريه وارسله الى حقوله* يرعا خنازير
c	فذهب فلحق باحد[ينك] تلك البلد فارسله الى قراه ليرعا خنازيره
jC	فمضى واتّصل بواحدٍ من اهل تلك الكوره فانفد الى حقوله ليرعى خنازير
jB	وذهب ولاصق واحد من اهل تلك البلده فانفده الى حقوله يرعي خنازير
n	واضطره الامر الى انه ذهب وجاء الى بعض قطان مدن تلك المدينه ودخل في خدمته فارسله ذاك الى ضيعته ليرعا الخنازير
i	ومضى وتبع لواحدٍ من ابنا مدينه ذلك البلد فارسله ذلك الرجل الى قريته ليرعا خنازير
e	فذهب والتزق لواحد من اهل المدينه التي في ذالك البلد وانه ارسله الى الحقل يرعا خنازير
g	وانطلق فصحب واحد من اهل مدينه تلك البلاد وذاك ارسله الى القريه ليرعى الخنازير
d	فانطلق ولصق باحد من اهل مدينه ذلك البلاد ذلك فارسله الى القريه ليرعا خنازير
r	ولحق برجل من اهل مدينه ذلك البلد فارسله الى قريته ليرعى له الخنازير
k	وانقطع الي رجل من عظما تلك كورة فارسلهُ الى حقلهِ يرعي خنازير
l	فمضى والتصق بواحدٍ من اهل مدينه تلك الكوره فارسله الى الحقل ليرعى خنازير
o	فانقطع الى رجل من عظماء تلك البلده فبعث به الى حقله يرعي خنازير له
h	
ja	فمضى والتصق بواحد من اهل تلك الكوره فبعثه الى حقوله ليرعى خنازير
b	ثم انه انطلق وانقطع الى احد اشراف مدن تلك البلاد فارسله الى ارضه ليرعا الخنازير
pJ	
q	

*The Greek reads τοὺς ἀγροὺς αὐτοῦ (pl. – fields and possibly country side). The Syriac Peshitta (as well as the Sinaiticus and Curetonian) have ܠܚܩܠܐ (singl. field, village). Families *a*, *j*C, *j*B, *j*A reads حقوله (fields in pl. + pronoun), and follows the Greek; family *c* has قراه (his countries) and could possibly be a fusion of both Greek and Syriac readings; family *n* reads ضيعته, families *k* and *o* read حقله (τον αγρον αυτου), and agree with the Greek MSS 60, 343,

716, 827, 983, 1012, 1229, 1452, Old Latin (e a aur b c f ff^{2} g^{1} gat I l q r^{1}) and also **Lvg Dta Cs Ar Gg Go**; families *i* reads قريته (his country) and possibly follows the Harklean and/or the Peshitta. The Harklean reads ܐܠܚܩܠܐ ܕܝܠܗ (his field). The attached pronoun ه translates the Harklean ܕܝܠܗ, and the term قريه follows the Peshitta ܩܘܪܝܐ; family *e* reads الحقل (field and omits αὐτου), and families *g*, *d*, *r* read قريه (country in singl. and omits αὐτου), and follow the Peshitta; Family *l* reads الحقل and follows the Coptic Bohairic.

Luke 15:16

Family	Text
a	وكان يشتهي *يملا بطنه من الخروب الذي تاكل الخنازير ولم يكون احد يعطيه
c	وكان يشتهي ان يملا بطنه من الخروب الذي كانت تاكل الخنازير منه فلم يكن احد يعطيه
j^C	وكان يتمنّى ان يملا جوفه من الخروب التي كانت الخنازير تأكله فلم يكن احدٍ يُعطيه
j^B	وكان يشتهي يملا جوفه من الخرنوبالذي كانت الخنازير تاكله فلم يعطيه احد مناه
n	وكان يشتهى ان يملا بطنه من الخروب الذي كانت الخنازير تاكله وما كان يصل الى مناه
i	وكان شديد الشهوه ليملي بطنه من ذلك الخرنوبالذي كان تاكله الخنازير وما كان انسان يعطيه
e	وكان يشتهي يملى بطنه من هولاك الخرنوبالذي كانت تاكله الخنازير ولم كان احد يواصله بشي
g	فكان يشتهى ان يملا بطنه من ذلك الخرنوبالذي كانت الخنازير تاكله ولم يكن احد يعطيه
d	وقد كان يشتهى يملا بطنه من الخروب التي كانت تاكل الخنازير ولم يكن احد يعطيه
r	وكان يشتهي ان يملا بطنه من الخرنوبالتي كانت ترعاه الخنازير ولم يكن احد يعطيه
k	وكان يشتهي ان يملا بطنه من الخرنوبالذي كانت الخنازير تاكله فلا يعطي ذلك
l	وكان يشتهى ان يملأ بطنه من الخروب الذي كانت الخنازير تاكله فلم يكن احد يعطيه
o	وكان يتطلب سد جوعته من الخروب التي كانت الجنازير تاكله فلا يعطى ذلك
h	
j^a	فكان يود ان يملا بطنه من الخرنوبالتي كانت الخنازير تاكله فلم يكن احد يعطيه
b	وكان يشتهي يشبع من الخروب الذي كانت تاكل الخنازير وليس احد كان يعطيه
p^J	
q	

* The phrase يملا بطنه/جوفه (γεμισαι την κοιλιαν αυτου), which is found in all the families above, with the exception of family *o*, agrees with MSS A Θ Ψ MT lat sy$^{s.p.h.}$ bo. Family *o* reads سد جوعته (to fill (or satisfy) his hunger), which could translate the Greek χορτασθῆναι or possibly the Old Latin *saturari* of MSS e d and f. This reading is also supported by P^{75} ℵ B D L *f*$^{1.13}$ 579 1241 2542 *pc* (sy^{c} and Jerusalem) sa and the Ethiopian MSS.

Luke 15:17

a	فاقبل على‌نفسه وقال كيف% اجرا ابي يفضلون£ الخبز وانا @هاهنا اهلك جوعا
c	فلما ان راجع نفسه قال كم اجير $في بيت ابي الان يفضل له الطعام وانا ها هنا قد اهلكني الجوع
jC	ثم اخطر بذاته وقال كم اجرّاء عند ابي يفضل عنهم الخبز وانا فهالك جوعاً
jB	ثم اقبل الى ذاته وقال كم من اجرا فى بيت ابي يفضل الخبز عنهم وانا اهلك جوعاً
n	ثم انه عاد الى ذاته وفكر قايلا كم اجرا في بيت ابي يفضل الخبز عنهم وانا هنا اهلك جوعا
i	ولما عاد الى ذاته قال كم اجيرا في بيت ابي يفضل منه الخبز وانامن الجوع هاهنا اهلك
e	فلما فاق على‌نفسه قال فكم الان& اجرا في بيت ابي يفضل لهم خبز وانا هاهنا اهلك بالجوع
g	فلما رجع الى نفسه قال كم من الاجره الان في بيت ابي يفضل عنهم الخبز وانا ها هنا اموت جوعا
d	وحيث رجع الى نفسه قال ما اكثر الان في بيت ابي اجرا يفضلوا الخُبز وانا هاهنا اهلك جوعا
r	فلما راجع نفسه قال كم من اجير في بيت ابي قد فضل منه الطعام وانا ها هنا قد اهلكني الجوع
k	ففكر في نفسه وقال كم من اجراء ابي يفضل عنهم الخبز وانا هاهنا اهلك جوعا
l	*فلما رجع اليه قلبه فال انه كم اجير لابي يفضل عنهم الخبز وانا هاهنا أهلك في الغلاء
o	فاخذ يفكر في نفسه قائلا كم من مستاجر لابي يفضل عنه الخبز وانا هاهنا اتضور جوعاً
h	
ja	ثم [خطر] بنفسه اذ قال كم يفضل اجراء لبيمن الخبز وانا ها هنا اهلك جوعا
b	فتفكر في نفسه وقال كم اجرا في بيت ابي يفضلون الخبز وانا ها هنا اهلك من الجوع
pJ	
q	

* The phrase فلما رجع اليه قلبه translates the Coptic ⲉⲧⲁ ⲡⲉϥϩⲏⲧ ⲇⲉ ⲓ ⲉⲣⲟϥ literally. This shows once again that the Coptic Bohairic version is the *Vorlage* of family *l*.

% In family *a* the particle كيف (πῶς) is used instead of كما (πόσος). This variant follows the Greek MSS X Θ *l*844, *l*2211 *al*.

& the adverb الان found in families *c*, *e*, *g*, *d* (but its location varies from one family to another), is supported by the Peshitta.

$ The expression في بيت (εν τη οικια - ܒܒܝܬܐ) is supported by **Lvg** (2 ms.) **Sp Dta Dtp Ar** . Families *c*, *j*ᴮ, *n*, *i*, *e*, *g*, *d*, *r* follow this reading.

£ Family *a* (and possibly family *d*) reads يفضلون (περισσευουσιν) instead of يفضل (περισσεύονται) and follows **א** D L W Θ Ψ *f*13 33 MT. The verb περισσεύονται is supported by P75 A B P *f*1 579. 1241 *pc*.

@ The expression هاهنا (ὧδε) is omitted in A W MT sa^ms^. Families *j*C and *j*B follow this reading.

Luke 15:18

a		اقوم	وانصرف	الى		ابي	واقول	له	يابتاه	قد	اخطيت	في	السما	وقدامك
c		اقوم	فاذهب	الى		ابي	فاقول	له	يا ابتاه	قد	اخطات	فى	السما	وبين يديك
j[C]		لأقومّن	وانطلق	الى		ابي	ولاقولنّ		يا ابتاه	قد	اخطات	في	السما	وبين يديك
j[B]		لاقمن	ولامضين	الى		ابى	فاقول	له	يا ابى	قد	اخطات	فى	السما	وبين يديك
n		لاقومن	وامضين	الى	حضره	ابي	واقول	له	ابتاه	قد	اخطات	في	السما	وقدامك
i		اقوم	امضي	الى	عند	ابي	واقول	له	يا ابتاه		اخطات	في	السما	وقدامك
e		فاقوم	واذهب	الى		ابي	واقول	له	يا ابتاه		اخطيت	في	السما	وقدمك
g		لاقومن	واذهبن	الى		ابي	ولاقلولن	له	يا ابته	قد	اخطات	في	السما	وامامك
d		انهض	وانطلق	الى	بيت*	ابي	واقول	له	يابتاه		اخطات	في	السما	وبين يديك
r	اني	اقوم	فاتي	الى		الاب	واقول	له	يا ابه	قد	اخطات	في	السما	وبين يديك
k		اقوم	وامضي	الي		ابي	واقول	له	يا ابه		اخطات	في	السماء	وقدامك
l		اقوم	فامضى	الى		ابى	واقول	له	يا ابه		اخطات	في	السماء	وقدامك
o	لكن	انهض	وامضي	الى		ابي	واقول	له	يا ابتاه	لقد	اخطات	في	السماء	وبين يديك
h														
j[a]		لاقومن	وانطلقن	الى		ابي	ولاقولن	له	ايها الاب	قد	اخطات	في	السماء	وامامك
b		اقوم	وانصرف	الى		ابي	فاقول	له	يا بتاه	قد	اخطيت	في	السما	وبين ايديك
p[J]														
q														

* The addition of بيت in family *d* is supported by one Peshitta manuscript and the Arabic Diatessaron.

Luke 15:19-20a

Family																		
a		ولست		باهل	ان	ادعا	لك	ابنا			اصنعني كواحد	من	اجراك	فقام	وجا	الى		ابوه
c		ولست		اهل	ان	ادعا	لك	ابنا			اجعلني كاحد		اجراك	فقام	فاتى	الى		ابيه
j[C]		ولست		كفواً ايضا	ان	ادعى	لك	ابنا			فاجعلني كاحد		أجرايك	فنهض	وأقبل	الى		ابيه
j[B]		ولست		اهلا	ان	ادعا	لك	ابناً			اجعلني كواحد	من	اجرايك	وقام	فجا	الي	عند	ابوه
n		ولست		اهلا	ان	ادعا	لك	ابنا		اقبلنى	واجعلني كاحد		اجراك ثم انه	نهض	وجا	الى	عند	ابيه
i		ولا	ايضا	استحق	ان	ادعا		ابنك			اجعلني مثل واحد	من	اجرايك	وقام	اتى	الى	عند	ابيه
e		وليس	الان* انا	مستحق	ان	ادعا		ابنك			اجعلني كواحد	من	اجراك	فقام	وجا	الى		ابيه
g		ولست		اهلا	ان	اسمى		ابنك			اجعلني مثل واحد	من	اجرايك ثم	نهض	واقبل	نحو		ابيه
d	ومن الان*	لست		اهل	ان	ادعا		ابنك			صيرني مثل بعض		أجرايك	فقام	وجا	الى		ابيه
r		ولست		باهل	ان	ادعا	لك	ابنا			فاجعلني كاحد		اجرايك	فنهض	فاتا			اباه
k		ولست		مستحقاً	ان	ادعي	لك	ابنا	لكن		اجعلني كاحد		اجرايك	فقام	وجا	الى		ابيه
l		ولست		بمستحق	ان	ادعى		ابنك			فاجعلنى مثل احد		اجرايك ثم	قام	وجاء	الى		ابيه
o		ولست		اهلاً	ان	ادعي	لك	ابناً	ولكن		هبني% كاحد		اجرايك	فقام	وجاء	الى		ابيه
h																		
j[a]		فلست		باهل ايضا	ان	ادعى		ابنك			اجعلني كاحد		اجرايك	فنهض	واقبل	الى		ابيه
b		ولست		باهل	ان	اسما	لك	ابنا			اجعلني كاحد		اجراك	فقام	وجا	الى		ابوه
p[J]																		
q																		

* The addition of الان (νυν) is also found in the Arabic Diatessaron. See families *e* and *d* above.

% Family *o* reads هبني (grant me) which seems to lack textual support.

Luke 15:20b

a	فبين ان	هو	بعيد*		ابصره	ابوه		فتحنن&	عليه	فاحضر		وسقط على عنقه	وقبله	
c	فبين ما	هم	بعيد	منه	راه	ابوه		فرحمه		فسعا	اليه	فاعتنقه	وقبله	
jC	فلما		قرب	منه	رآه	ابوه		فتحنن		وبادر		فاحتضنه	وجعل يقبّله	
jB	واذا	حصل	مجيه غير بعيد	منه	راه	ابوه		فتحنن	عليه	وبادر		فانكب عليه	وقبله	
n	ولما	حصل	بالقرب	منه	تأمّله	ابوه	%عن بعد وعرفه ولده	فتحنن	عليه	وبادر مسرعا	اليه	واعتنق منكبيه	وقبل	راسه وعينيه$
i	ولما	كان	في البعد بعيدا		ابصره	ابوه		فرحمه		واسرع		فوقع على عنقه	وقبله	
e	وعندما	هو	بعيد		نظره	ابيه		وتحنن	عليه	وذهب		خر على عنقه	وقلبه	
g	فبينما	هو	بعيد		راه	ابوه		فرحمه		فعدا		فوقع على وجهه	وقبله	
d	وبينما	هو	بعيد		نظر اليه	ابوه		ورحمه		فجرا	اليه	واعتنقه	وقبله	
r	فيما	هو	بعيد	منه اذ	بصر به	ابوه		فرحمه		وسعا	اليه	فاعتنقه	وقبله	
k	وفيما	هو	بعيد		نظره	ابوه		فتحنن		واسرع		واعتنقه	وقبله	
l	واذ	كان	بعيدا		راه	ابوه		فتحنن		واسرع		فوقع على عنقه	وقَبل	فاه$
o	وفيما	هو	جاءٍ		نظره	ابوه	على بعد	فرحمه		واسرع	اليه	وضمه	مقبلا	اياه
h														
ja	واذ	كان	بالبعد	عنه	راه	ابوه		فتحنن		واحضر		ووقع على عنقه	وجعل يقبله	
b	واذ	هو	بعيد		نظر اليه	ابوه		فرق	عليه	وجرا		فتعلق برقبته	فقبله	
pJ														
q														

* *j*C reads قرب (come near), *j*B غير بعيد (not far), *n* بالقرب (close to). This variant shows the close relationship between these three families. Family *i* reads في البعد بعيدا and translates the Harklean *Vorlage* (ܒܪܘܚܩܐ ܡܪܚܩ) literally.

% This phrase shows the free nature of this version.

[&] Families *c, i, g, d, r, o* read رحم (to have mercy and also to have compassion), instead of حنو (to feel for, sympathize, feel compassion). رحم renders the Syriac ܪܚܡ. It is remarkable that family *o* also reads رحم, and it possibly translates the Latin *misericordia* which means *pity*, *compassion* and also *mercy*. (The Greek word σπλαγχνίζομαι might also carry the meaning of *mercy* see Liddell-Scott, *A Greek-English Lexicon, ad loc*.

[$] The addition of راسه وعينيه (his head and eyes) shows that this translation is free and loose. The expression قبل فاه (he kissed his mouth) found in family *l* literally translates the Bohairic version.

John 6:30

Family	Reading
a	فقالوا% له اي علامه تصنع& انت$ حتى نرا ونومن£ ماذا تصنع
c	قالوا له اي ايه تفعل انت حتى ننظر ونومن بك بما تعمل
jC	فقالوا له ما الايه التي تعملها حتى نبصرها ونصدّقك ماذا تعمل
jB	فقالوا له فايت ايه تصنع انت لنري ونومن بك ماذا تعمل
n	قالوا له ما هي الايه التي تصنع انت لنرى ونومن بك ما هو الذي تعمل
i	ايضا قالوا له ماذا الان او اي ايه تصنع لكي ننظر ونومن بك ماذا تفعل
e	قالوا له ماذا ايه تصنع انت لننظر ونومن بك ماذا تصنع
g	قالوا له ايت ايه ترينا لنراها ونومن بك ماذا تصنع
d	قالوا له ايت ايه تعمل حتى نبصر ونومن بك ما تصنع
r	قالوا له ايت ايه تعملها حتى نرى فنومن بك ما الذي تصنع
k	قالوا له اي ايه تصنع لنراها ونومن بك ما الذي تصنع
l	قالوا له اية آية تصنعها انت لكي نرى ونومن بك اي عمل صنعته
o	اجابوه* قايلين ايه ايه انت فاعلها لنكون لها من الشاهدين ونومن بك ما الذي انت فاعله
h	
ja	فقالوا له فايت ايه تصنع انت لنرى ونومن بك ماذا تعمل
b	فقالوا له اي ايه تصنع انت لنرا فنومن بك ماذا تعمل
pJ	قالوا له اي ايه تصنعها انت لنرا ونومن بك بما تعمل
q	

* The expression اجابوه lacks textual support.

%The conjunction ف (Εἶπον <u>οὖν</u>) is omitted in the Syr[s.c.p.] and also the Greek MSS 248, 254 and Old Latin q. Families *c*, *n*, *e*, *g*, *d*, *r*, *k* agree with this reading. Families *a*, *j*[C], *j*[B] and *j*[A] add οὖν with the Greek. Family *l* omits it and

agrees with the Coptic MSS D_1* Δ_1 E F J L M P Q S (Horner, 397). Family *i* adds ايضا and lacks textual support. Family *o* adds اجابوه.

&The addition of ها (αὐτήν) in families *j*ᶜ, *r*, *l* lacks textual support. Family *g* reads ترينا (show us) instead of تصنع (you do/make) with no textual support.

$ The omission of انت (συ- ܐܢܬ) in families *j*ᶜ, *i*, *g*, *d*, *r*, *k*, *o* lacks textual support, and is probably omitted to avoid tautology.

£ The omission of بك (σοι) in family *a* lacks textual support.

John 6:31

a	ان	ابانا	قد		اكلوا	المن	في	البريه	كما	هو	مكتوب	انه	اعطاهم	خبز	من	السما			ياكلوا
c		ابانا			اكلوا	المن	في	البريه	كما	هو	مكتوب			خبز	من	السما		اعطاهم	ياكلوا
jC		أباؤنا			اكلوا	المنّ	في	البريه	كما	هو	مكتوب	انّه	اعطاهم	خبزاً	من	السماء			لياكلوا
jB		اباونا			اكلوا	المن	فى	البريه	على ما	هو	مكتوب		اعطاهم	خبزاً	من	السما			لياكلوا
n		اباونا			اكلوا	المن	في	البريه	حسب	الفصل	المكتوب القايل			خبزا	من	السماء		اعطاهم	ماكلا
i		اباونا			اكلوا	المن	في	البريه	كما	هو	مكتوب	ان		خبزا	من	السما		وهب لهم	لياكلوا
e		ابوانا			اكلوا	المن	في	البريه	كما	هو	مكتوب	ان		خبز	من	السما		اعطاهم	لياكلوا
g	اما	اباونا			اكلوا	المن	في	البريه	كما	هو	مكتوب	انه	اعطاهم	خبزا	من	السما			للطعام
d		اباونا		المن	اكلوا		في	البريه	كما		كتب	انه	اعطاهم		من	السما			لياكلوا
r		اباونا	قد		اكلوا	المن	في	البريه	كما	هو	مكتوب	انه	اعطاهم		من	السما	خبزا		لياكلوا
k		اباؤنا			اكلوا	المن	في	البرية	كما	هو	مكتوب	انه	اعطاهم	خبزا	من	السماء			لياكلوا
l		اباونا			اكلوا	المن	في	البريه	كما	هو	مكتوب	انه	اعطاهم	خبزا	من	السماء			لياكلو
o	ان	اباءنا			اكلوا	المن	في	البريه	كما		كتب	انه	منحهم	خبزاً	من	السماء			لياكلوا
h																			
ja		اباؤنا			اكلوا	المن	في	البريه	على ما	هو	مكتوب		اعطاهم	خبزا	من	السماء			لان ياكلوا
b	ان	ابانا			اكلوا	المن	في	البريه	كما	هو	مكتوب			خبز	من	السما		اعطاهم	لياكلون
pJ		ابانا	قد		اكلوا	المن	في	البريه	كما	انه	مكتوب			طعام	من	السما		اعطاهم	لياكلوا
q																			

John 6:32

a	فقال لهم يسوع امين امين اقول لكم انه ليس موسى اعطاكم الخبز من السما ولاكن ابي يعطيكم خبز الحق من السما
c	قال لهم يسوع امين امين اقول لكم ليس موسى اعطاكم الخبز من السما بل ابي يعطيكم خبز الحق من السما
j^C	فقال لهم ايسوع حقا حقا اقول لكم ليس موسى اعطاكم الخبز من السماء لكن ابى يعطيكم الخبز الحقيقى من السما
j^B	قال لهم ايسوع الحق الحق اقول لكم ليس موسى اعطاكم الخبز من السما ولكن ابي يعطيكم الخبز الحقيقى من السما
n	قال لهم ايسوع امين امين اقول لكم ليس موسى اعطاكم الخبز من السما لكن ابي يعطيكم الخبز الحقيقي من السما
i	لان قال لهم هو المخلص الحق الحق اقول لكم ان ليس موسى اعطاكم الخبز من السما الأ ابي وهب لكم الخبز من السما *ذلك الحقيقي
e	فقال لهم يسوع الحق الحق اقول لكم ان موسى لم كان يعطيكم الخبز من السما لكن ابي كان يعطيكم خبز من السما الحق من السما
g	قال لهم ايشوع الحق الحق اقول لكم انه ليس موسى اعطاكم المن من السما ولكن ابي الذي يعطيكم خبز الحق من السما
d	قال لهم يسوع امين امين اقول لكم انه ليس موسي اعطاكم خُبز من السما ولكن ابي يعطيكم خبز الحق من السماء
r	قال لهم يسوع الحق والحق اقول لكم ان ليس موسى اعطاكم الخبز من السما بل ابي يعطيكم خبز الحق من السماء
k	قال لهم يسوع الحق الحق اقول لكم ان ليس موسى اعطاكم الخبز من السماء لكن ابي الذي يعطيكم خبز الحق من السما
l	قال لهم يسوع الحق الحق اقول لكم انه ليس موسى اعطاكم الخبز من السماء بل ابي الذي يعطيكم خبز الحق من السما
o	قال لهم المخلص الحق حقاً اقول لكم ان ليس موسى هو الذي اعطاكم الخبز من السماء لكن ابي هو الذي ينحلكم خبز الحق من السماء
h	
j^a	فقال لهم أيسوع امين امين اقول لكم ليس موسى اعطاكم الخبز من السماء ولكن يوتيكم الخبز الحقيقي من السما
b	فقال لهم يسوع امين امين اقول لكم ليس موسى اعطاهم الخبز من السما لكن ابي اعطاهم خبز الحق من السما
p^J	فقال لهم يسوع امين امين اقول لكم ليس موسى الذي اعطاكم الطعام من السما ولكن ابي الذي اعطاقم الطعام الصادق من السما
q	

* The phrase تلك الحقيقي in family *i* most probably translates the Harklean ܗܘ ܫܪܝܪܐ. It also occurs, as in the Harklean version, after ܫܡܝܐ (the Greek reads similarly but omits تلك). Family *e* reads من السما twice and is probably a scribal mistake.

John 6:33

a	لان	خبز الله	هو	الذي		ينزل	من	السما		ويعطي	حياه	للعالم		
c	ان	خبز الله	هو			النازل	من	السما		ويعطي	الحياه	للعالم		
j^{C}	لانّ	خبز الله	هو			المنحدر	من	السّماء		المعطى		العالم		الحياه
j^{B}	لان	خبز الله	هو	الذي		نزل	من	السما		ويمنح		العالم		الحياه
n	لان	خبز الله	هو	الذي		نزل	من	السماء		ويمنح	الحياه	للعالم		
i	لانه*	خبز الله	هو	الذي		نزل	من	السما		ويعطي	الحياه	للعالم		
e		فخبز الله	فهو	الذي		نزل	من	السما		واعطا%	الحياه	للعالم		
g	لان	خبز الله	انما هو ذلك	الذي		نزل	من	السما		ويهب	الحياه	للعالم	كله&	
d		وخبز الله	فهو	الذى		نزل	من	السما		ويعطى	الحياه	للعالم		
r	وانما	خبز الله		الذي	من به على خلقه		من	السما	فهو	يعطي	الحيوه	لاهل العالم		
k	لان	خبز الله	هو	الذي		نزل	من	السماء		ويهب	الحياه	للعالم		
l	لان	خبز الله	هو	الذي		ياتي	من	السماء	وهو	معطى	الحياة	للعالم		
o	لان	خبز الله	هو	الذي		نزل	من	السماء		ويهب	الحيوه	للعالم		
h														
j^{a}	لان	خبز الله	هو	إلىّ		ينزل	من	السما		ويمنح		العالم		الحياه
b	ان	خبز الله	هو	الذي		نزل	من	السما		ويعطي	الحياه	للعالم		
p^{J}	؟	طعام الله بحق	هو	الذي		نزل	من	السما		ويعطى	الحيا[...]	للعالم		
q														

* The Addition of ه in family *i* reflects the Harklean version. It reads ܗܘ ܓܝܪ.
% Family *e* reads واعطا (and gave) instead of ويعطى (present tense), and lacks textual support.
& The addition of كله (*entire* world) lacks textual support.

John 6:34-35a

a		قالوا له	يا	رب*		اعطينا		من&	هذا	الخبز	%في كل حين		فقال	لهم	يسوع$
c		فقالوا له	يا	رب		اعطنا			هذا	الخبز	ابدا		فقال	لهم	يسوع
jC		فقالوا له	يا	سيّدنا		اعطنا		من	هذا	الخبز	في كل حين		فقال	لهم	ايسوع
jB		فقالوا له	يا	سيدنا		اعطنا			هذا	الخبز	في كل حين		قال	لهم	
n		وقالوا له	يا	رب		فاعطنا			هذا	الخبز	على الدايم و في كل حين		قال	لهم	ايسوع
i	ايضا	قالوا له	يا	سيدنا	%في كل وقت	اعطينا			هذا	الخبز		الان	قال	لهم	هو المخلص
e		فقالوا له	يا	سيدنا	في كل حين	اعطينا			هذا	الخبز			قال	لهم	يسوع
g		قالوا له	يا	سيدنا		اعطنا	%في كل حين	من	هذا	الخبز			قال	لهم	ايشوع
d		قالوا له	يا	رب	في كل حين	فاعطينا			هذا	الخبز			قال	لهم	يسوع
r		قالوا له		ربنا		اعطنا		من	هذا	الخبز	في كل حين		قال	لهم	يسوع
k		قالوا له	يا	سيد		اعطنا	في كل حين	من	هذا	الخبز			فقال	لهم	يسوع
l		قالوا له	ايها	الرب		اعطنا			هذا	الخبز	كل حين		قال	لهم	يسوع
o		قالوا له	يا	مولانا		اعطنا	في كل حين	من	هذا	الخبز			فقال	لهم	المخلص
h															
ja		فقالوا له	يا	سيدنا		ايتنا	كل حين		هذا	الخبز			فقال	لهم	ايسوع
b		فقالوا له	يا	رب		اعطينا	في كل حين		هذا	الخبز					
pJ		قالوا له		ربنا		اعطنا	كل حين		هذا	الطعام					
q															

* The Greek reads κύριε, the Latin *domine*, and the Syriac ܡܪܢ (*our* Lord/master). Families *a*, *c*, *n*, *d*, *k* follow the Greek; families *j*C, *j*B, *i*, *e*, *g*, *r*, *o* and *j*A seem to follow the Syriac here.

% The transposition of في كل حين/وقت in three different places (families *i*, *e*, *d* before the verb اعطى, *g*, *k*, *o* (and j^{A} but without the prep. في) directly after the verb اعطى/اتي, and families *a*, j^{C}, j^{B}, *n*, *r*, (and *l* but without the prep. في) after الخبز is purely stylistic. Both Greek and Syriac manuscripts insert it before the verb اعطنا: (πάντοτε δὸς – ܒܟܠܝܘܡ ܗܒ).

& The preposition من in families *a*, j^{C},*g*, *r*, *k*, and *o* is also found in the Syriac Sinaiticus, but it is unlikely that the above families were influenced by it.

$ Families *i* and *o* read المخلص (the savior) instead of يسوع/ايسوع.

John 6:35

a	فقال* لهم يسوع انا هو خبز الحياة الذي ياتي الي لا يجوع والذي يومن بي لا يعطش ابدا
c	فقال لهم يسوع انا هو خبز الحياه الذي ياتي الي لا يجوع والذي يومن بي لا يعطش ابدا
jᶜ	فقال لهم ايسوع انا هو خبز الحياه من يوافى الى عندي ليس يجوع ومن يؤمن بي ليس يعطش في وقت من اوقاته
jᴮ	قال لهم يسوع انا انا خبز الحياه من يات الي لا يجع ومن يومن بى لن يعطش ابدا
n	قال لهم ايسوع انا هو خبز الحياه فالاتى الي لن يجوع ومن يومن بي لن يعطش ابدا
i	الان قال لهم هو المخلص انا انا هو ذلك خبز الحياه والذي ياتي الي ما يجوع والذي يومن بي ما يعطش البته
e	قال لهم يسوع فانا هو خيز الحياه من ياتي الى لم يجوع ومن يومن بي لم يعطاش الى الابد
g	قال لهم ايشوع انا خبز الحياه من يقبل الي لا يجع ومن يومن بي لا يظمى ابدا
d	قال لهم يسوع انا خبز الحياه من [ياتيني] لا يجوع ومن يومن بي لا يعطش ابدا
r	قال لهم يسوع انا خبز الحيوه ومن [اتاني] لم يجع ومن امن بي لم يعطش الدهر
k	فقال لهم يسوع انا هو خبز الحياة من يقبل الي لا يجع والذي يومن بي لا يعطش الى الابد
l	قال لهم يسوع انا هو خبز الحياة من يات الي لا يجع ومن يومن بي لا يعطش الى الابد
o	فقال لهم المخلص انا هو خبز الحيوه ومن يقبل الي فلن يجوع ومن يومن بي فليس بظام الى الابد
h	
jᵃ	فقال لهم ايسوع انا انا خبز الحياه من ياتي الي لا يجوع ومن يومن بي لا يظما ابداً
b	فقال لهم يسوع انا خبز الحياة ان الذي ياتي الي لا يجوع والذي يومن بي لا يعطش ابدا
pᴶ	قال لهم يسوع اني انا طعام الحيوه من ياتي ؟ لا يجوع ومن يومن بي لا يظما للدهر
q	

* MSS ℵ D N Γ Θ Ψ f^{13} 33. 1241. *l*844. *l* 2211 *al* sy^{h} sa^{mss} read εἶπον οὖν and MSS A f^{1} MT sy^{hmg} read εἶπον δὲ. The Peshitta (as well as the Sinaiticus and the Curetonian) and the Coptic omit this conjunction. Families *j*ᴮ, *n*, *e*, *g*, *d*, *r* seem to follow the Peshitta and family *l* the Coptic. The rest follows the Greek.

John 18:19

a	وان		راس	الكهنه	سال	يسوع	عن	تلاميذه	وعن	تعليمه		
c		فسال	راس	الكهنه		ليسوع	من اجل	تلاميذه	ومن اجل	تعليمه		
j^C	ثم	سأل	رئيس	الكهنه		ايسوع	عن	تلاميذه	وعن	تعليمه		
j^B	واما		ريس	الكهنه	فسال	يسوع	عن	تلاميذه	وعن	تعليمه		
n	وان		رييس	الكهنه	سايل	ليسوع	عن	تلاميذه	وعن	تعليمه		
i	؟؟؟											
e	وان		راس	الكهنه	سايل	ليسوع	عن	تلاميذه	وعن	تعليمه		
g	فاما		عظيم	الكهنه	فسايل	ايشوع	عن	تلاميذه	وعن	تعليمه		
d		وسال	راس	الكهنه		يسوع	عن	تلاميذه	وعن	تعليمه		
r	؟؟؟											
k	فاما		عظيم	الكهنه	فسال	يسوع	عن	تلاميذه	وعن	تعليمه		
l	فاما		رييس	الكهنه	فسال	يسوع	عن	تلاميذه	وعن	تعليمه		
o	واما		*كابر	الاحبار	اخذ يسايل	المخلص	عن	تلاميذه	وعن	تعليمه		
h												
j^a	فجعل		رييس	الكهنه	يسل	ايسوع	عن	تلاميذه	وعن	تعليمه		
b	حينيذ	سال	راس	الكهنه		ليسوع	عن			تعليمه	وعن	تلاميذه
p^J		فسال	راس	الكهنه		يسوع	عن	تلاميذه		وتعليمه		
q												

* The expression كابر الاحبار of family *o* possibly translates the Latin *pontifex*.

John 18:20a

Family	Text
a	اجابه* يسوع% انا كلمت العالم& علانيه وانا$ فى كل حين فى الجماعه# والهيكل
c	فاجاب يسوع فقال انا علانيه كلمت الجموع ولم ازل اعلم£ في الجماعه وفي الهيكل
jC	فاجاب ايسوع انا مجاهره خاطبت العالم وأنا في كل حين علمت في المجمع وفي الهيكل
jB	فاجابه انا علانيه كلمت العالم انا في كل حين كنت اعلم في المجمع وفى الهيكل
n	قال له ايسوع انا نهارا جهارا كنت اخاطب الناس وكل حين كنت اعلم في المحافل وفي الهيكل
i	
e	فقال له يسوع فانا عيان بيان تكلمت مع هذا الشعب وبكل حين علمت في المجمع وفي الهيكل
g	فقال له ايشوع انا انما كلمت الشعب علانيه وعلمت فى كل حين فى المحفل وفي الهيكل
d	فقال يسوع انا علانيه تكلمت مع الامّه وفي كل حين علمت في الكنيسه وفي الهيكل
r	
k	فاجابه يسوع انا كلمت العالم علانيه وعلمت فى كل وقت فى الهيكل وفي المجامع
l	فاجابه يسوع قايلا انا خاطبت العالم باعلان وكنت اعلم في المجامع كل حين وفي الهيكل
o	فاجابه المخلص قايلاً انا شافهت العالم ظاهرا وفي كل وقت كنت معلما في الهيكل وفي المجامع
L	
ja	فاجابه ايسوع انا علانيه كلمت العالم انا في الحفل كنت أعلم كل حين وفي الهيكل
b	فاجابه يسوع وقال له انا كلمت العالم علانيه وفي كل حين كنت اعلم في الجماعات وفي الهيكل
pJ	فقال له يسوع اما انا فعلانيه كلمت الناس وكل حين في الجماعات كنت أعلم في الهيكل
q	

* Families *n*, *e*, *g* and *d* follow either the Peshitta or the Sinaiticus by replacing ἀπεκρίθη (he answered) with ܐܡܪ (he said). (the Sinaiticus omits the conjunction ܘ as is the case with family *n*). Families *a*, *j*C, *j*B, *k* and *j*A follow the Greek (or Latin) in inserting ἀπεκρίθη. Tischendorf points out that MS א* reads καὶ ἀπεκρίθη and manuscript *a* ἀπεκρίθη δὲ. Families *j*C, *j*B, *k* and *j*A, possibly coincidentally, agree with this variant. Family *j*C omits αὐτῷ and agrees, according

to Tischendorf, with C 74. 44[ev] a b. The reading in family *c* could be the fusion of both Greek and Syriac readings or follows with some variation the Latin edition *fos* (cf. Tischendorf, *ad loc*). Family *l* reads فاجابه يسوع قايلا and follows the Coptic "Jesus answered him saying" (for the variant Coptic readings see Horner, p. 545). Family *o* reads فاجابه المخلص قايلا (and the saviour answered him saying) and might follow the Latin *fos*. (Jülicher does not make this distinction and has for the Old Latin *Respondit ei (illi q , omit [a] b) Iesus*).

[%] Family j^{B} omits يسوع and lacks textual support.

[&] The Greek reads κόσμος, the Sinaiticus and Harklean read ܥܠܡܐ (world), but the Peshitta reads ܥܡܐ (nation, people). Families *c, n, e, g, d* probably follow the Peshitta here.

[$] The addition of انا (ἐγὼ) in families *a*, j^{C}, j^{B}, j^{A} follows the Greek. The Syriac (except the Harklean) omits it, as is the case with the rest of the Arabic families.

[£] The omission of διδάσκω in family *a* has no textual support.

[#] Families *k* and *o* transpose this phrase and read في الهيكل وفي المجامع (in the temple and in the synagogues). This reading lacks textual support and could show the possible relationship between these two families.

John 18:20b

a	حيث		تجتمع		اليهود		كلهم		وفى خفيه	شي	لم	اتكلم				
c	حيث	كانت			اليهود		كلهم	ياتون			ولم	اتكلم	شي		في خفى	
j[C]	حيث		تجتمع		اليهود		كلّهم				فلم	اتكلم	شيء		خفية	
j[B]	حيث		يلتام		اليهود		دايماً*				وما	تكلمت	شيا		فى السر	
n	بحيث	كان			اليهود			يلتامون			وما	تكلمت	شيا		في السر	بل ظاهرا
i																
e	حيث			كل	اليهود			يجتمعون	[ولكني]بلمخفى		ما	تكلمت				
g	حيث		يجتمع	جميع	اليهود						ولم	اتكلم	بشي		خفيا	
d	حيث	كانت		جميع	اليهود			مجتمعين			ولم	لتكلم	شياً		خفياً	
r																
k	حيث		تجتمع		اليهود						ولم	اتكلم	بشي		فى خفية	
l	حيث		تجتمع		اليهود	فيه	اجمعون				ولم	اكلم	احدا	كلمة	في الخفيه	
o	حيث		تجتمع	جماهير	اليهود						ولم	اتكلم	شيئا		خفيه	
h																
j[a]	حيث	كانت			اليهود			يجتمعون			ولم	اكن	اتكلمبشي		سرا	
b	حيث	كانوا	ياتون	كل	اليهود								وشي		سر	لم اتكلم
p[J]	حيث	كانت			اليهود			تجتمع	وسرا		لم	اتكلم	شي			
q																

* The expression دايما (πάντοτε) in family *j*[B] is supported by C[3] D[s] Ψ 0250 MT q sy[h].

John 18:21

a	لم		تسالني	سل		الذين	سمعوا	اي شي	كلمتهم	وهولا			يعلموا	ما	قلت	انا*
c	فلايشي		تسالني	سال		الذين	سمعوا	اي شي	كلمتهم	فهوذا	هم		يعرفوا	ما	قلت	
j^{C}	لماذا		تسألني	اسأل		الذين	سمعوا	اي شيء	خاطبتهم به	هولاء			يعلمون	ما	قلته	انا
j^{B}	لم		تسلني	سال		الذين	سمعوا	ماذا	خاطبتهم	فهاهولا			يعرفون	ما	قلته	انا
n	فلم		تسايلني	سايل		الذين	سمعوا		اقوالي		وهم		يعرّفوك	بجميع ما	قلت وخطبت	
i																
e	ماذا	انت	تسايلنى	سايل	لهولايك	الذين	سمعوا	ماذا	تكلمت معهم	فها	هم		يعرفون	كل شي	قلت	
g	ما بالك		تسايلني	سايل	اوليك	الذين	سمعون	ما	كلمتهم به	فها	هم	هولا	يعرفون	كلشي	قلت	
d	لايش		تسلنى	سال		الذين	سمعوا	بما	كلمتهم	هاولي			يعرفون	كل ما	قلت	
r																
k	ما بالك		تسالني	سل	اوليك	الذين	سمعوا	ما	كلمتهم به	فهولا	هم		يعرفون	ما	قلته	انا
l	فلماذا		تسألني	سل		الذين	سمعوا	ماذا	قلته لهم	فها	هم	هأولاء	يعلمون	اللواتى	قلتها	انا
o	وما بالك	عاكف	على تسالي	كن مسايلا	اوليك	الذين	سمعوا		كلامي		فهم		يفقهون	ما	كنت قايله	
h																
j^{a}	عما		تسلنى	سل		الذين	سمعوا	كاذا	خاطبتهم	[ها هو اولا]			يعلمون	التي	كنت اقولها	انا
b	ايشي		تسلني	سل	اولايك	الذين	كانوا يسمعون	الذي	كلمتهم		فهم		يعرفون	الذي	كلمتهم به	
p^{J}	فلم		تسلني	سل	اوليك	الذين	سمعوا	ماذا	كلمتهم		فهم		يعلموا	كل الذي	قلت	
q																

* The nominative pronoun انا (ἐγώ) is omitted in the Syriac Peshitta and Sinaiticus. Families *c*, *n*, *e*, *g*, *d*, *o* read similarly.

John 18:22

a	فلما قال هذا لطمه احدى الخدام كان واقف هناك وقال له£ هاكذا تجيب راس الكهنه
c	فلما قال لهم هذا اذا واحد من الخدم الوقوف قد لكم يسوع وقال هكذا تجيب راس الكهنه
j[C]	فلما قال ايسوع% هذا القول& لطمه احد الغلمان الواقفين لطمةً وقال اهكذا تجاوب رئيس الكهنه
j[B]	وعندما قال هذا كان واحداً من الخدام حاضر فلطم (ا)يسوع قايلاً بهذا الجواب تجاوب رييس الكهنه
n	فعندما قال هذا القول لطمه $على خدّه احد الشرط القيام كانوا هناك وقال له بهذا الجواب تخاطب رييس الكهنه
i	
e	فلما قال هذا واحد من الخدام الوقوف ضرب ليسوع $على وجهه وقال له هاكذا انت ترد جواب لريس الكهنه
g	فلما قال هذا عمدواحد من الاشراطكان واقفا فلطم ايشوع على خده وقال له هكذا ترد الجواب على عظيم الكهنه
d	وحين قال ذلك لطم احد الشراط الوقوف يسوع على خده وقال له هكذا تزّد الجواب على راس الكهنه
r	
k	فلما قال هذا كان واحد من الشرط قايما فلطم يسوع وقال له هكذا تجاوب عظيم الكهنه
l	فلما قال يسوع هذه لطم يسوع احد الخدام الواقفين قايلا ابمثل هذا تجاوب رييس الكهنه
o	*وعندها لطم احد الشرط القيام المخلص وقال له اهكذا ترادد عظيم الكهنه
h	
j[a]	فلما قال هذا لطم لايسوع واحد من الخدام الواقفين قايلا اهكذا تجيب رييس الكهنه
b	فلما ان قال هذا كان واحد من الخدام قايم فلطم يسوع وقال له هكذا تجاوب لراس الكهنه
p[J]	فلما قال يسوع هذا اذا احد الخدام قد لكم يسوع الذين كانوا قايم على عارضه وقال له هكذا تراد راس الكهنه
q	

The divergence above, primarily the transposition of phrases, is mainly stylistic (for example the phrase كان واحد من الخدام حاضر (placed before or after the verb لطم) , or يسوع (inserted before or after احد الخدام...). The Greek, Syriac and Coptic follow the same word order. In this respect, families *c*, *j*[B], *e*, *g*, *k* are the closest to the *Vorlagen.*

* Family *o* replaces ταῦτα δὲ αὐτοῦ εἰπόντος with وعندها and lacks textual support.

%The addition of ايسوع/يسوع in families *j*ᶜ and *l* is supported by the Bohairic version.

& The addition of القول in families *j*ᶜ and *n* lacks textual support.

$ The addition of على خده/وجهه in families *n, e, g, d* follows the Peshitta and the Sinaiticus ܥܠ ܦܟܗ, and Old Latin a and q. Family *c* reads لكم which could render either the Greek or Syriac *Vorlage*.

£ The expression له in families *a, n, e, g, d, o* is supported by the Peshitta and the Sinaiticus.

John 18:23

MS	Text
a	وان يسوع قال له ان كنت بيسما تكلمت فاشهد على البيس وان كنت نعما تكلمت فلماذا تضربنى
c	فاجاب يسوع وقال ان كنت بيس ماقلت فاشهد على الردا وان كنت نعما تكلمت لاي شي تضربني
j^C	اجابه يسوع ان كنت تكلّمت كلاماً منكراً فاشهد برداوته عليّ وان كان مستقيما فلم تضربني
j^B	اجابه يسوع ان كنت تكلمت منكراً فاشهد علي بالمنكروان كنت تكلمت صواباً فلم تضربني
n	اجابه ايسوع وقال ان كنت بيسما تكلمت فاشهد على بالمنكروان كنت مستقيما نطقت واجبت فلم ضربتني
i	
e	اجاب يسوع وقال له فان تكلمت بيس اشهد على البيس وان هو نعماً لماذا تضربني
g	اجاب ايشوع وقال له ان كنت بيس ماتكلمت به فاشهد على السو وان كنت تكلمت حسنا فلم لطمتنى
d	فاجاب يسوع وقال لهُ ان كنت تكلمت بسو فاشهد على السو وان كان [.....] لايش ضربتنى
r	
k	اجابه يسوع ان كنت تكلمت بردي فاشهد بالرديوان كان جيداً فَلم تضربني
l	فاجاب يسوع وقال له ان كنت قلت ردياً فاشهد بالرديوان كان جيدا فلماذا ضربتني
o	فاجابه المخلصقايلا له ان كنت فُهت بردي فاشهد بالرديوان كان جيدا فلم تضربني
h	
j^a	اجاب ايسوع ان كنت تكلمت بسوء فاشهد على السو وان كان بخير فلم تضربني
b	اجابه يسوع فقال له ان كنت بيسما تكلمت فاشهد على منجل السو وان كنت نعما تكلمت فلماذا تضربني
p^J	اجابه يسوع وقال له ان كنت بيس ماتكلمت فاشهد على الشر وان كنت نعما تكلمت فلم ضربتني
q	

Families *j*[C], *j*[B] and *k* read اجابه يسوع (ἀπεκρίθη αὐτῷ Ἰησοῦς) and follow B C* L Θ 1241 *pc.* and the majority Latin witnesses; family *j*[A] reads similarly but omits αὐτῷ; family *a* reads وان يسوع قال له (ὁ δὲ Ἰησοῦς·εἶπεν αὐτῷ) and agrees with ℵ W *f*[13] 579 *pc* (r[1]); family *l* follows the Coptic which reads "Jesus answered, he said to him" (the Arabic adds the conjunction ف at the beginning); the Syriac Peshitta reads ܥܢܐ ܝܫܘܥ ܘܐܡܪ ܠܗ (Jesus answered and said to him) and families *c*, *n*, *e*, *g*, *d*, *o* agree with this reading (with some minor variations).

John 18:24

a			فبعث به	حناس		مربوطا		الى		قيافا	راس	الكهنه		
c			فارسله	حنا		مربوطا		الى		قيافا	راس	الكهنه		
j^{C}			فانفذه	حنان		مربوطا		الى		قيافا	رئيس	الكهنه		
j^{B}			فارسله	حنا		مربوطا		الى			ريس	الكهنه	قيافا	
n	عند ذلك		ارسله	حنان		مكيوفا	حسب ما كان	الى	%عند صهره	قيافا	ريس	الكهنه		
i														
e	فاما	حانان	ارسل		ليسوع*	وهو مربوط		الى		قيافا	ريس	الكهنه		
g	فاما	حانان	فوجه		بايشوع	موثقا		الى		قيافا	عظيم	الكهنه		
d			وارسل	حنان	يسوع			الى		قيافا				مقموط
r														
k		وحنان	ارسل		يسوع			الي		قيافا	عظيم	الكهنه		
l	حينئذٍ		ارسله	حنان		موثقاً		الى		قيافا	رييس	الكهنه		
o			وارسل	حنان	المخلص	معتقلا		الى		قيافا	كابر	الاحبار		
h														
j^{a}			فارسله	حناس		موثقا		الى		قيافا	رييس	الكهنه		
b			فارسله	حنا				الى		قيافا	راس	الكهنه		
p^{J}	فاما	حنا	فارسل		يسوع	ماسورا		الى		قيافا	راس	الكهنه		
q														

* The Peshitta adds ܠܝܫܘܥ and families *e*, *g*, *d*, *k* and *o* agree with this reading.

The addition of عند صهره (to his son-in-law) in family *n* shows the free nature of this version. Cf. John 18:13.

John 18:25

Family	Text
a	وكان سمعان* بطرس% قايم يتسخن فقالوا له لعلك وانت من تلاميذه انت فكفر ذلك وقال ليست انا
c	وكان سمعان الصفا واقفا يصطلي فقالوا له لعل وانت من تلاميذه فجحد وقال ليس انا
j^C	وكان سمعان بطرس واقف يتسخن فقالوا له هل انت من تلاميذه فانكر هو وقال لست انا
j^B	وكان سمعان بطرس واقفاً يتسخن فقالوا له لعلك انت من تلاميذه فجحد وقال لست انا
n	وفيما كان بطرس قايما عند النار يتسخن قال له الواقفين معه لا تكون وانت من تلاميذ ايسوع فجحد وقال ما انا منهم
i	
e	وان سمعان الصفا فكان واقف يدفا فقالوا له لعل ايضا انت من تلاميذه ثم انه كفر وقال ليس انا
g	وشمعون الصفا كان قايما يصطلى فقالوا له لعلك انت ايضا واحد من تلاميذه فكفر هو وقال لست به
d	وسمعان الحجر كان قايما يتسخن فقالوا له لعلك انت احد تلاميذه فكفر وقال لم اكن
r	
k	و كان سمعان الصفا واقفا يصطلي فقالوا له لعلّك انت من تلاميذه فانكر وقال لست انا
l	وكان سمعان بطرس قايما يصطلي فقالوا له العلك انت ايضاً من تلاميذه اما هو فجحد وقال لا&
o	والصفا كان قايماً يصطلى فقيل له عساك انت ايضا من تلامذته فانكر وجعل يقول لست انا
h	
j^a	وكان سمعان الصفا قايما يصطلى فقالوا له لعلك من تلاميذه انت فانكر وقال لست انا
b	وكان بطرس قايم يصطلي فقالوا له لعلك وانت من تلاميذه فكفر وقال لست
p^J	
q	فاما سمعان الصفا فكان قايما يصطلي فقال له - -

* The expression Σίμων in families *n* and *o* is omitted and agrees, according to Tischendorf, with X b[scr*].

% The Greek reads Πέτρος, the Coptic Πετρος, the Peshitta ܟܐܦܐ (the Sinaiticus omits and the Harklean reads with the Greek [ܦܛܪܘܣ]), and Latin *Petrus*. Families *a*, j^C, j^B and *n* follow the Greek (or Latin); family *l* the Coptic; families *c*, *e*, *g*, *d*, *k*, *o*, j^A follow the Peshitta (and less likely the Greek).

& Family *l* omits the εἰμί as is the case with the Bohairic version (and the Syriac Sinaiticus).

John 18:26a

a	فقال*		واحد	من	عبيد	راس	الكهنه		نسيب	كان			للذي			قطع	بطرس&	اذنه	
c	فقال		واحد	من	عبيد	راس	الكهنه		قريب				للذي	كان	صفا&	قطع		اذنه	
j^C	ثم قال		واحد	من	عبيد	رئيس	الكهنه	وهو	نسيب		ذاك	العبد	الذي			قطع	بطرس	اذنه	
j^B	فقال		واحد	من	عبيد	ريس	الكهنه	وكان	قرابه				الذي			قطع	بطرس	اذنه	
n	فقال	له%	واحد	من	عبيد	رييس	الكهنه		نسيبا		لذاك		الذي			قطع	بطرس	اذنه	
i																			
e	فقال	له	واحد	من	عبيد	ريس	الكهنه		نسيب				الذي	كان	سمعان	قد قطع		اذنه	
g	قال	له	واحد	من	عبيد	عظيم	الكهنه		نسيب		ذاك		الذي	كان	شمعون	قطع		اذنه	
d	وقال	له	احد		عبيد	راس	الكهنه		نسيب				الذي	كان	سمعان	قطع		اذنه	
r																			
k	قال	له	واحد	من	عبيد	عظيم	الكهنة		قريب				الذي	كان	سمعون	قطع		اذنه	
l	فقال	له	واحد	من	عبيد	رييس	الكهنه	وهو	قريب				الذي			قطع	بطرس	اذنه	
o	قال	له	واحد	من	اعبد	عظيم	الاحبار		نسيب				للذي	كان	الصفا	بتر		اذنه	
h																			
j^a	قال		واحد	من	عبيد	راس	الكهنه	كان	نسيبا				للذي			قطع	بطرس	اذنه	
b	فقال		واحد	من	عبيد	راس	الكهنه	كان	يناسب		ذلك		الذي			قطع	بطرس	اذنه	فقال لبطرس
p^J																			
q																			

* Families *a*, *c*, *j*^C, *j*^B, *n*, *i*, *d* (maybe), *l* add οὖν and agree, according to Tischendorf, with 1. q^scr* 2^pe 8^pe 60. 74. 89. arm. This agreement could be merely coincidental.

% The addition of ܠܗ / له in families *n*, *e*, *g*, *d*, *k*, *o* agree with the Peshitta. The Coptic manuscripts are divided here; according to Horner, MSS B $D_{1.2.}$ E F_1^r K M^r N O_1 P Q S T V add ⲛⲁϥ (له), and family *l* agrees with this reading.

& The Greek, Latin, Coptic and the Harklean read Πέτρος, the Peshitta ܫܡܥܘܢ (Simon) and the Sinaiticus has both readings: ܫܡܥܘܢ ܟܐܦܐ. Families *a*, *c*, j^C, j^B, *n*, *l*, *o* and j^A follow the first reading (Πέτρος) and families *e*, *g*, *d*, and *k* follow the Peshitta. It is significant that traces of the Peshitta is clearly seen in family *k* as the text progresses towards the end. Elsewhere, I have argued that family *k* was originally translated from the Peshitta and then corrected against the Greek *Vorlage*.

John 18:26b-27

a	اليس انا رايتك فى البستان معه* فكفر بطرس% ايضا و سوا$ صاح الديك
c	اليس انا رايتك في البستان معه فجحد ايضا الصفا و حينيذ صاح الديك
jC	افما ابصرتك انا في البستان معه فانكر ايضا بطرس وفي الحين صاح الدّيك
jB	اما رايتك انا فى البستان معه فانكر بطرس ايضا وفى الحين صاح الديك
n	انا بعيني ابصرتك في البستان معه فانكر بطرس ايضا وفي الحين صاح الديك
i	
e	فما انا ابصرتك معه* في البستان فايضا كفر سمعان وفي تلك الساعه صاح الديك
g	اليس انا رايتك معه في البستان فكفر شمعون ايضا وفي تلك الساعه صاح الديك
d	اليس انا رايتك معه في البستان وايضا كفر سمعان وفي تلك الساعه صاح الديك
r	
k	اليس انا رايتك معه فى البستان فانكر سمعون ايضاً وفي ذلك الوقت صاح الديك
l	اليس انا رايتك معه في البستان فانكر بطرس ايضا فللوقت صاح الديك
o	اما قد رايتك انا معه في البستان فجحد الصفا ايضا وفي ذلك الوقت سقع الديك
h	
ja	الست انا رايتك في البستان معه فجحد بطرس ايضا وعلى المكان صاح الديك
b	اليس انا رايتك معه في البستان فكفر ايضا بطرس ومكانه صاح الديك
pJ	
q	

* Families *a*, *c*, *j*C, *j*B and *n* place the expression معه (μετ᾽ αὐτοῦ) after في البستان (ἐν τῷ κήπῳ) and follow the Greek (and also Latin, and Harklean versions). Families *e*, *g*, *d*, *k*, *l* and *o* place it before ܒܓܢܬܐ / في البستان and agree with the Peshitta and the Coptic versions.

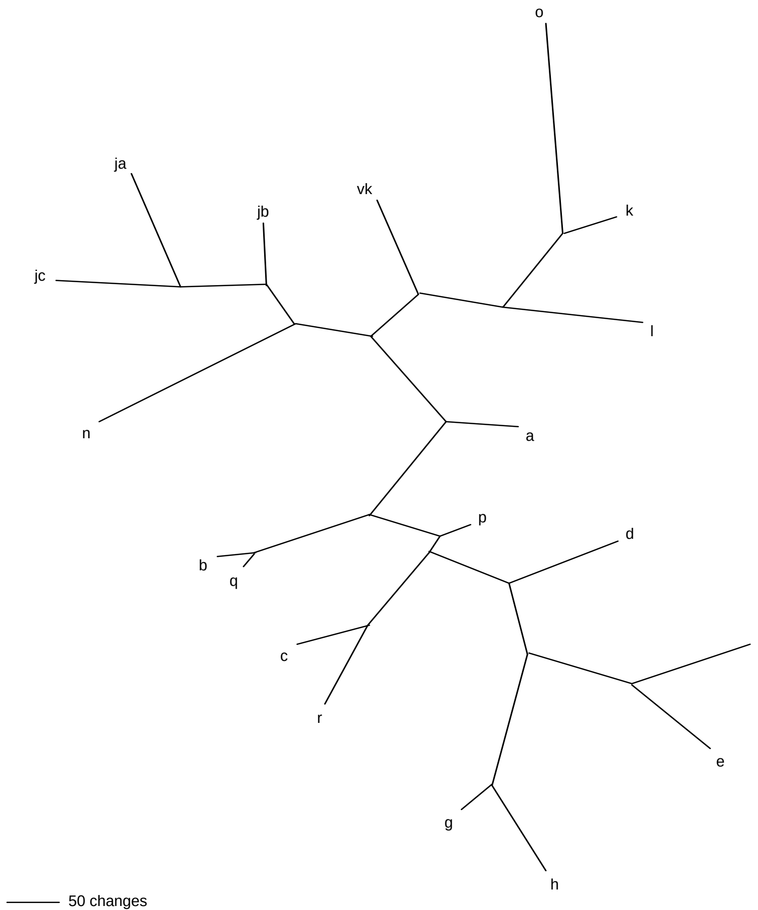
[%] This is another siginificant variant and similar to the one in John 18:26a. The Greek, Latin (but some omit), Coptic and the Harklean read Πέτρος, the Peshitta (as well as the Sinaiticus) has ܫܡܥܘܢ (Simon). Families *a*, *c*, *j*C, *j*B, *n*, *l*, *o* and *j*A follow the first reading (Πέτρος), and families *e*, *g*, *d*, and *k* follow the Peshitta.

[$] The Greek reads εὐθέως (immediately, at once), and the Syriac ܒܫܥܬܐ (lit. in this hour). Families *e*, *g*, *d* (and possibly *k* and *o*) follow the Syriac. The rest can follow either *Vorlagen.*

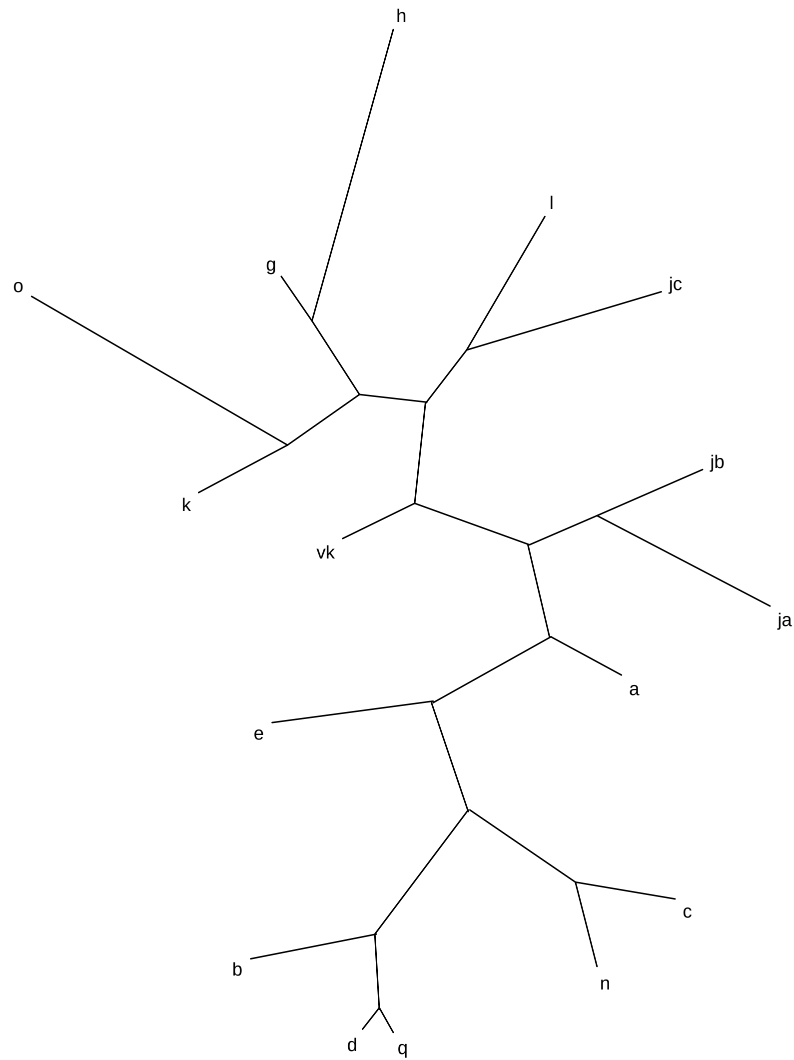
15. Appendix Four: The Stemmas

THE OUTCOME OF THE ANALYSIS

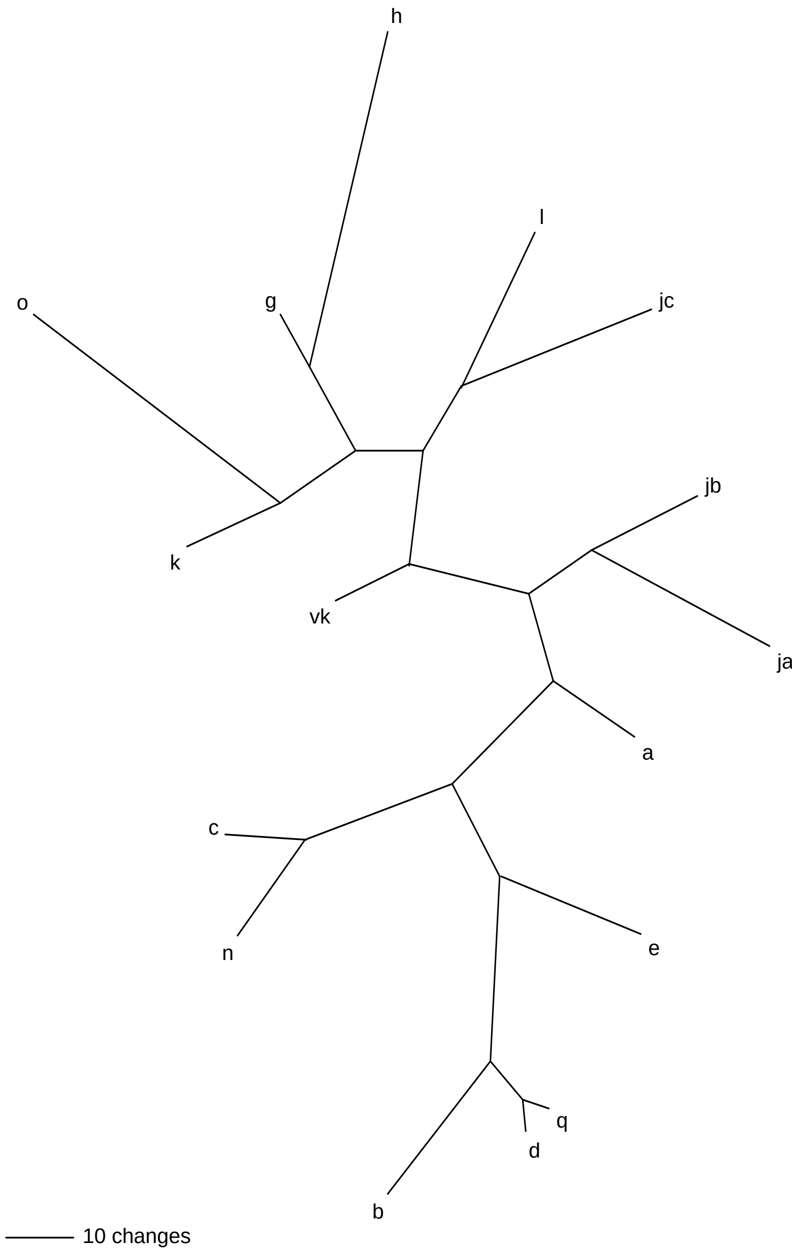
TREE 1: Matthew – Mark – Luke & John - All test passages (one tree found)



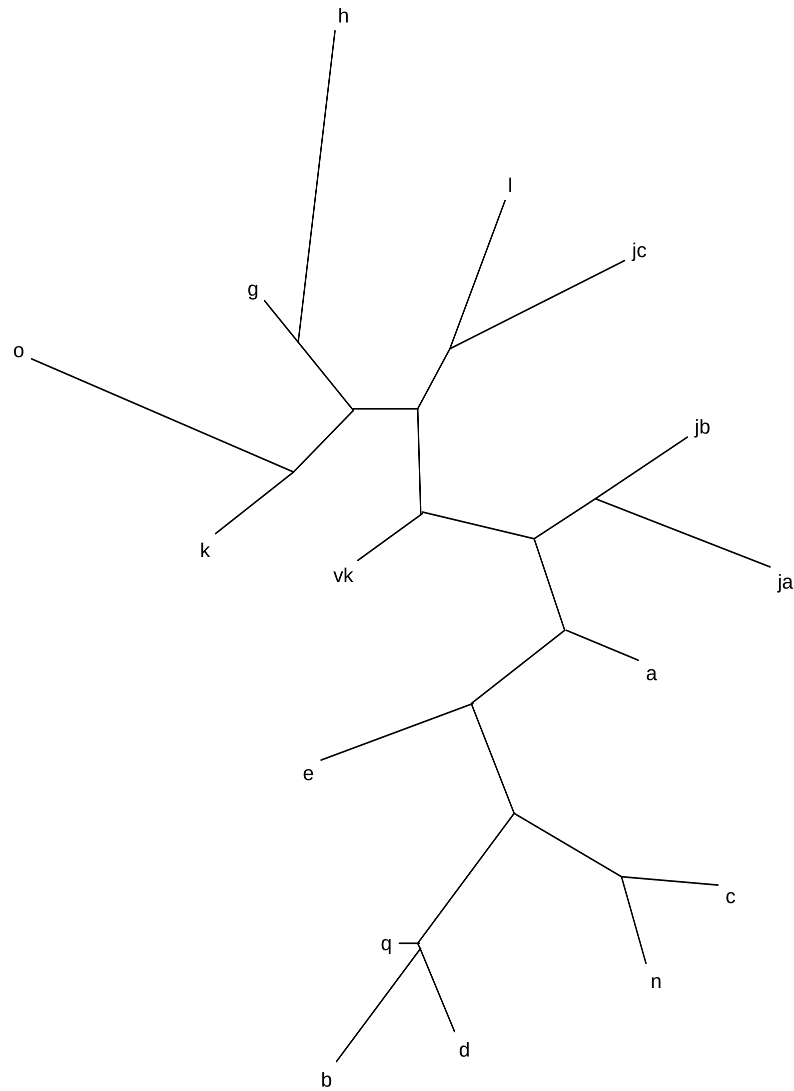
TREE 2: Matthew – both test passages (1st tree)



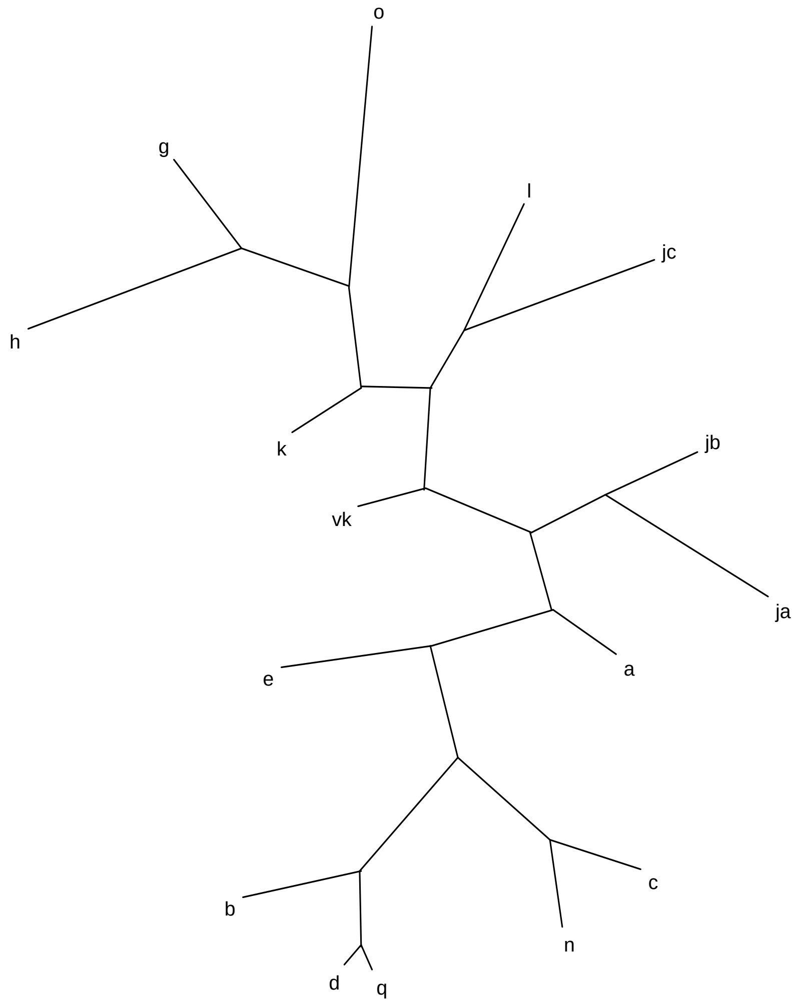
TREE 3: Matthew – both test passages (2nd tree)



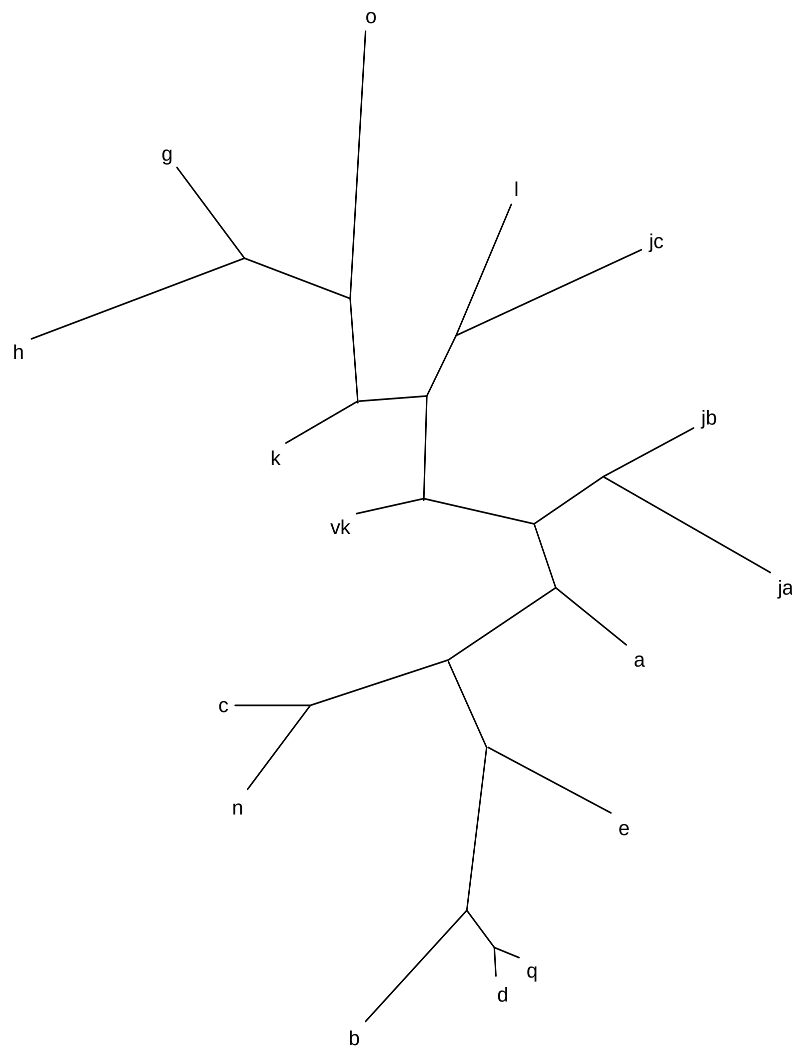
TREE 4: Matthew – both test passages (3rd tree)



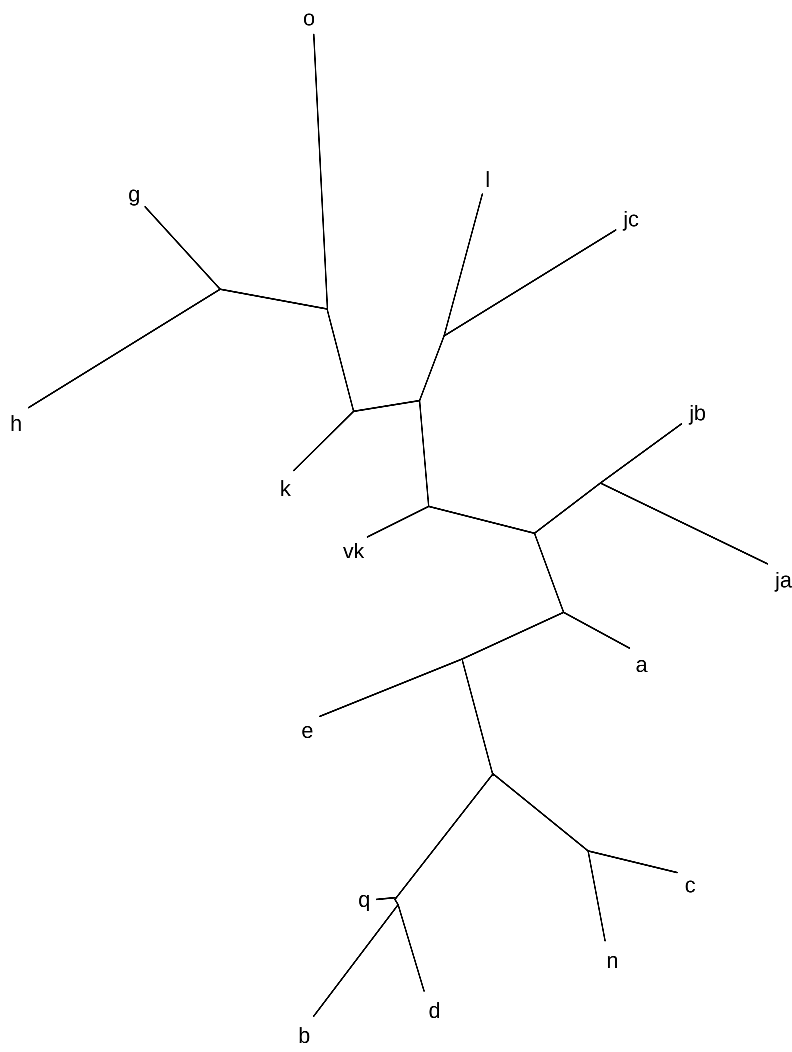
TREE 5: Matthew – both test passages (4th tree)



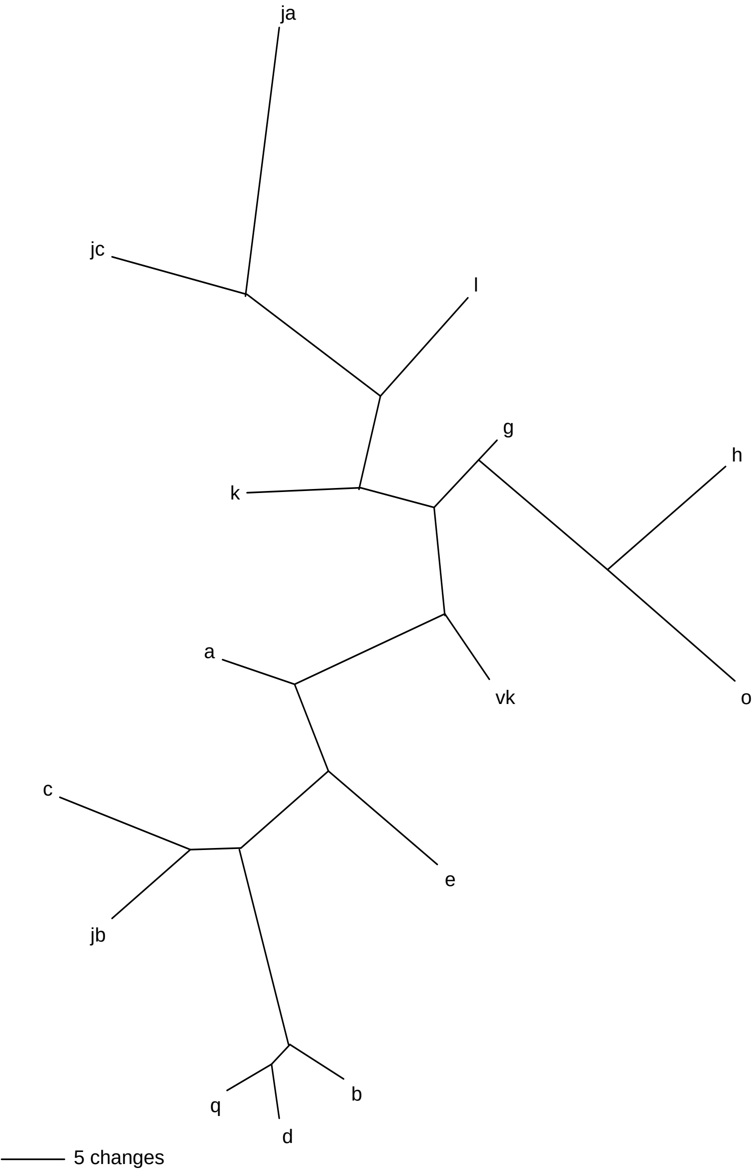
TREE 6: Matthew – both test passages (5th tree)



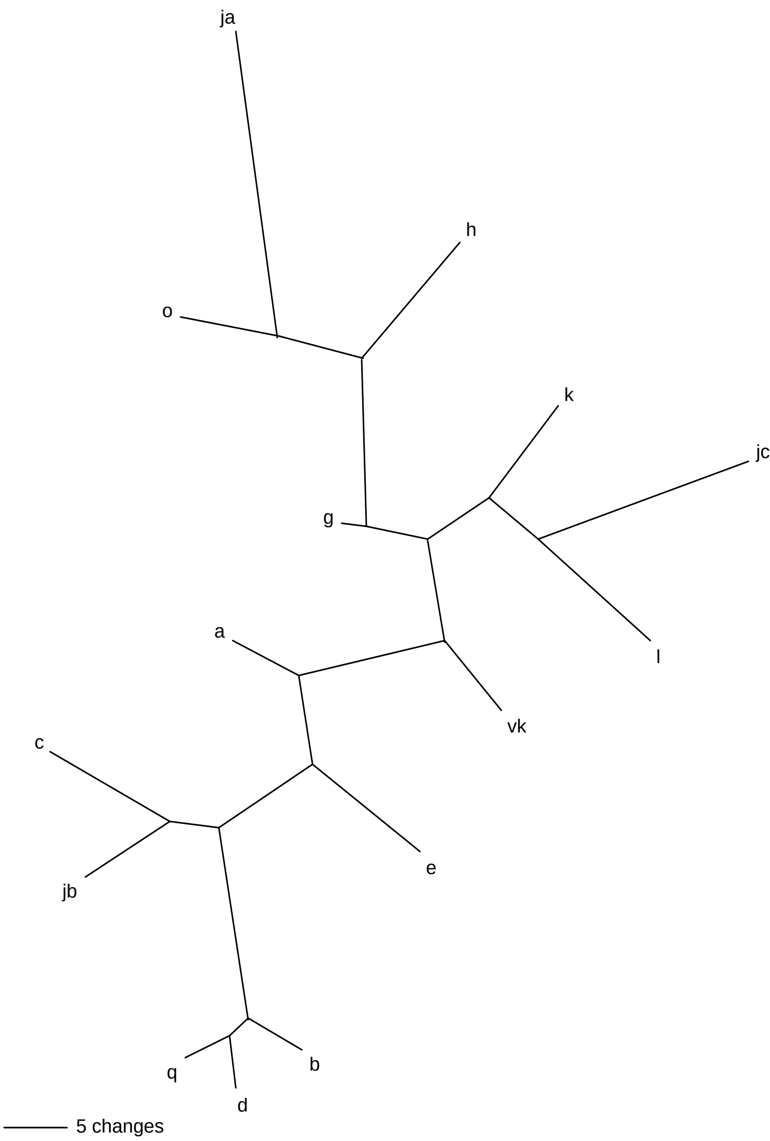
TREE 7: Matthew – both test passages (6th tree)



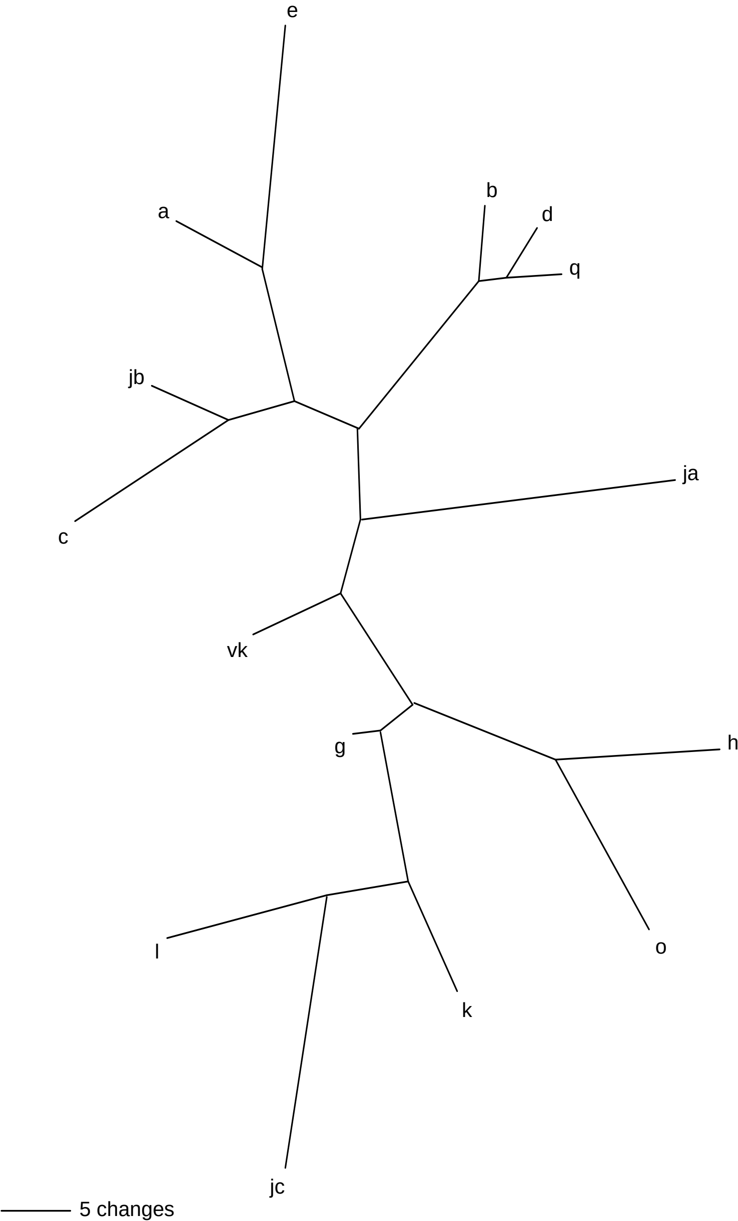
TREE 8: Matthew – test passage 1 (1st tree)



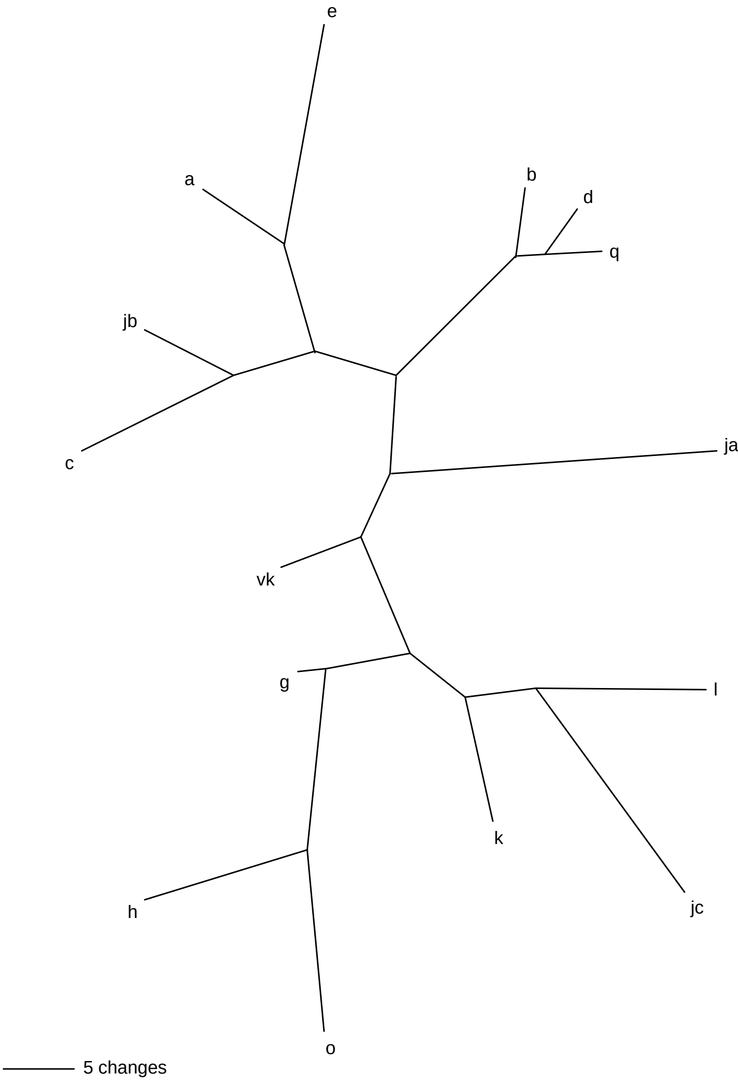
TREE 9: Matthew – test passage 1 (2nd tree)



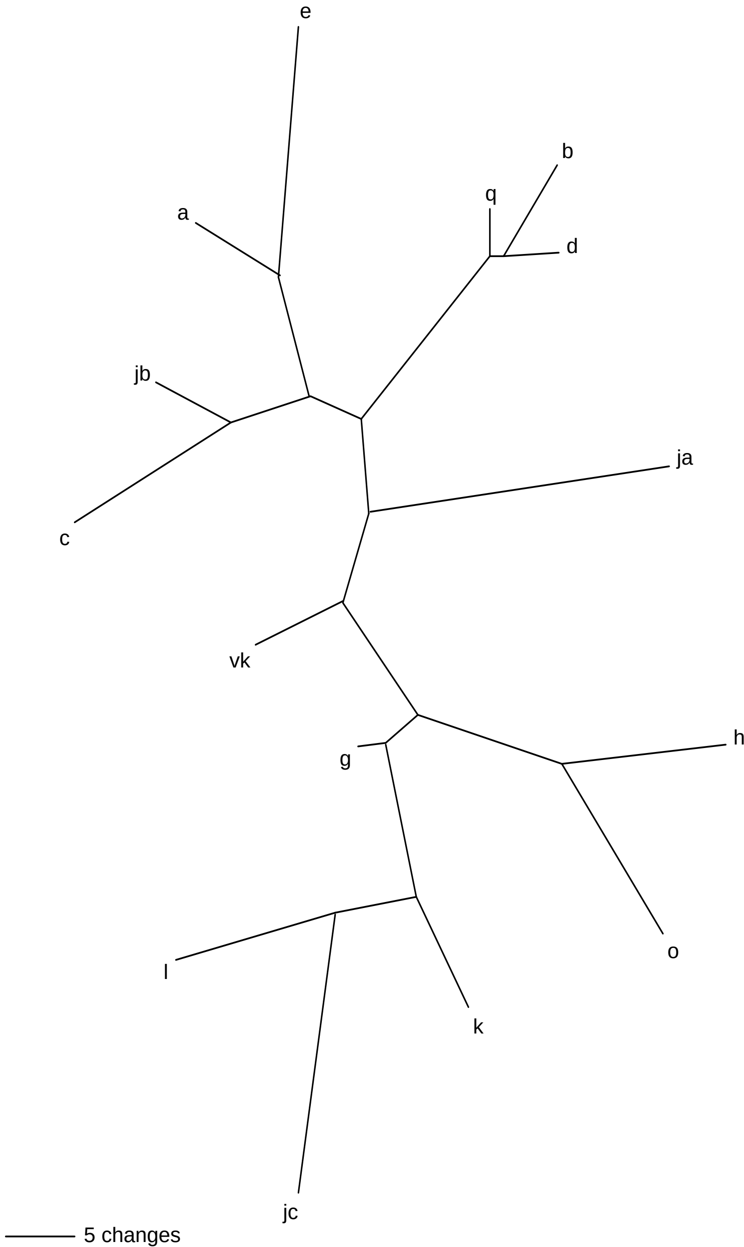
TREE 10: Matthew – test passage 1 (3rd tree)



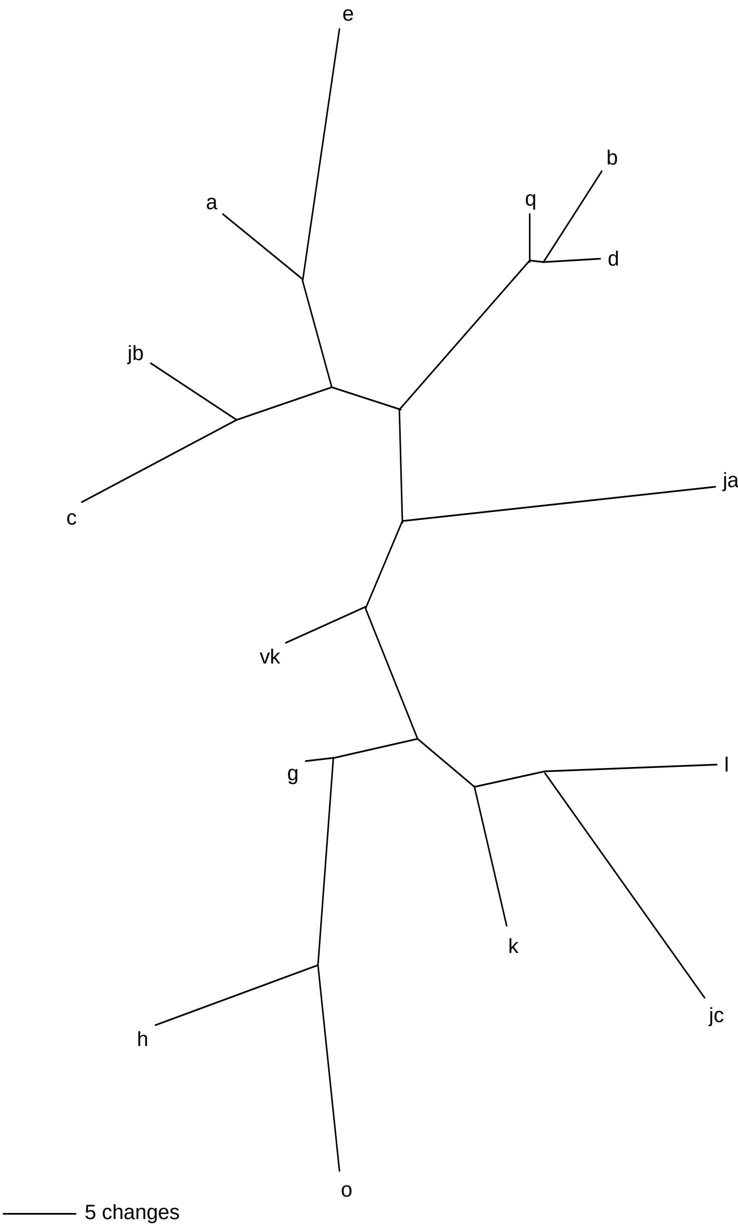
TREE 11: Matthew – test passage 1 (4th tree)



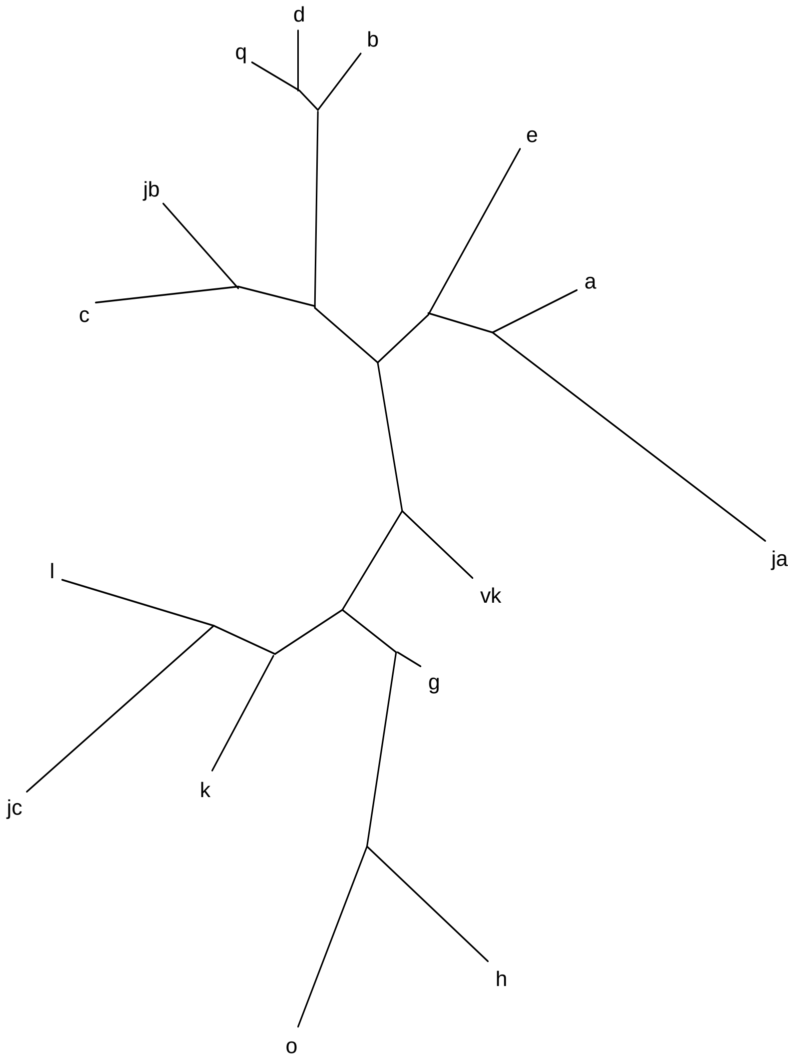
TREE 12: Matthew – test passage 1 (5th tree)



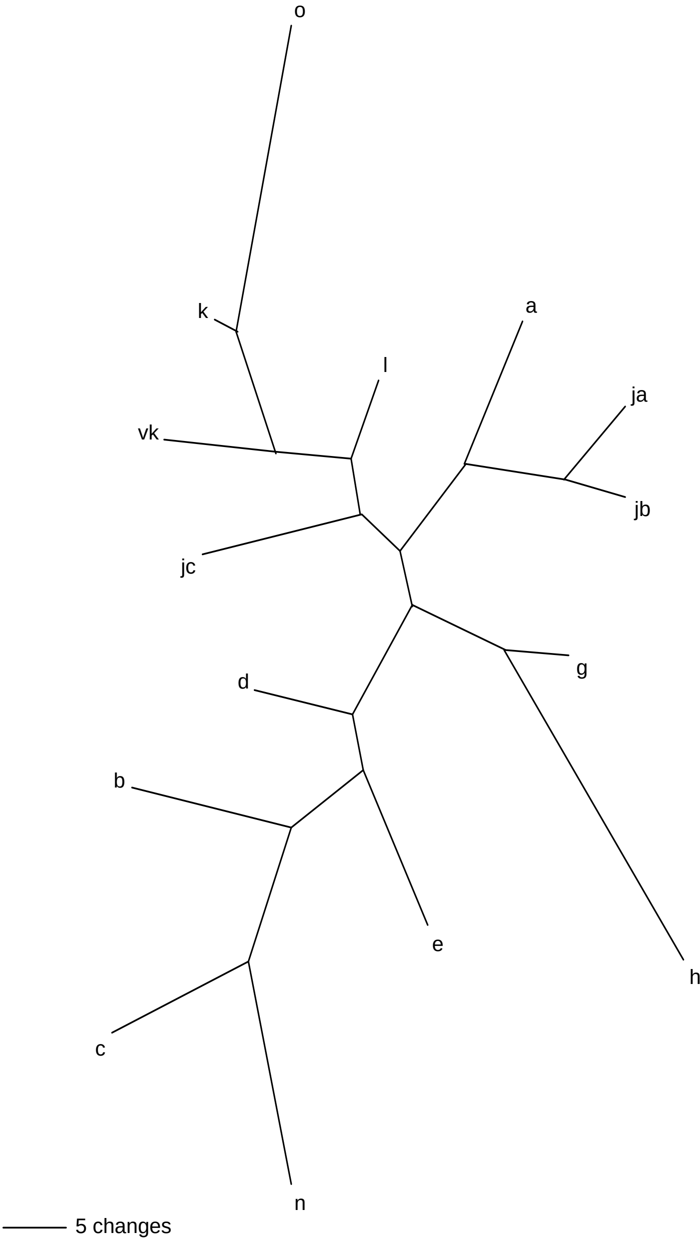
TREE 13: Matthew – test passage 1 (6th tree)



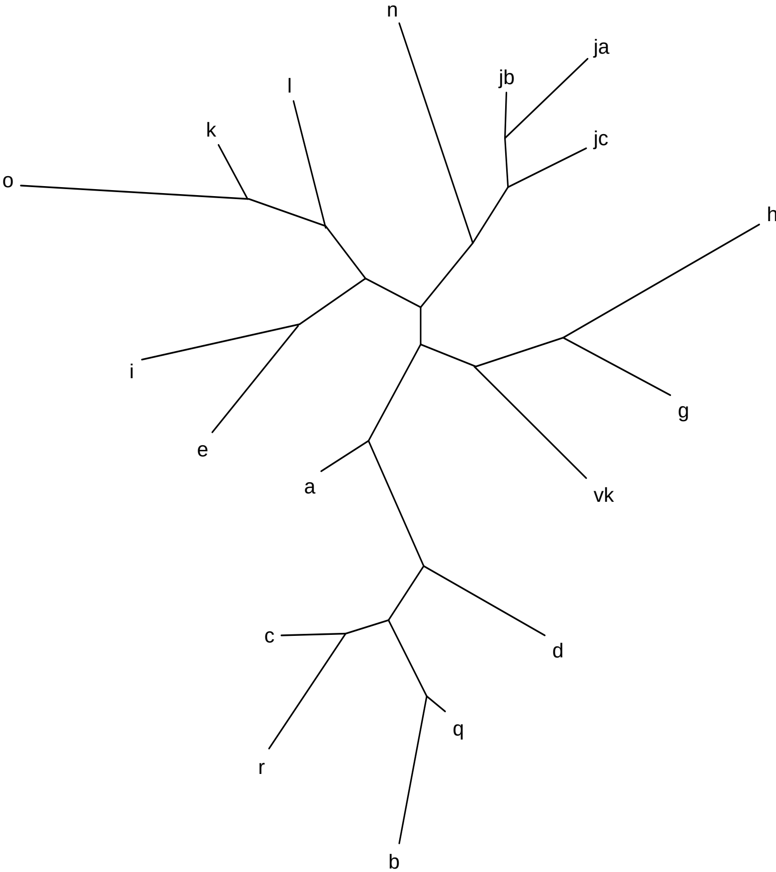
TREE 14: Matthew – test passage 1 (7th tree)



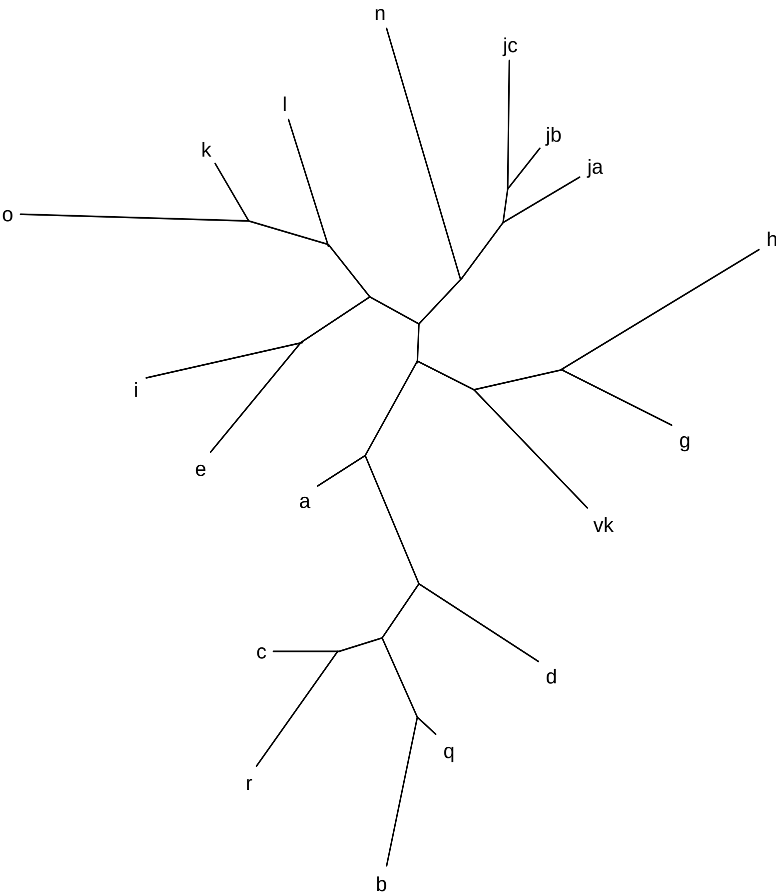
TREE 15: Matthew – test passage 2 (one tree found)



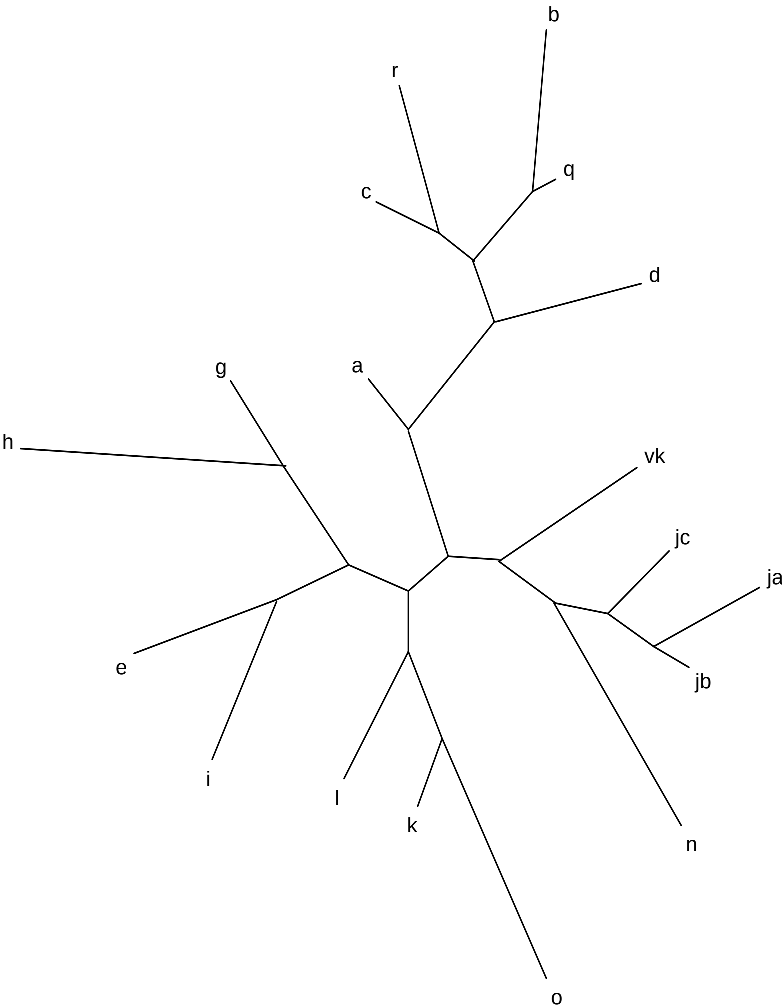
TREE 16: Mark – both test passages (1st tree)



TREE 17: Mark – both test passages (2nd tree)

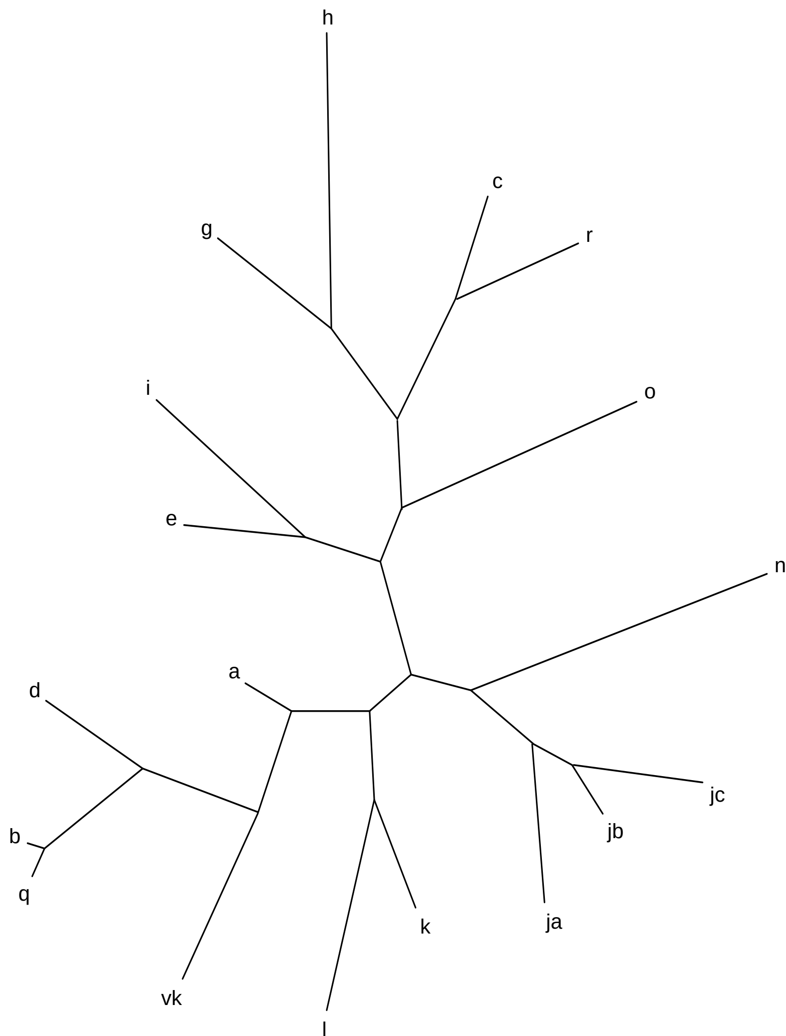


TREE 18: Mark – both test passages (3rd tree)

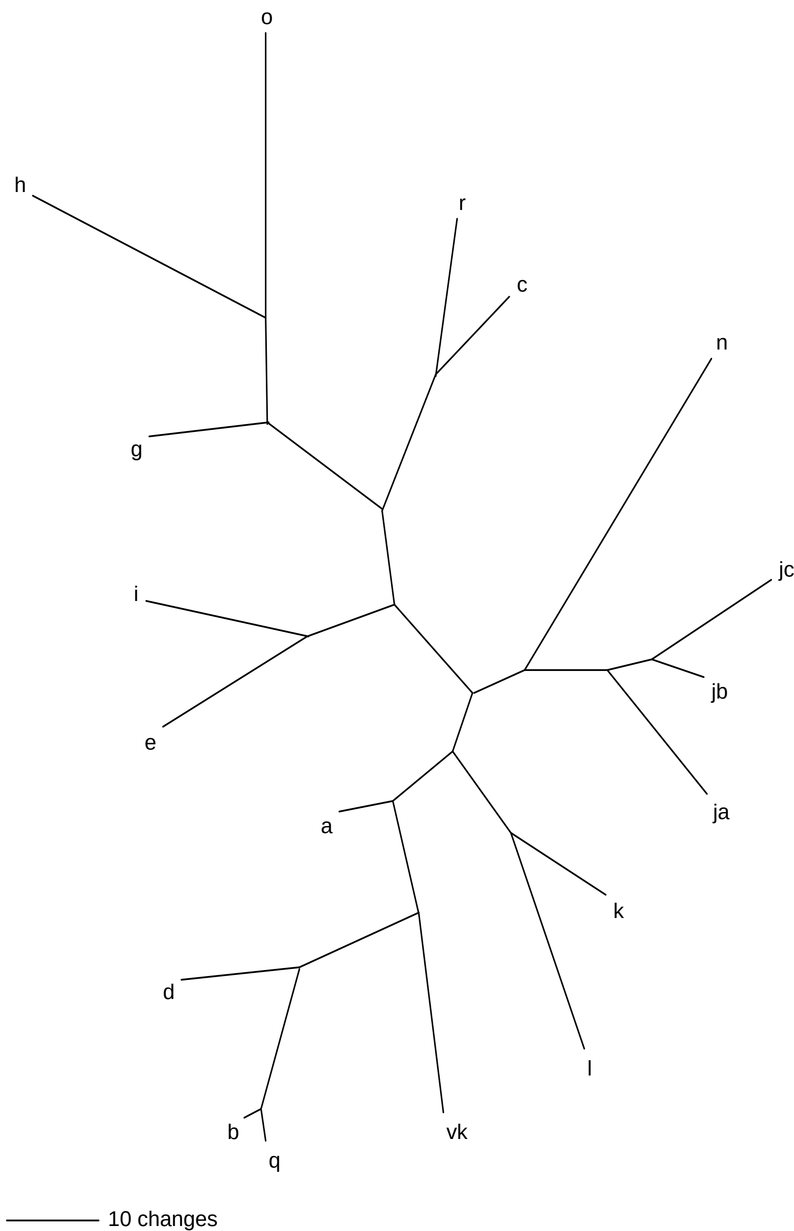


— 10 changes

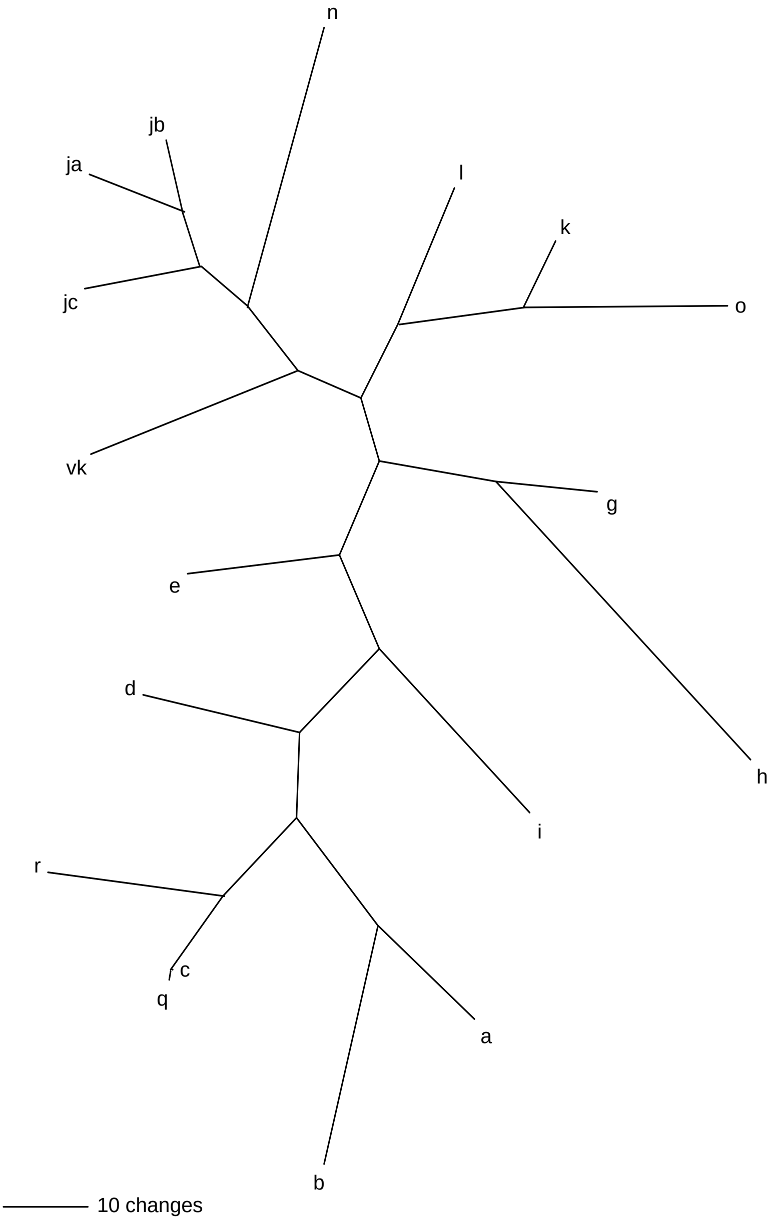
TREE 19: Mark – test passage 1 (1st tree)



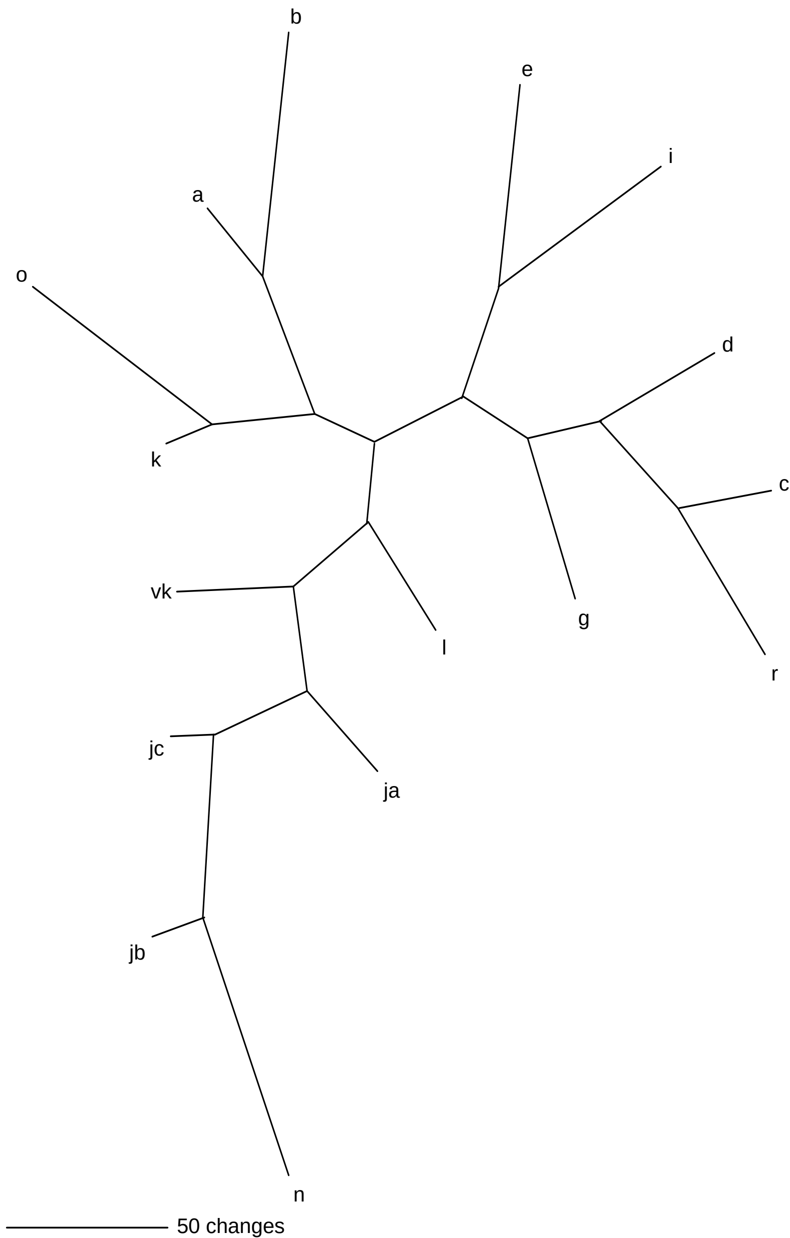
TREE 20: Mark – test passage 1 (2nd tree)



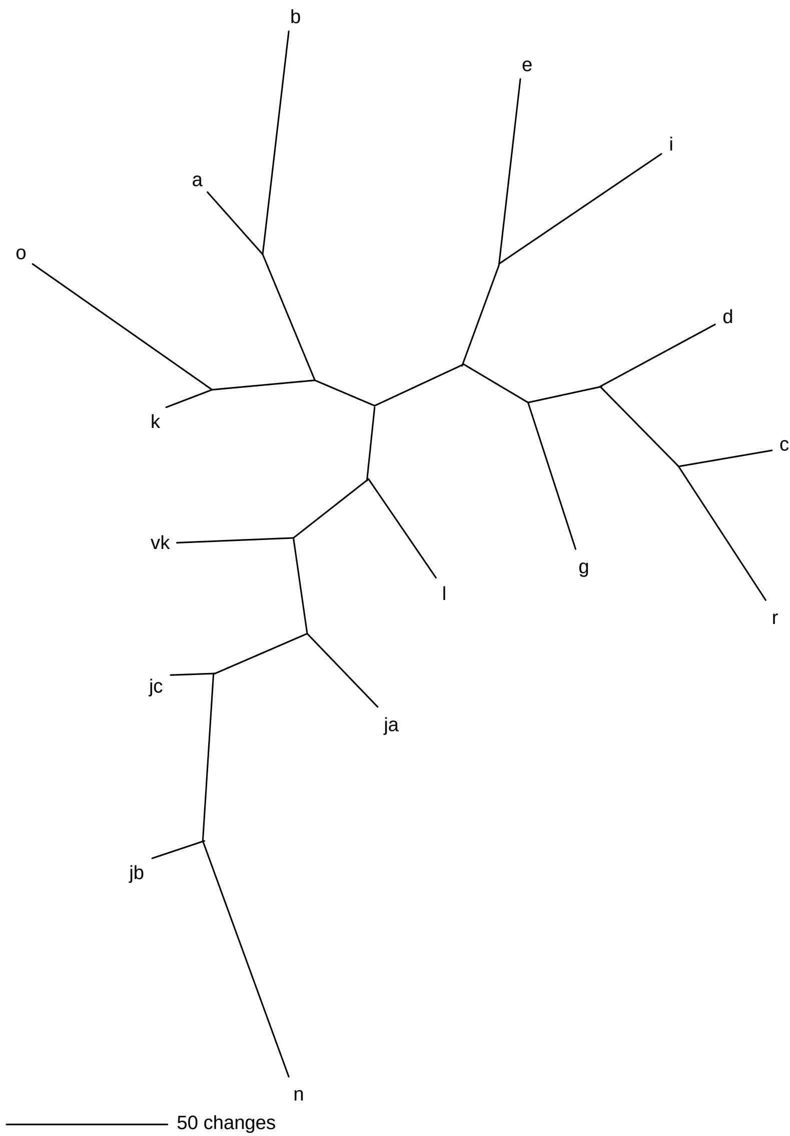
TREE 21: Mark – test passage 2 (one tree found)



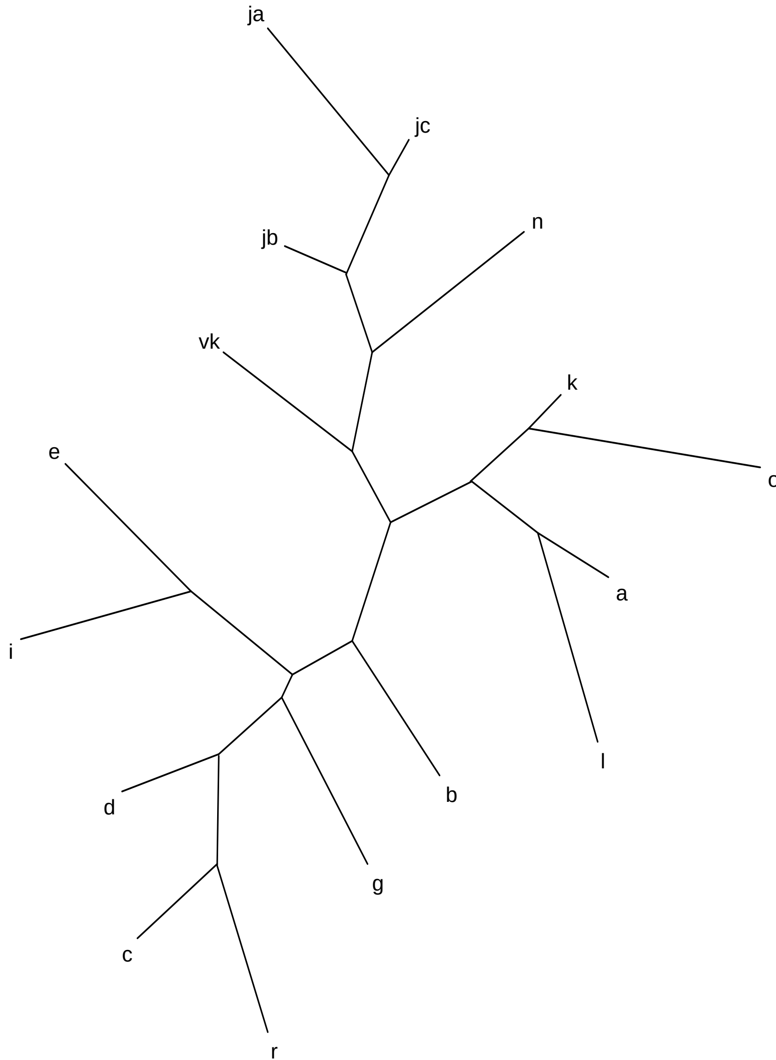
TREE 22: Luke – borh test passages (one tree found)



TREE 23: Luke – test passage 1 (1st tree)



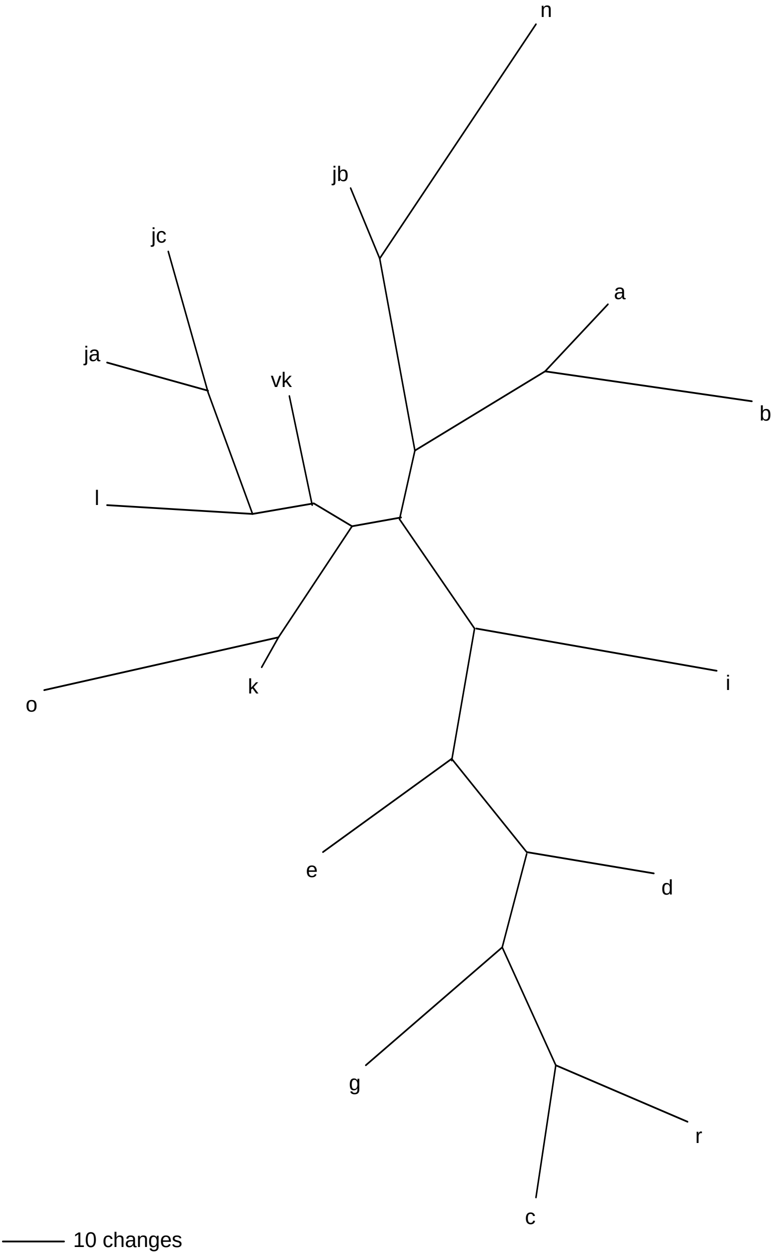
TREE 24: Luke – test passage 1 (2nd tree)



TREE 25: Luke – test passage 2 (1st tree)

r
c
e
g
d
i
l
ja
o
jc
k
vk
b
jb
a
n
10 changes

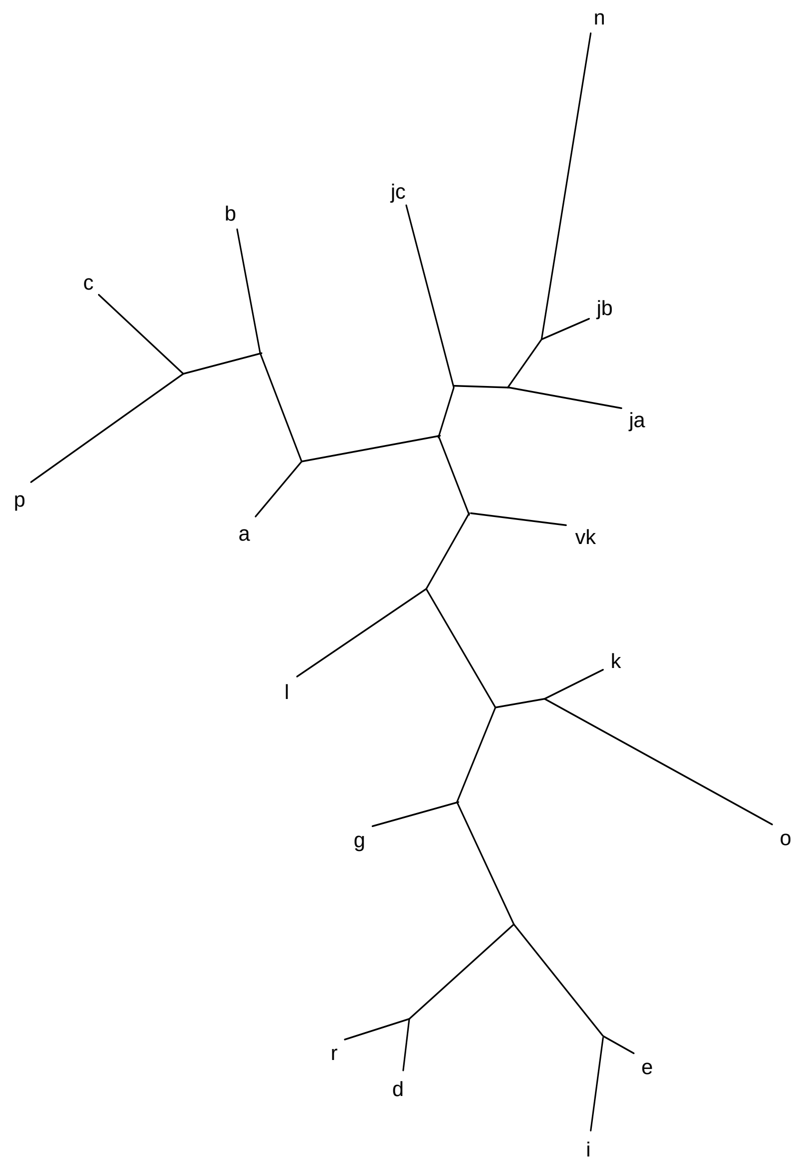
TREE 26: Luke – test passage 2 (2nd tree)



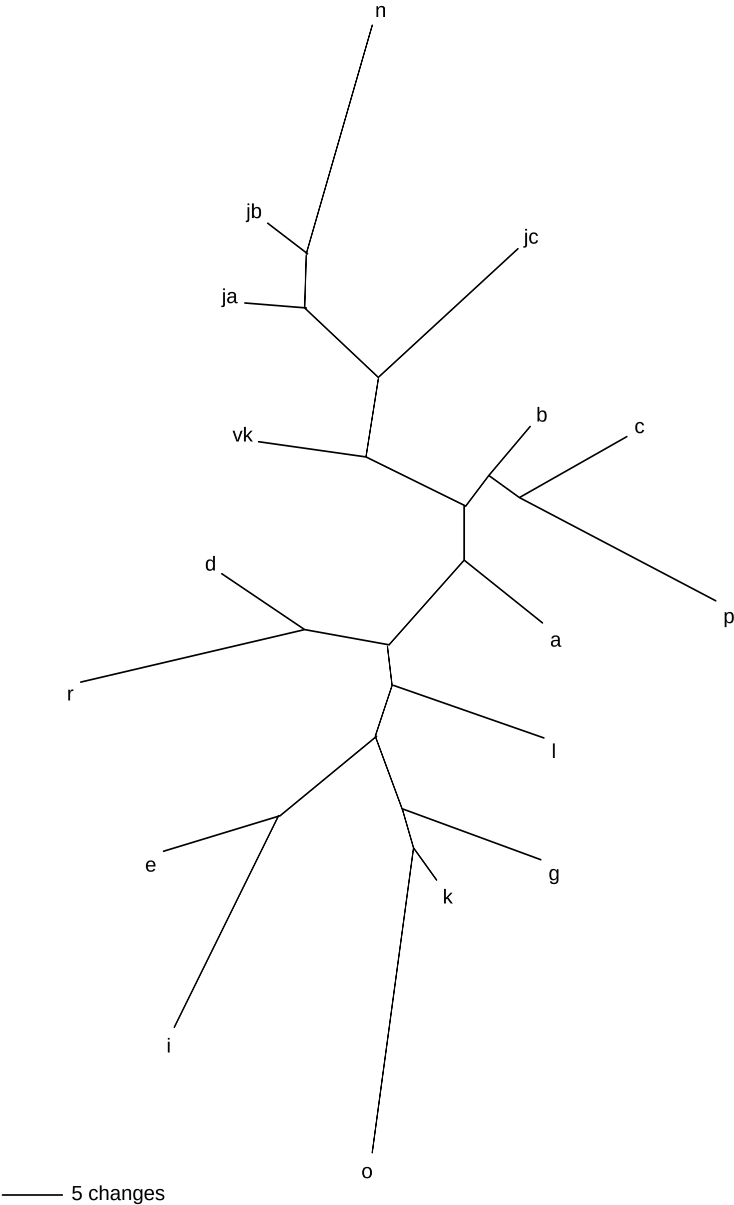
TREE 27: Luke – test passage 2 (3rd tree)

c
r
g
d
e
i
l
k
o
jc
ja
vk
b
jb
a
n
10 changes

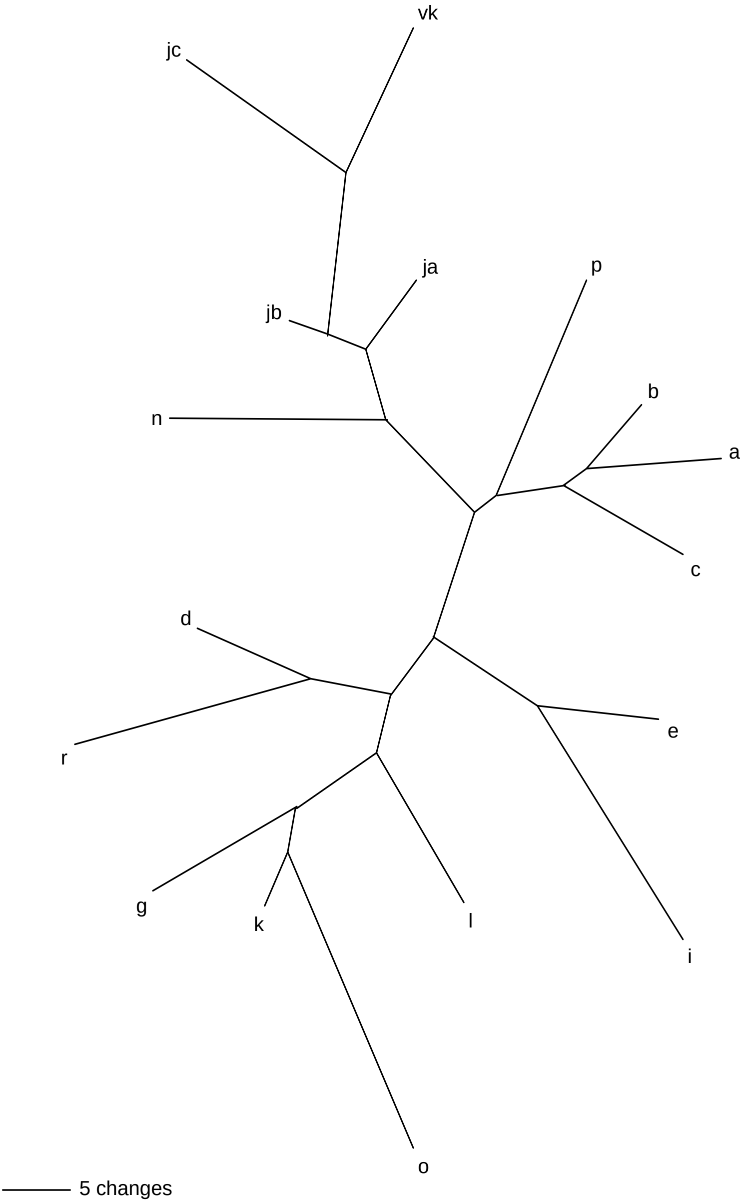
TREE 28: John – Both test passages (one tree found)



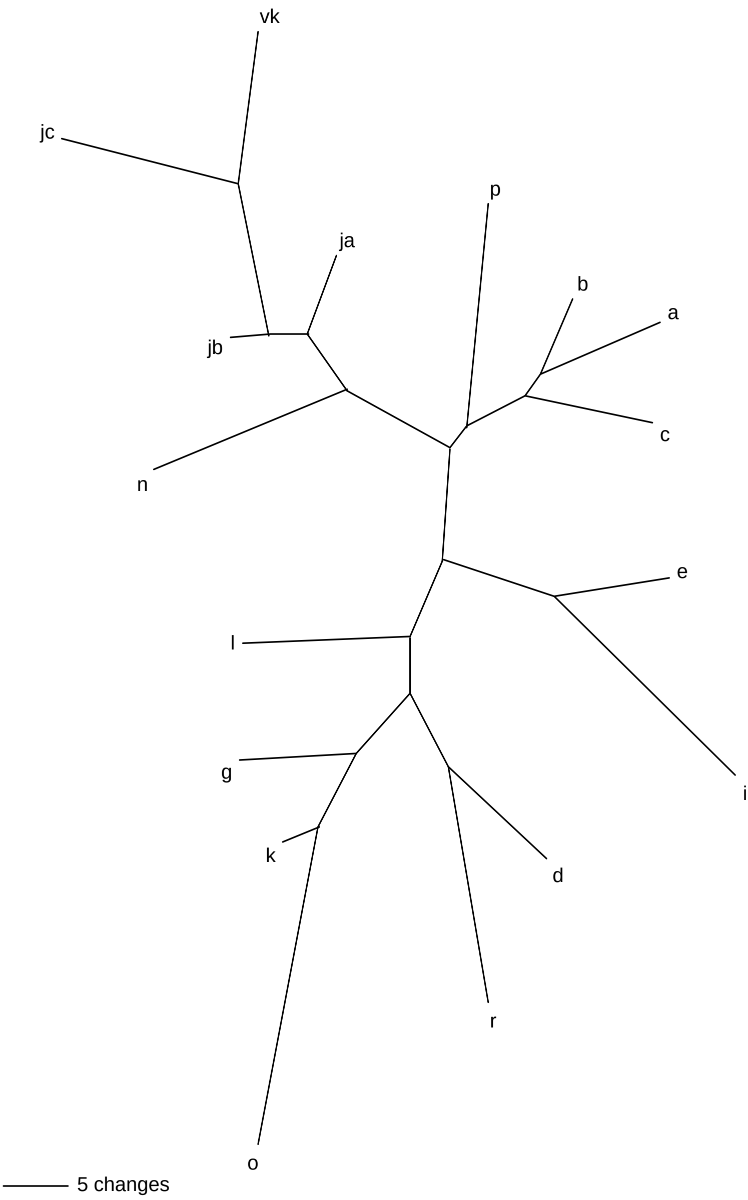
TREE 29: John – test passage 1 (1st tree)



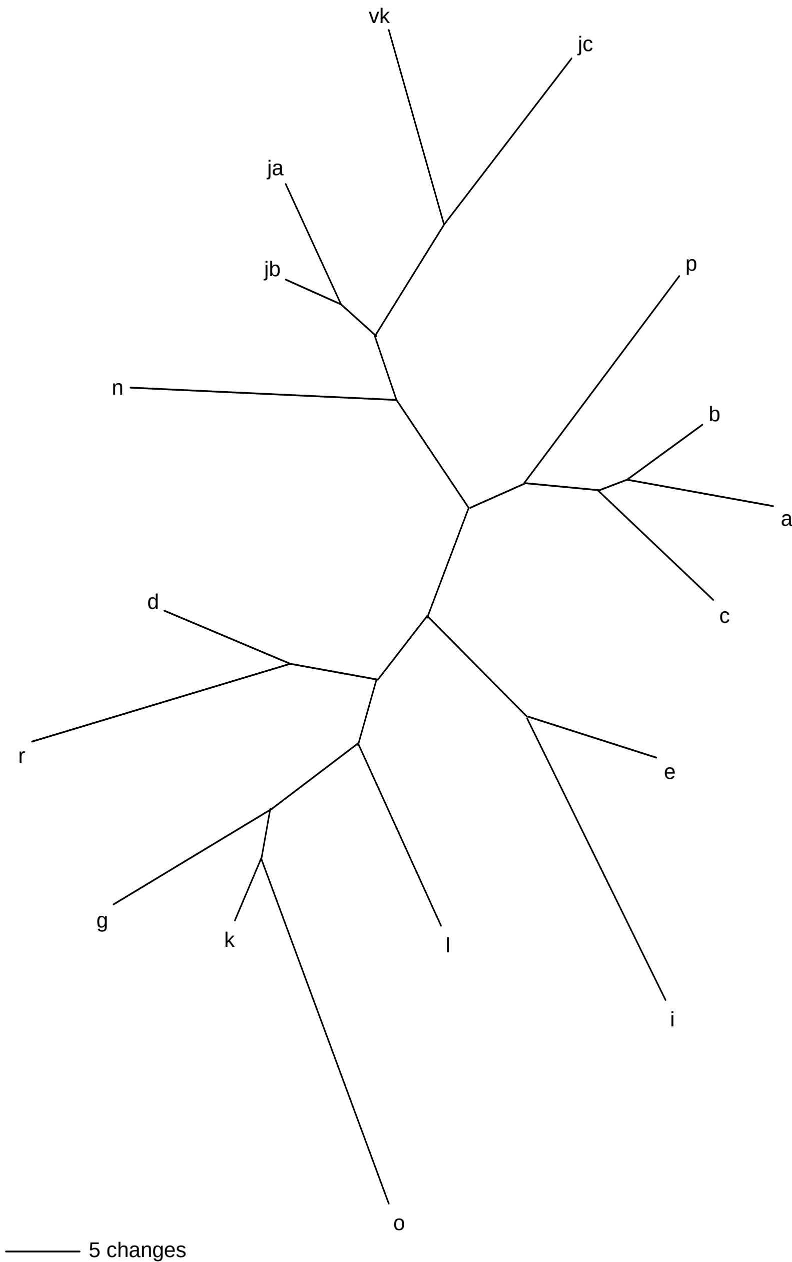
TREE 30: John – test passage 1 (2nd tree)



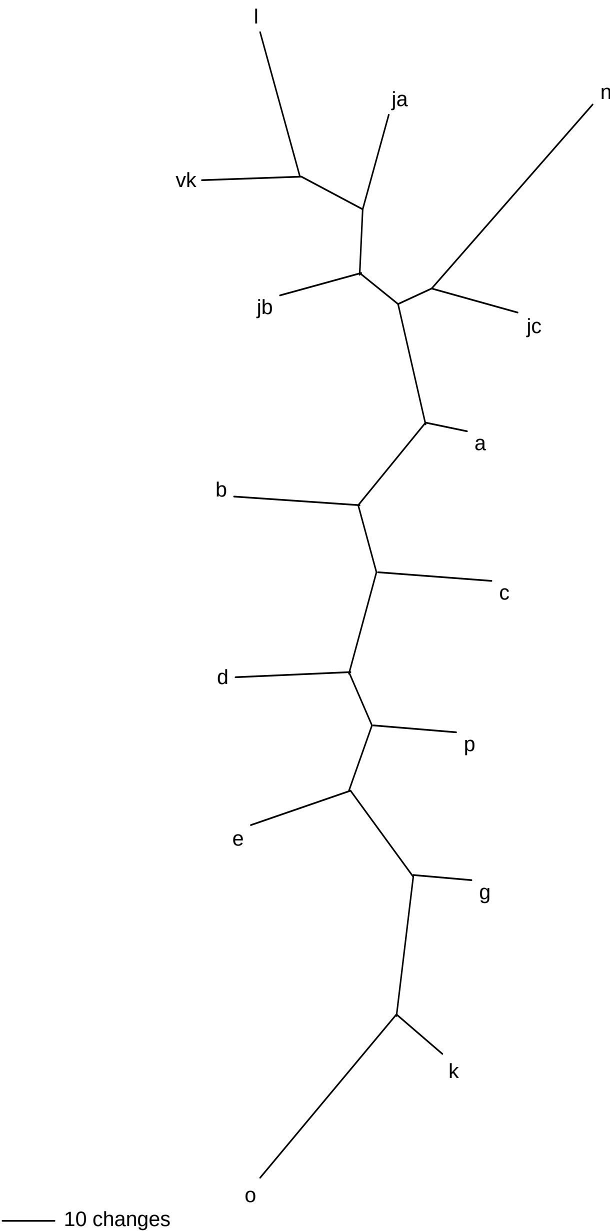
TREE 31: John – test passage 1 (3rd tree)



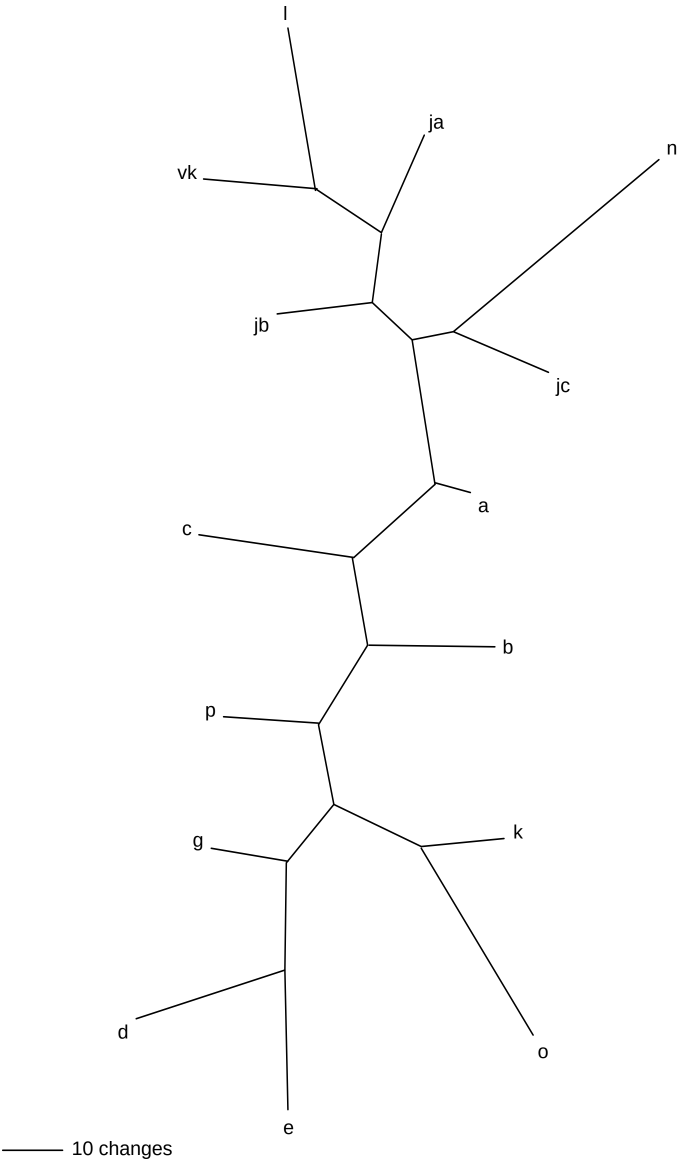
TREE 32: John – test passage 1 (4th tree)



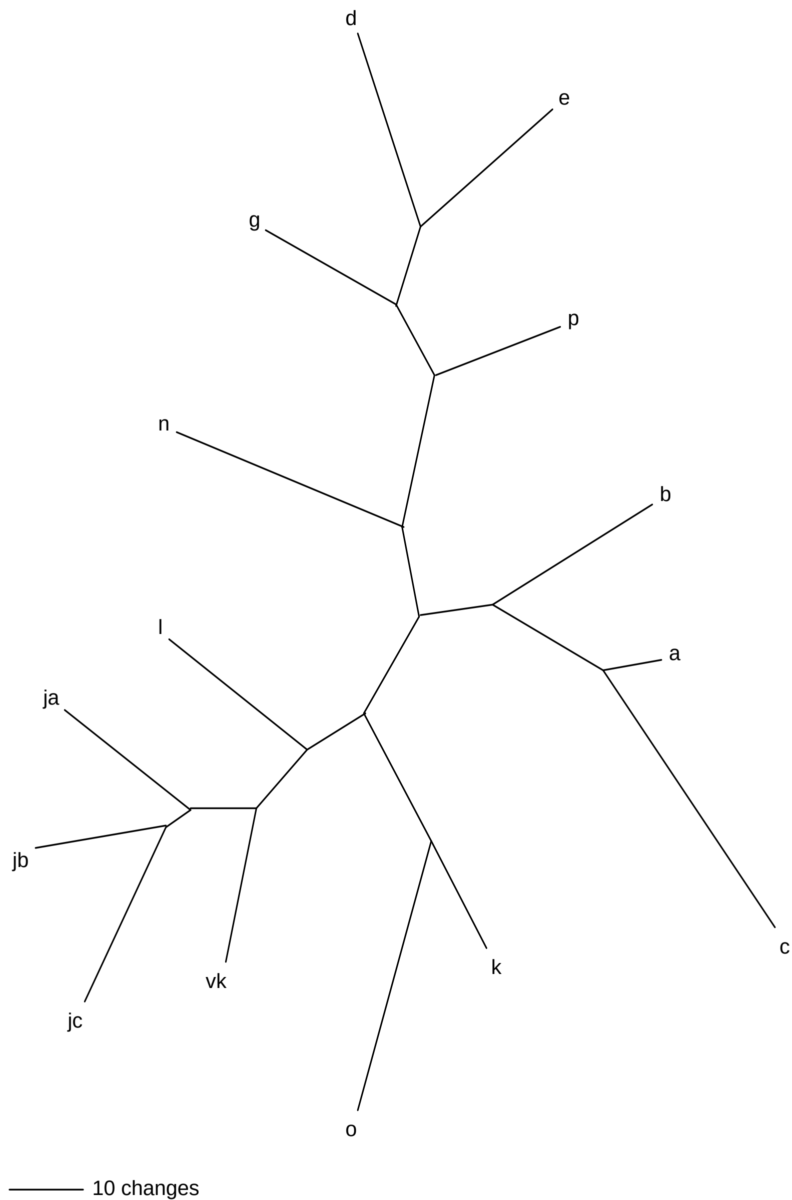
TREE 33: John – test passage 2 (1st tree)



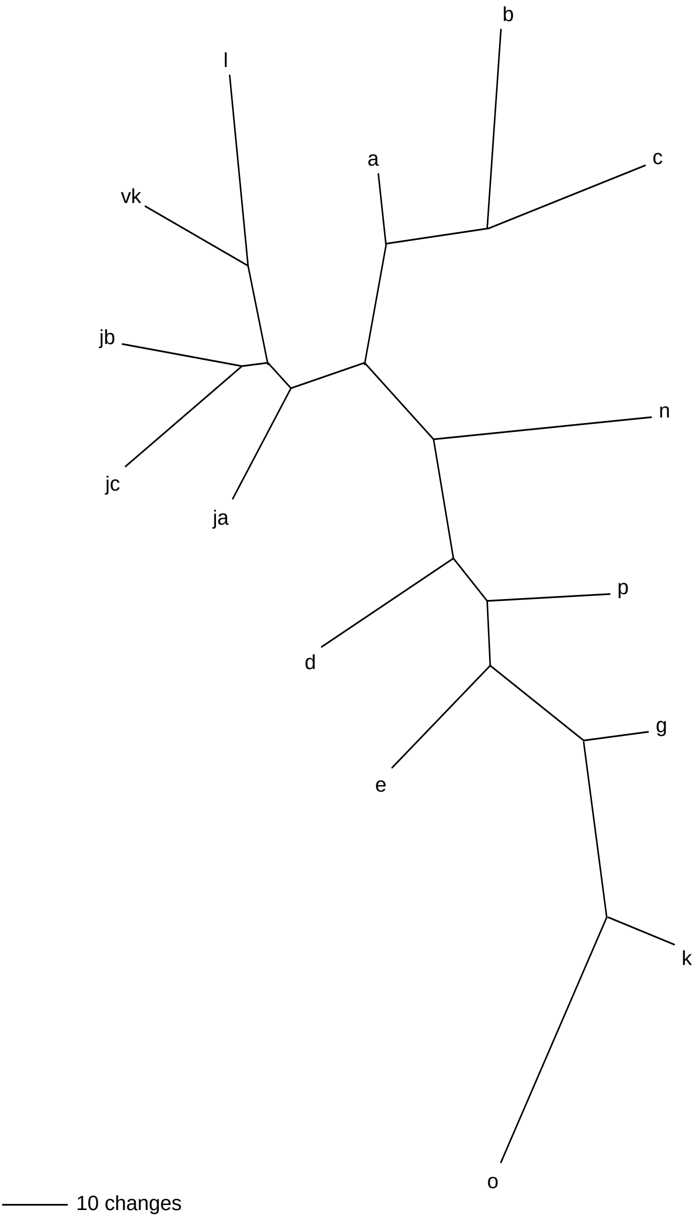
TREE 34: John –test passage 2 (2nd tree)



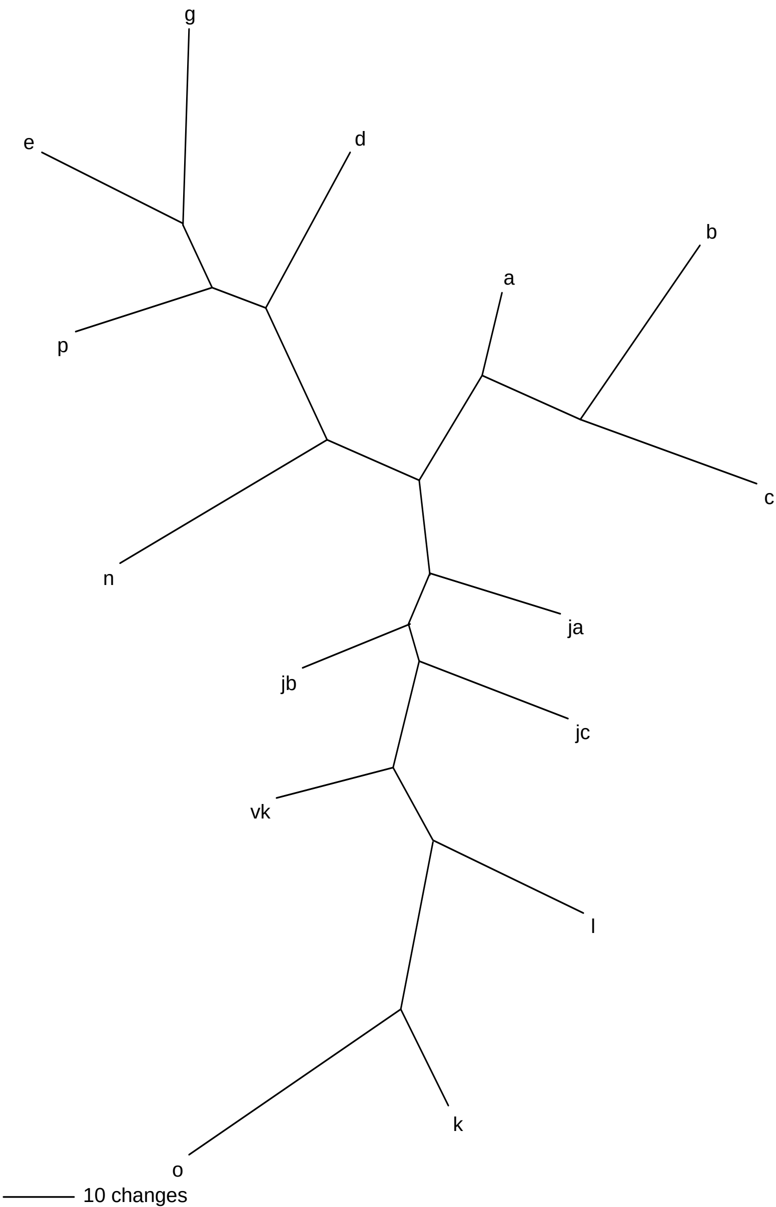
TREE 35: John – test passage 2 (3rd tree)



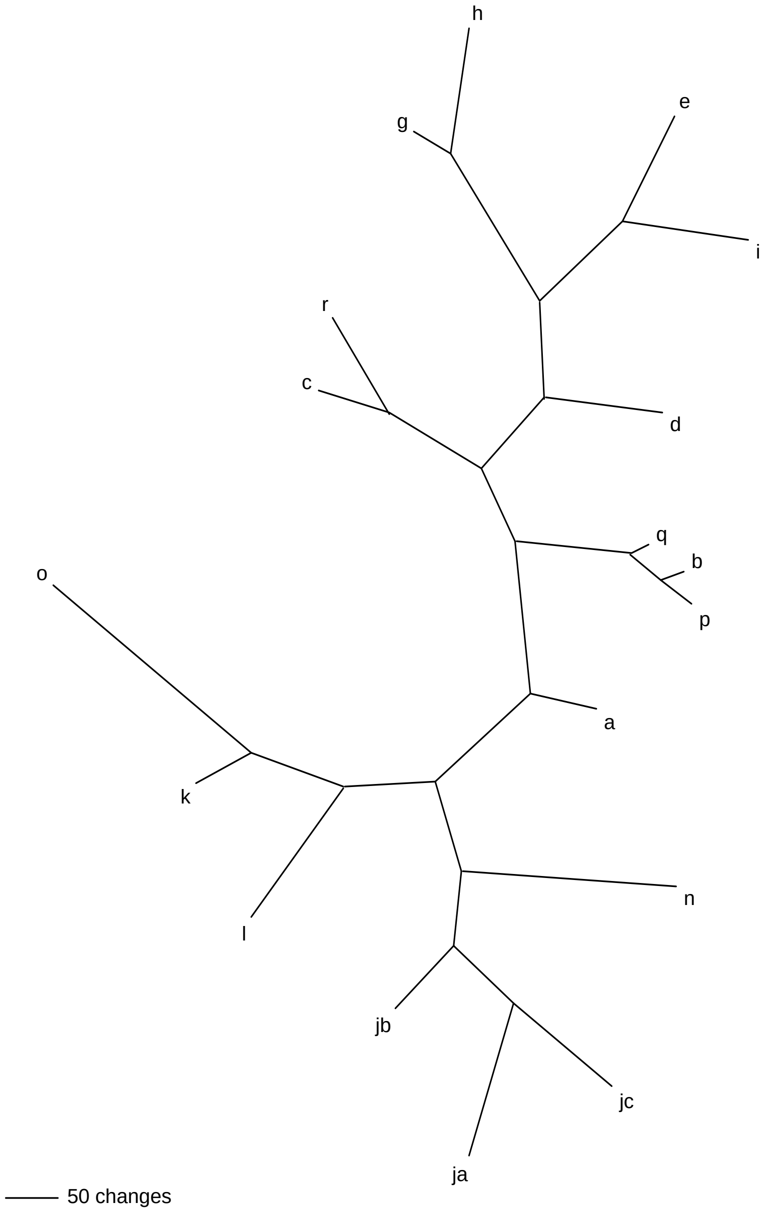
TREE 36: John – test passage 2 (4th tree)



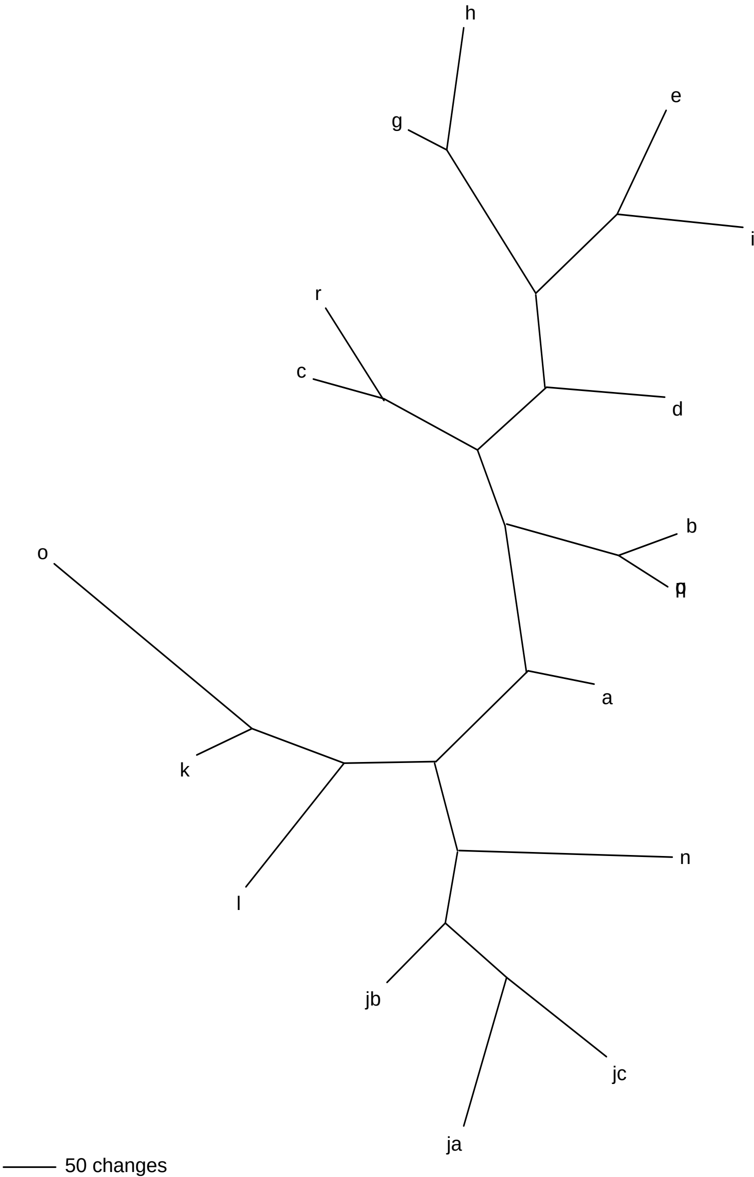
TREE 37: John – test passage 2 (5th tree)



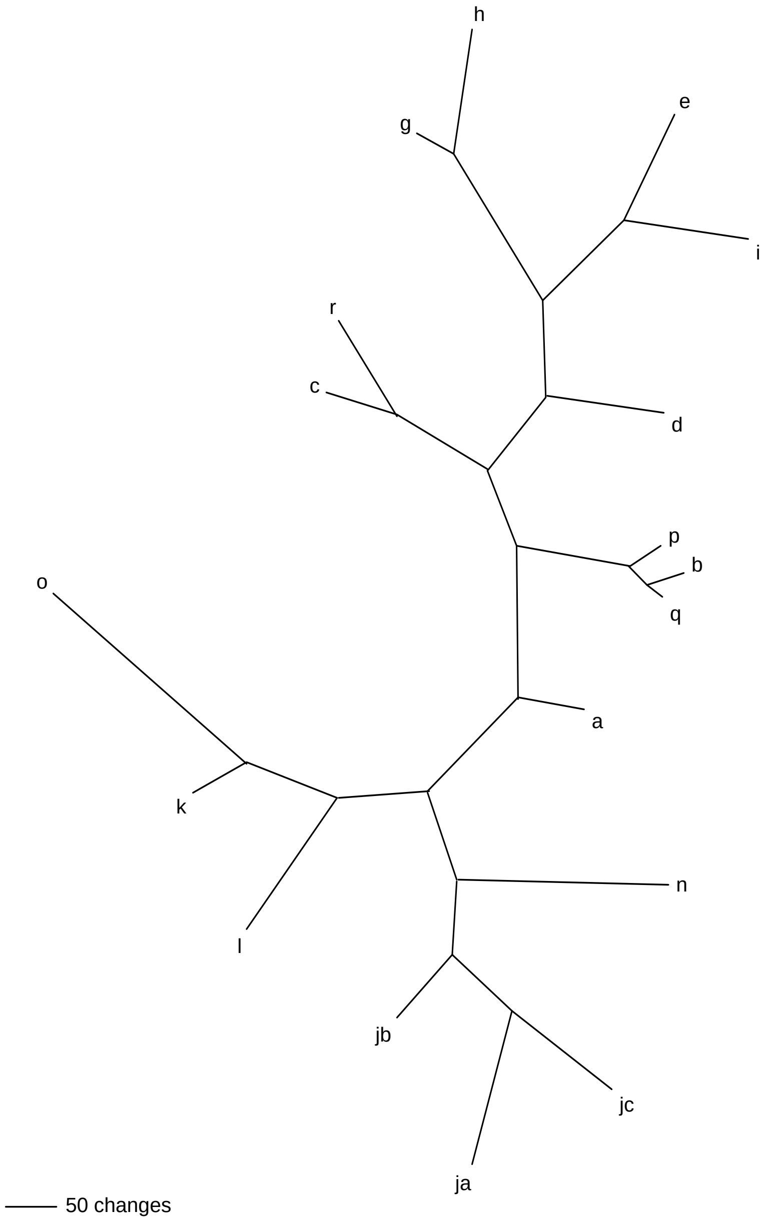
TREE 38: All test passages without Vk (1st tree)



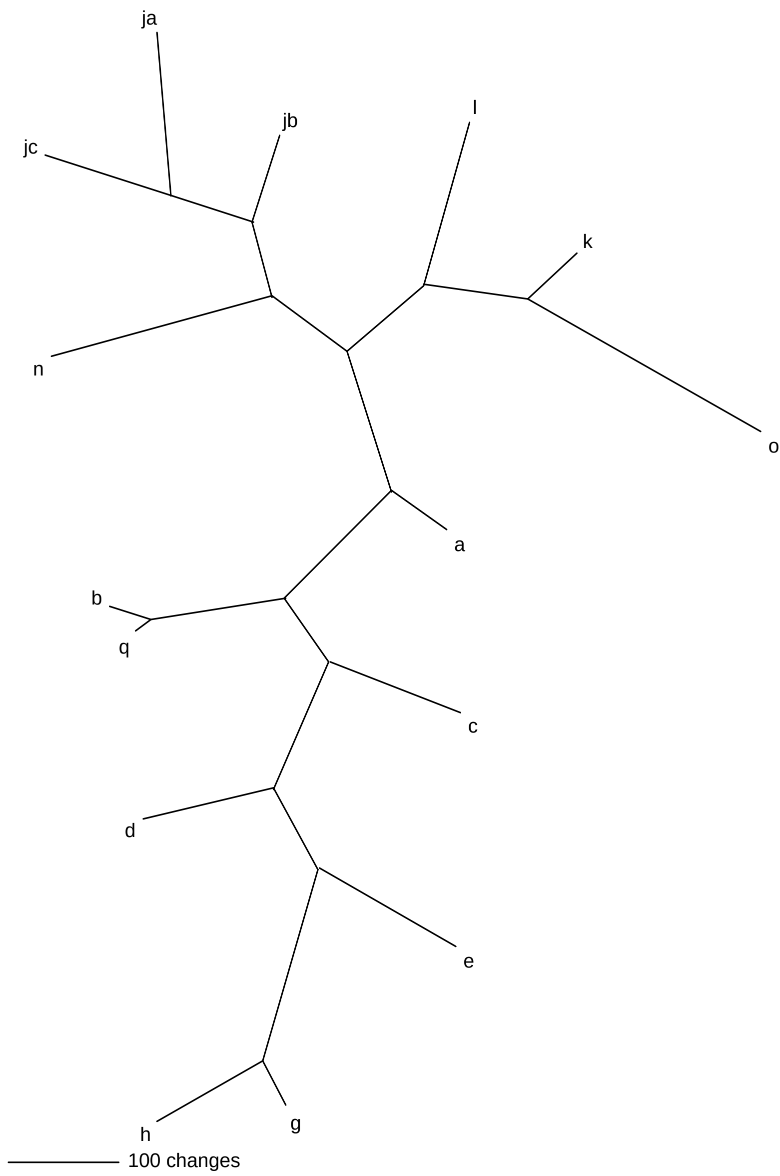
TREE 39: All test passages without Vk (2nd tree)



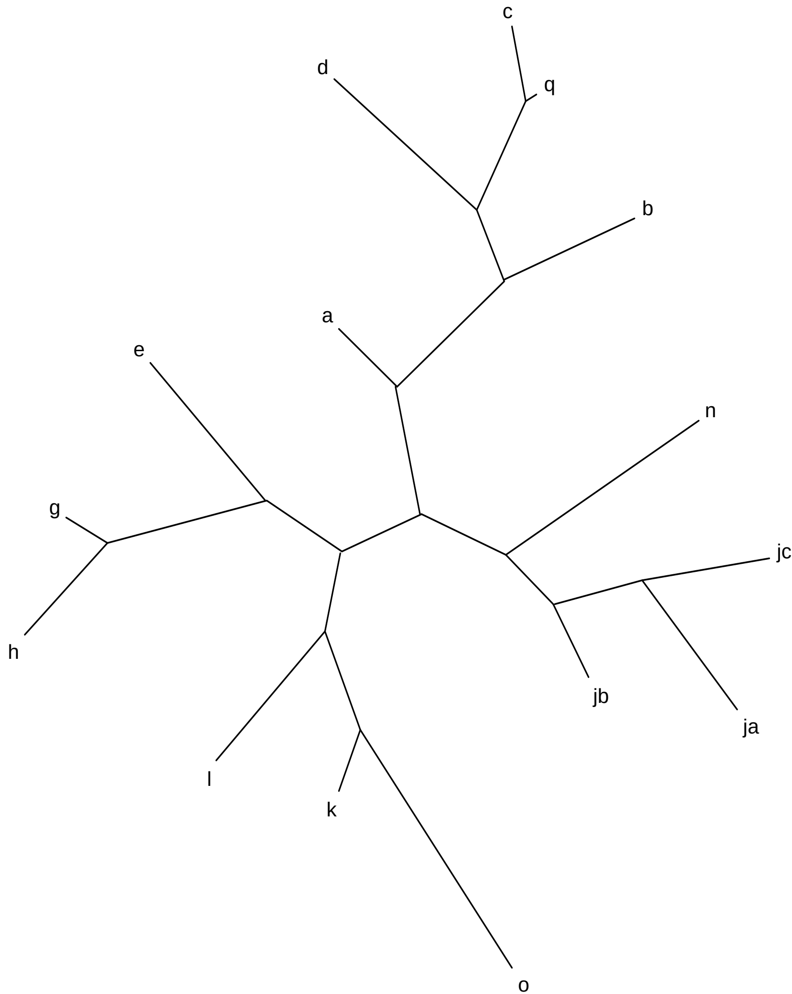
TREE 40: All test passages without Vk (3rd tree)



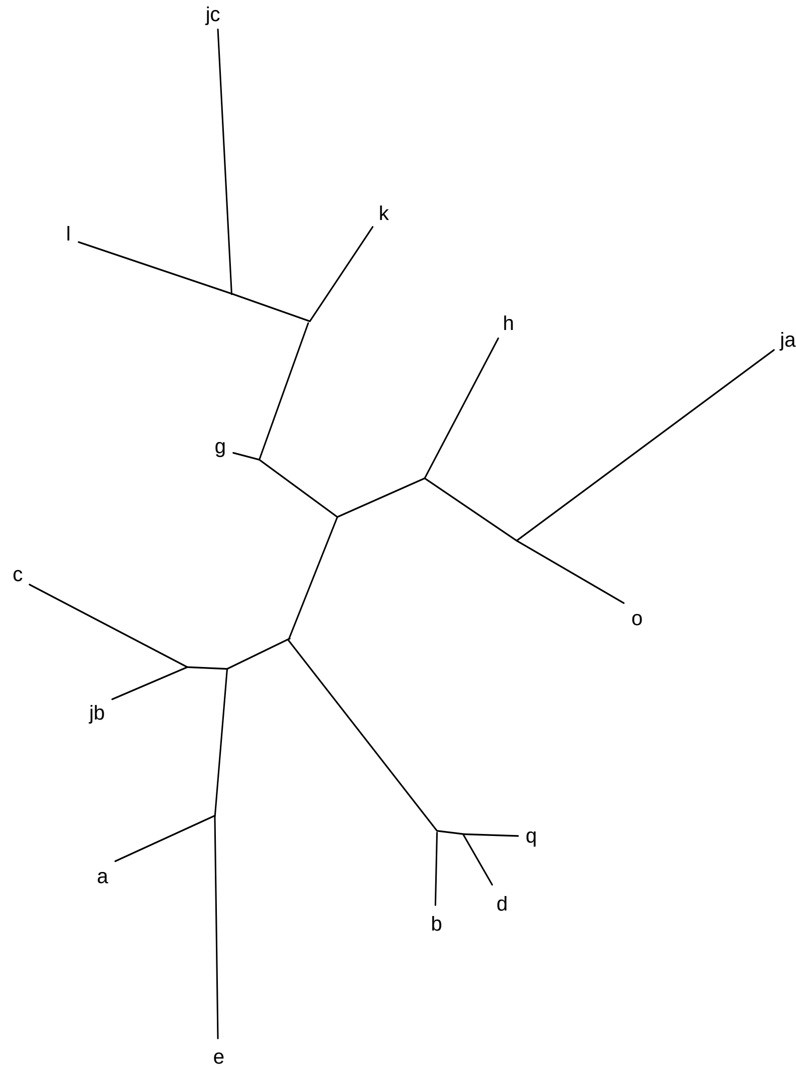
TREE 41: Matthew – both test passages without Vk (1st tree)



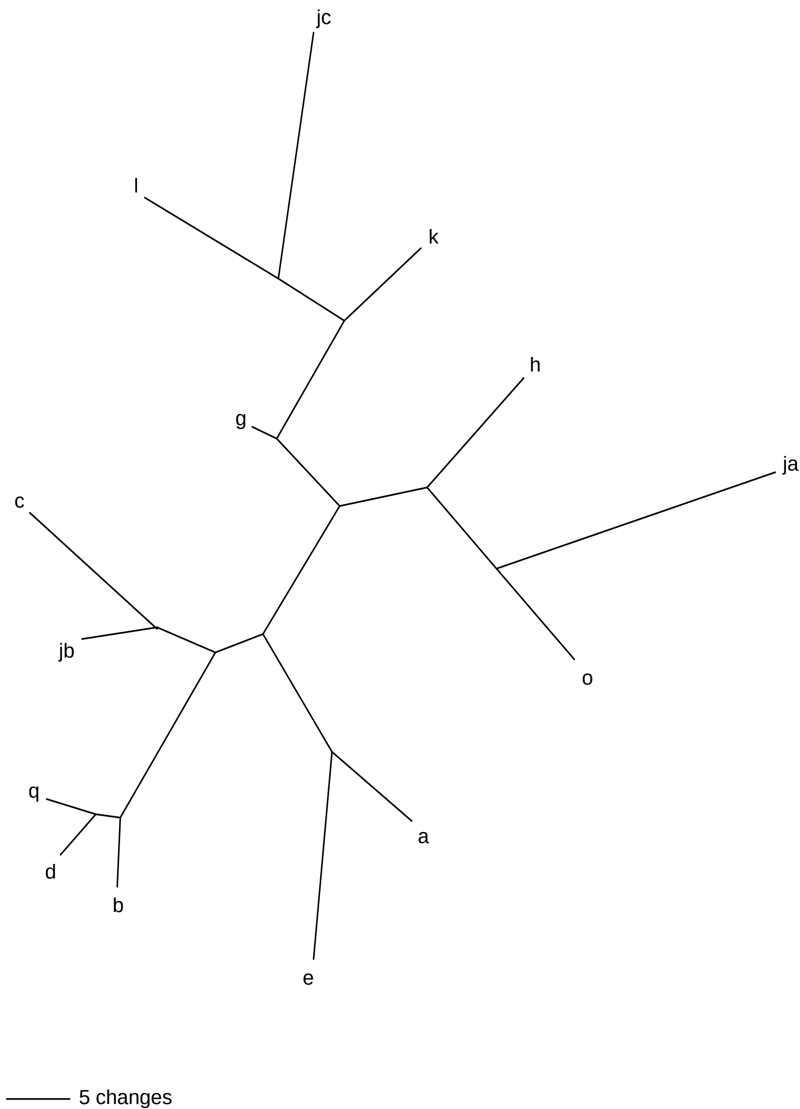
TREE 42: Matthew – both test passages without Vk (2nd tree)



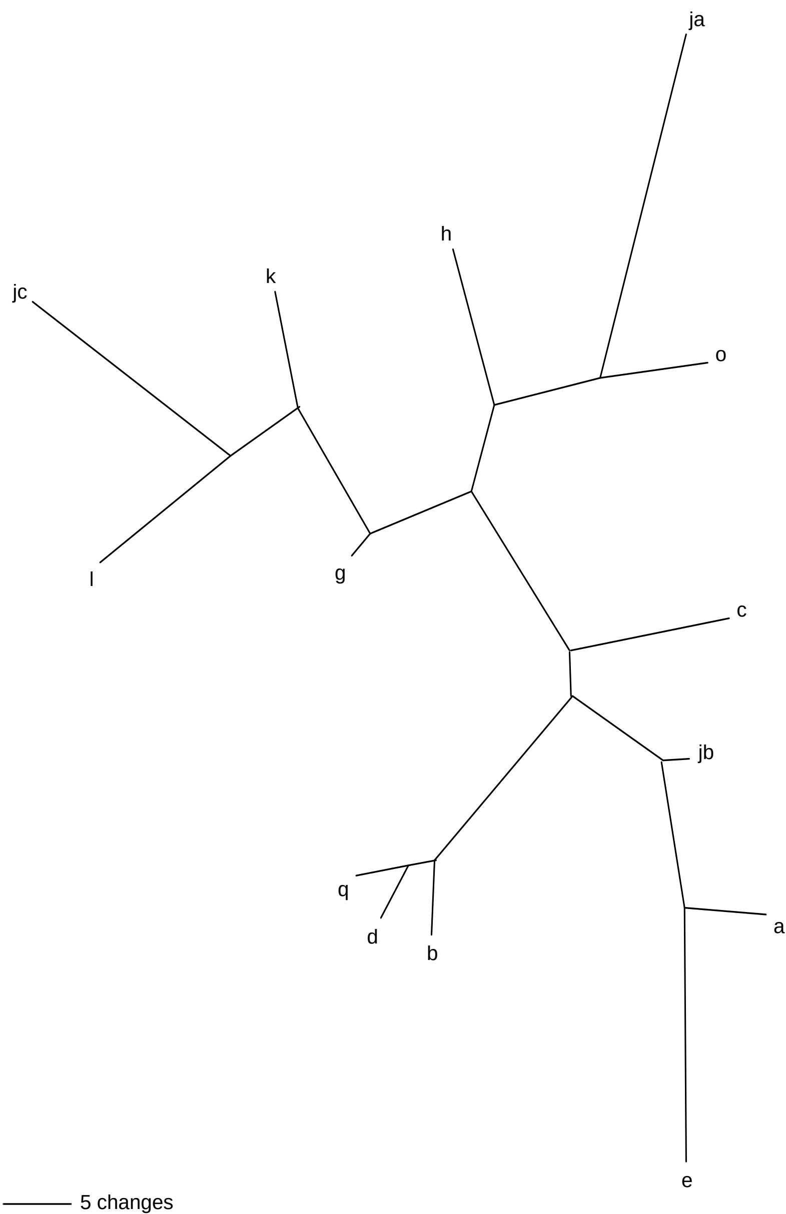
TREE 43: Matthew – test passage one without Vk (1st tree)



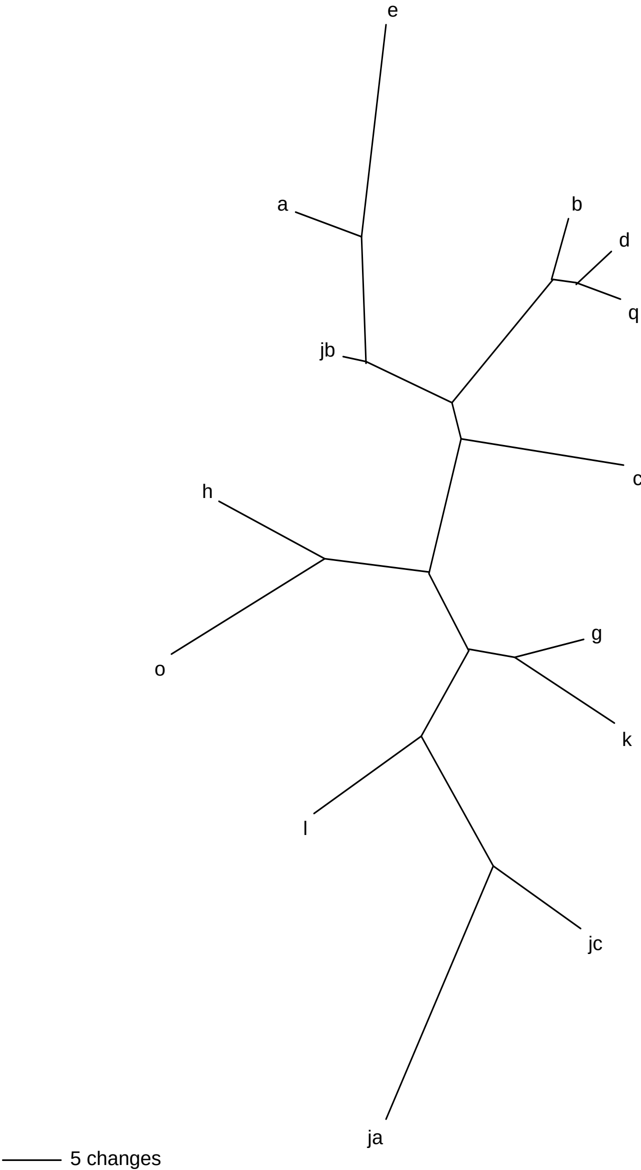
TREE 44: Matthew – test passage one without Vk (2nd tree)



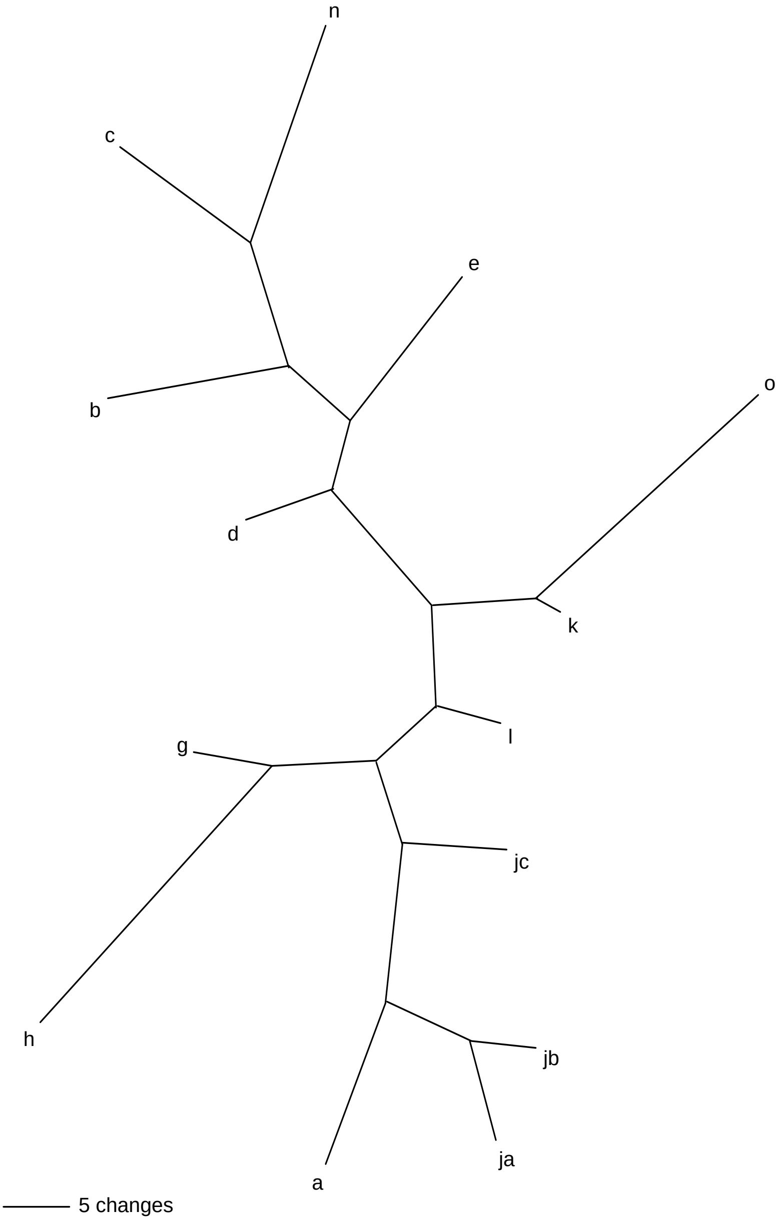
TREE 45: Matthew – test passage one without Vk (3rd tree)



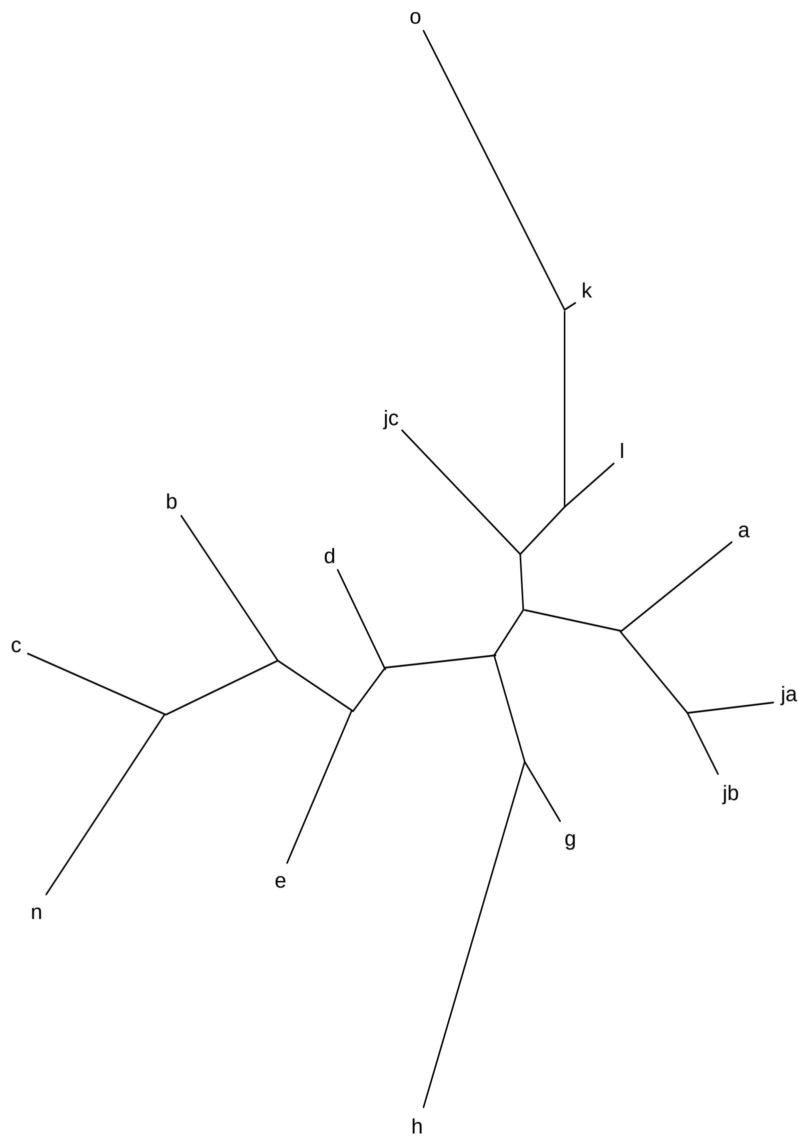
TREE 46: Matthew – test passage one without Vk (4th tree)



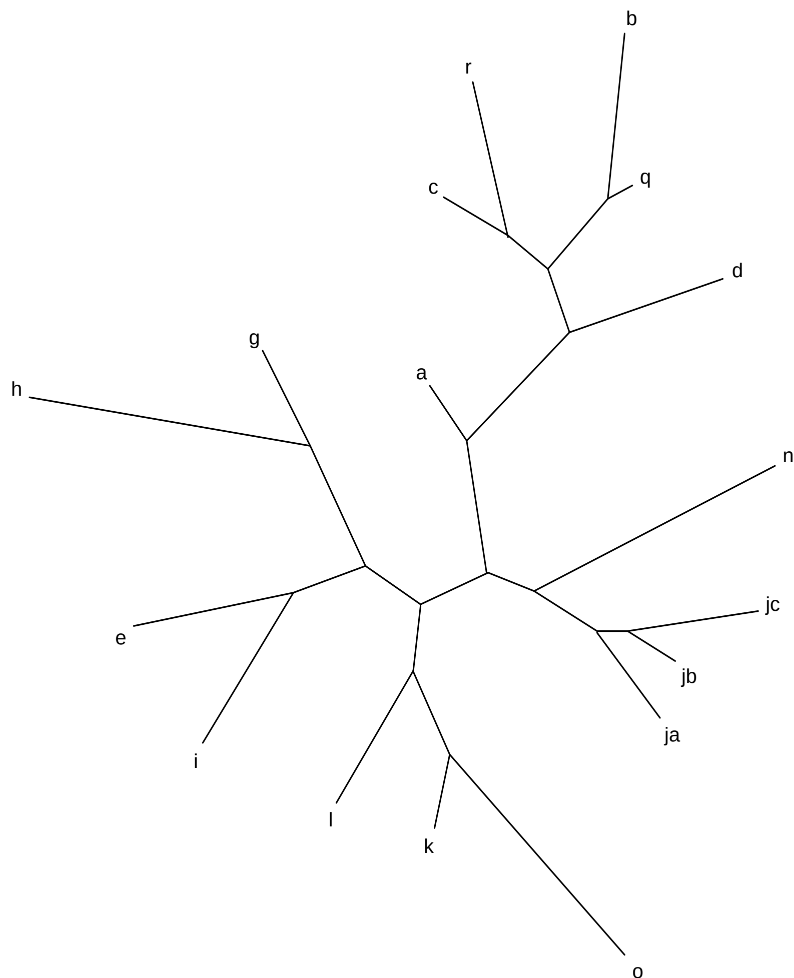
TREE 47: Matthew – test passage 2 without Vk (1st tree)



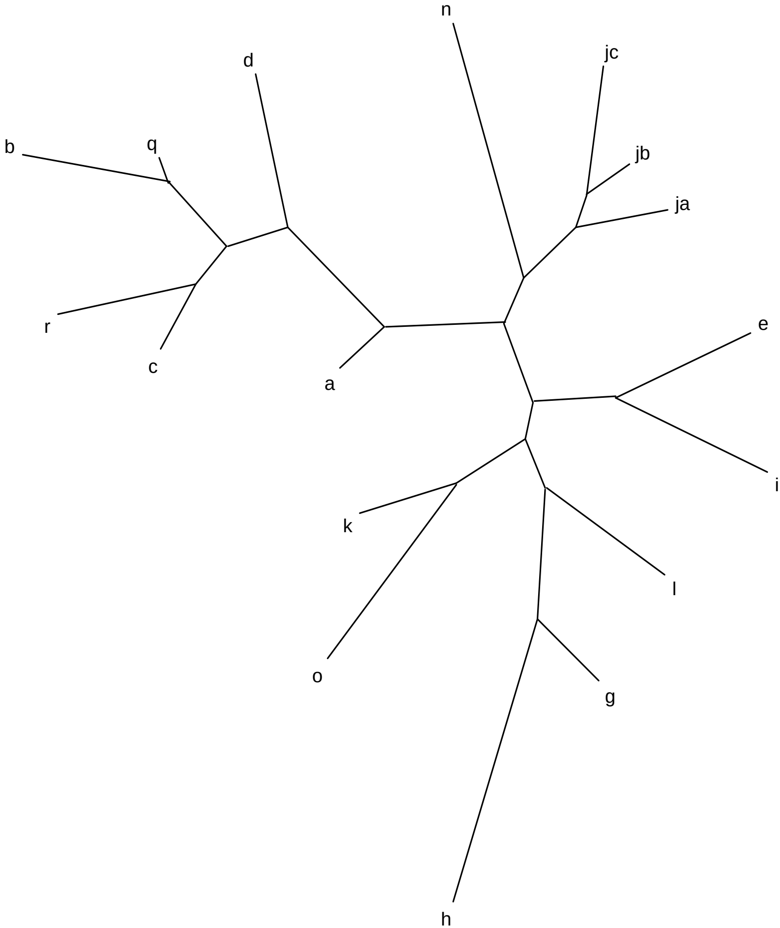
TREE 48: Matthew – test passage 2 without Vk (2nd tree)



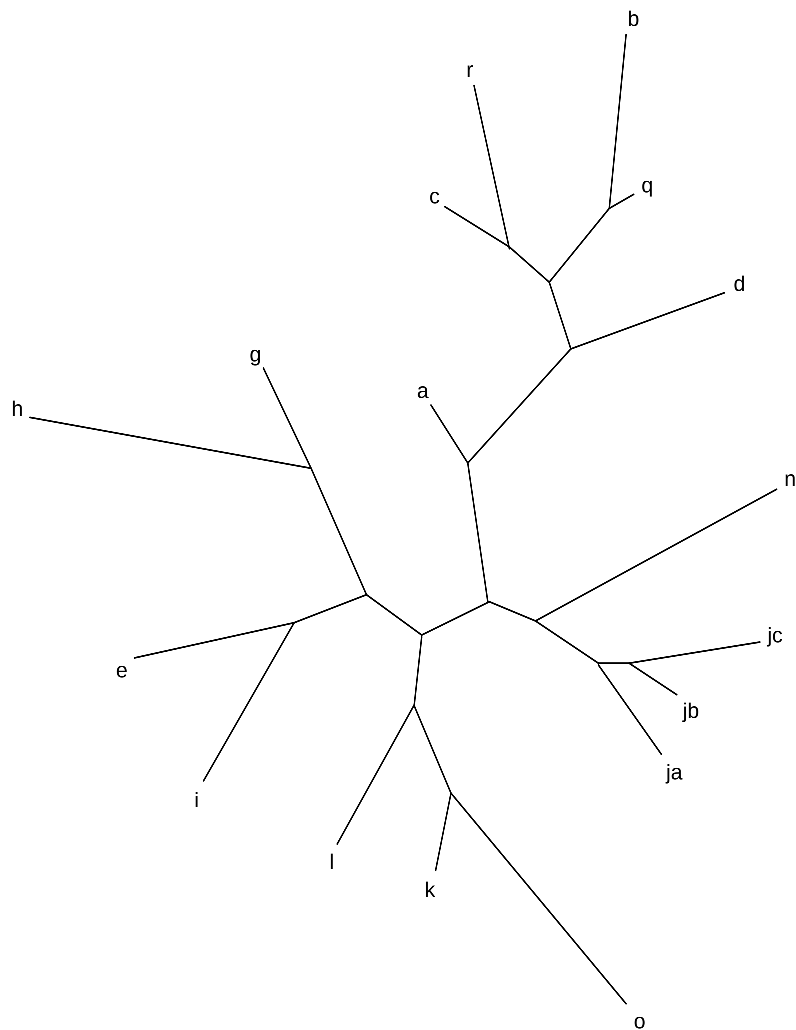
TREE 49: Mark – both test passages without Vk (1st tree)



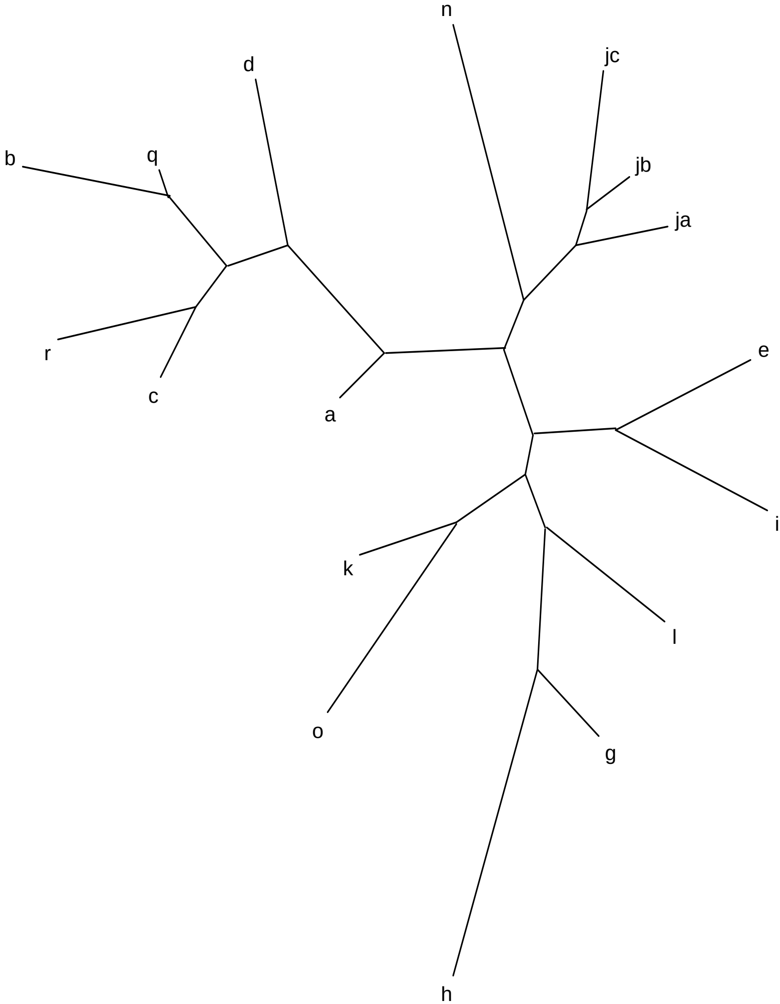
TREE 50: Mark – both test passages without Vk (2nd tree)



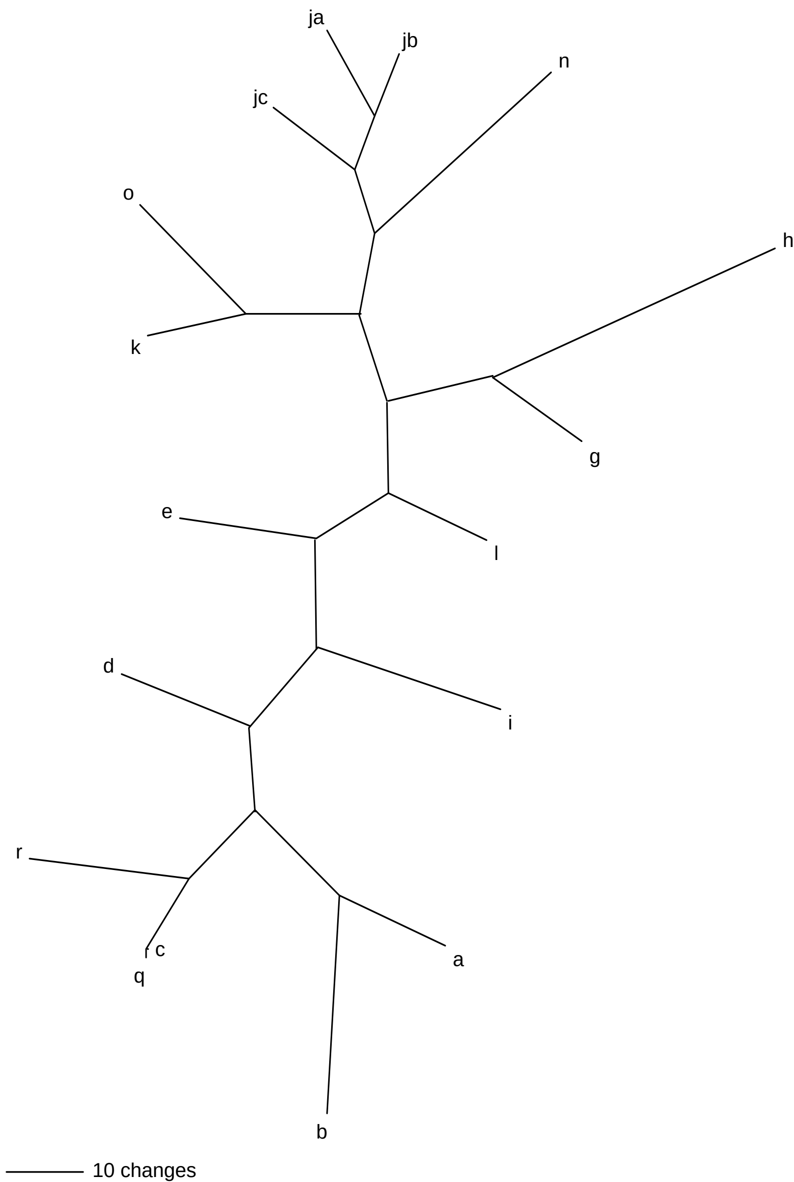
TREE 51: Mark – test passage 1 without Vk (1st tree)



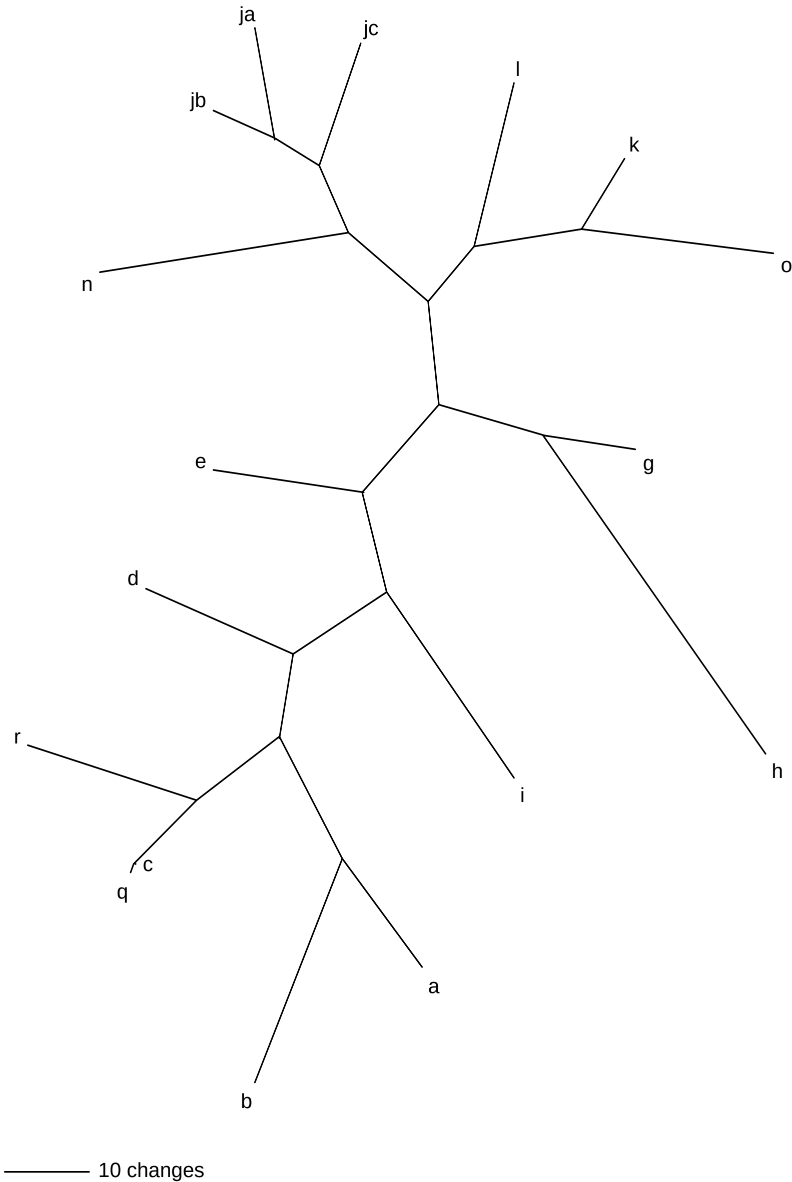
TREE 52: Mark – test passage 1 without Vk (2nd tree)



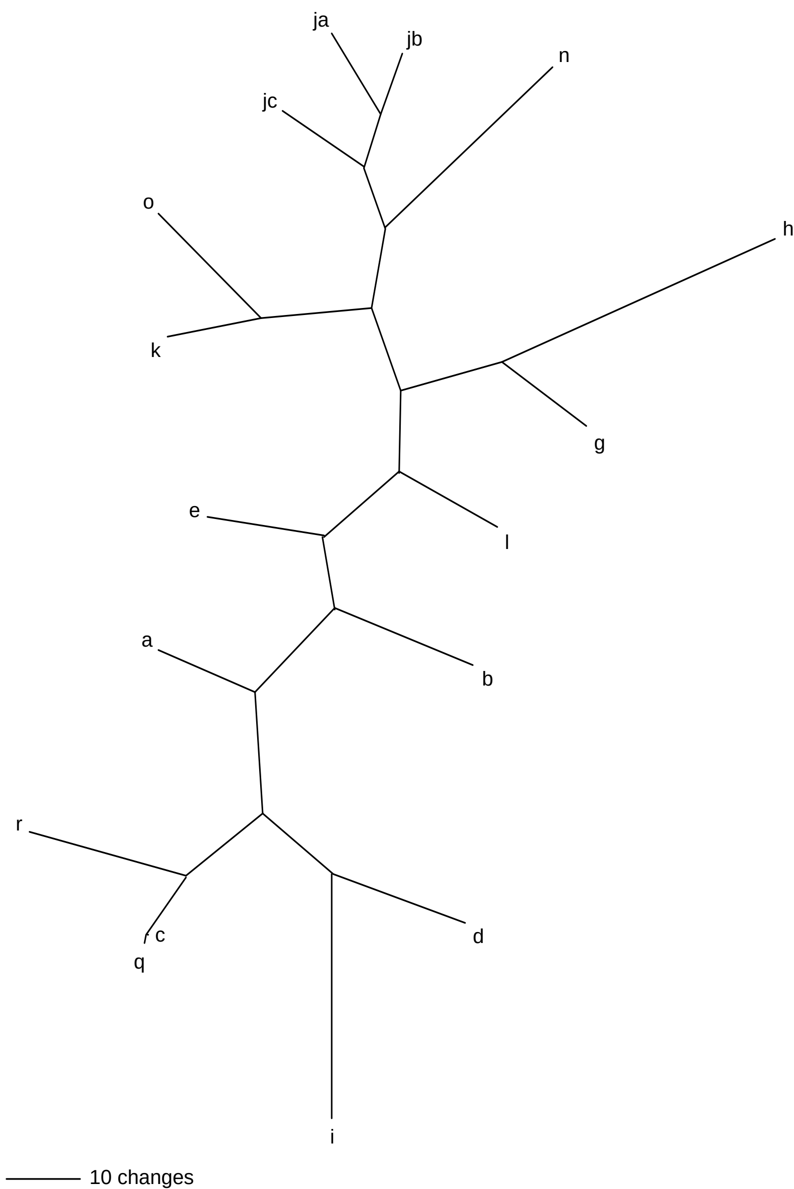
TREE 53: Mark – test passage 2 without Vk (1 out of 10)



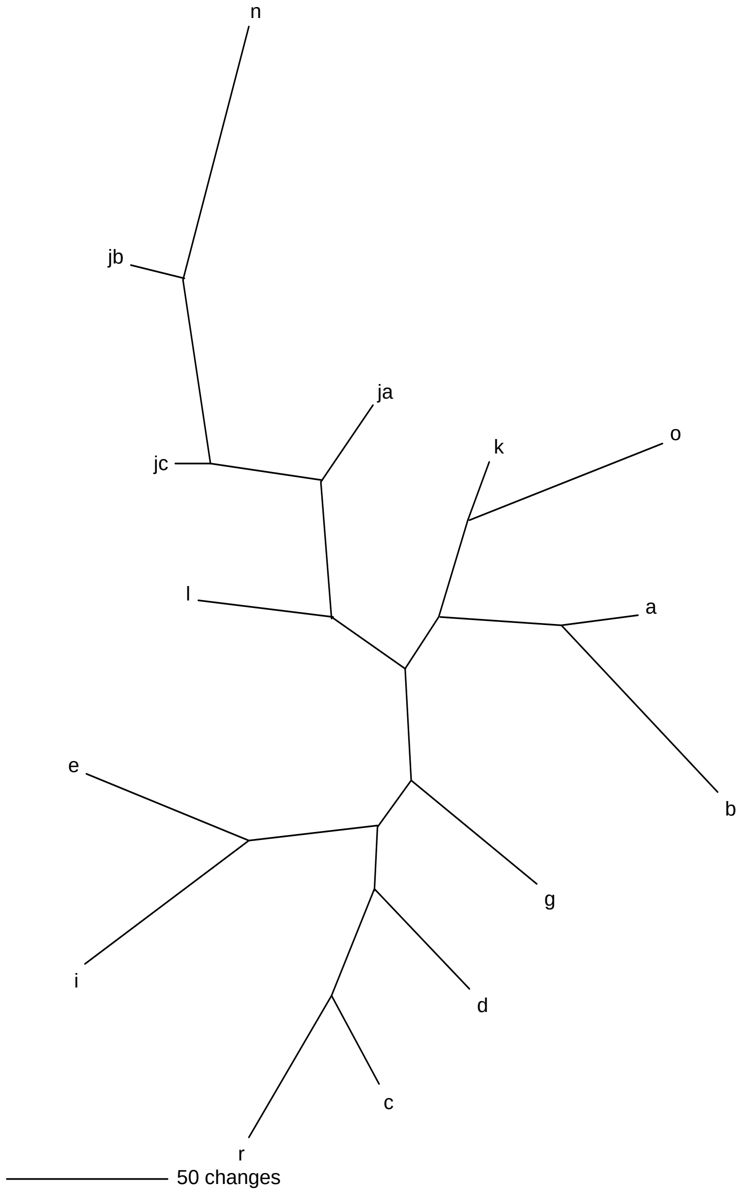
TREE 54: Mark – test passage 2 without Vk (2 out of 10)



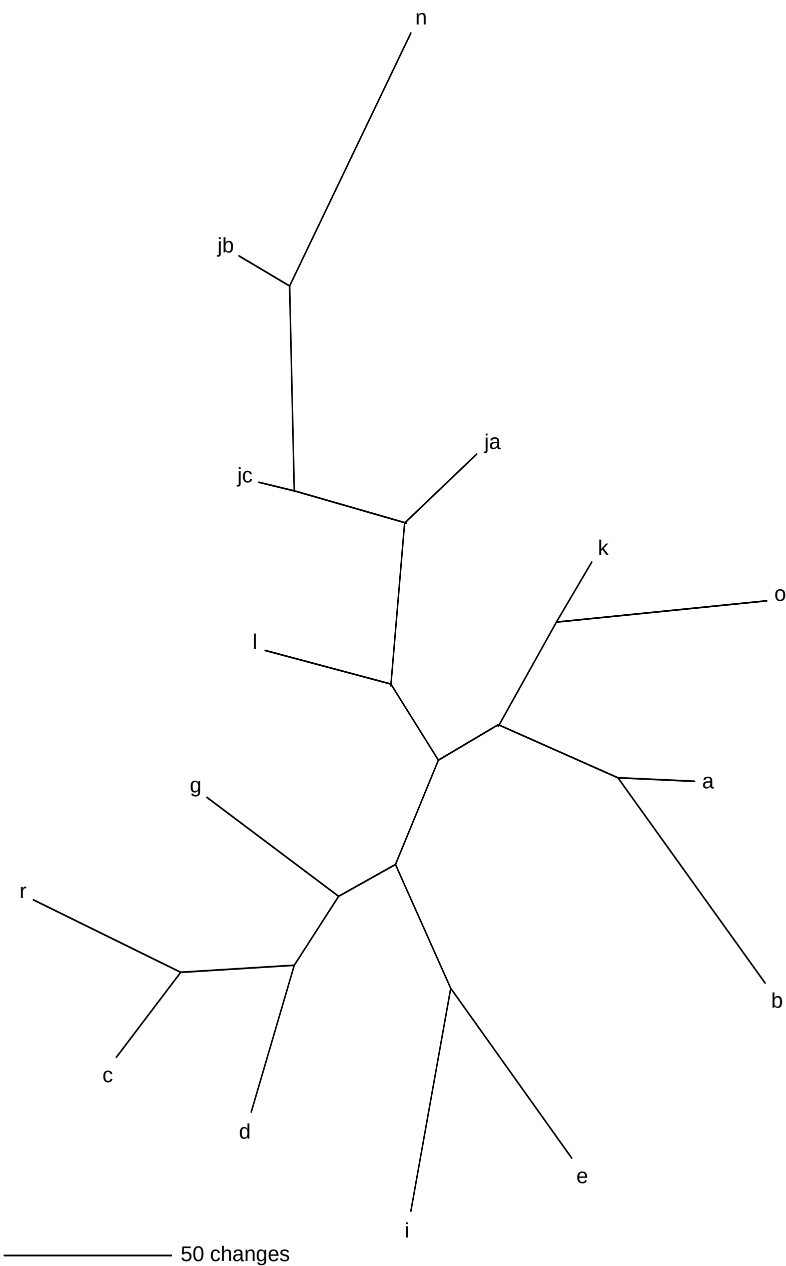
TREE 55: Mark – test passage 2 without Vk (3 out of 10)



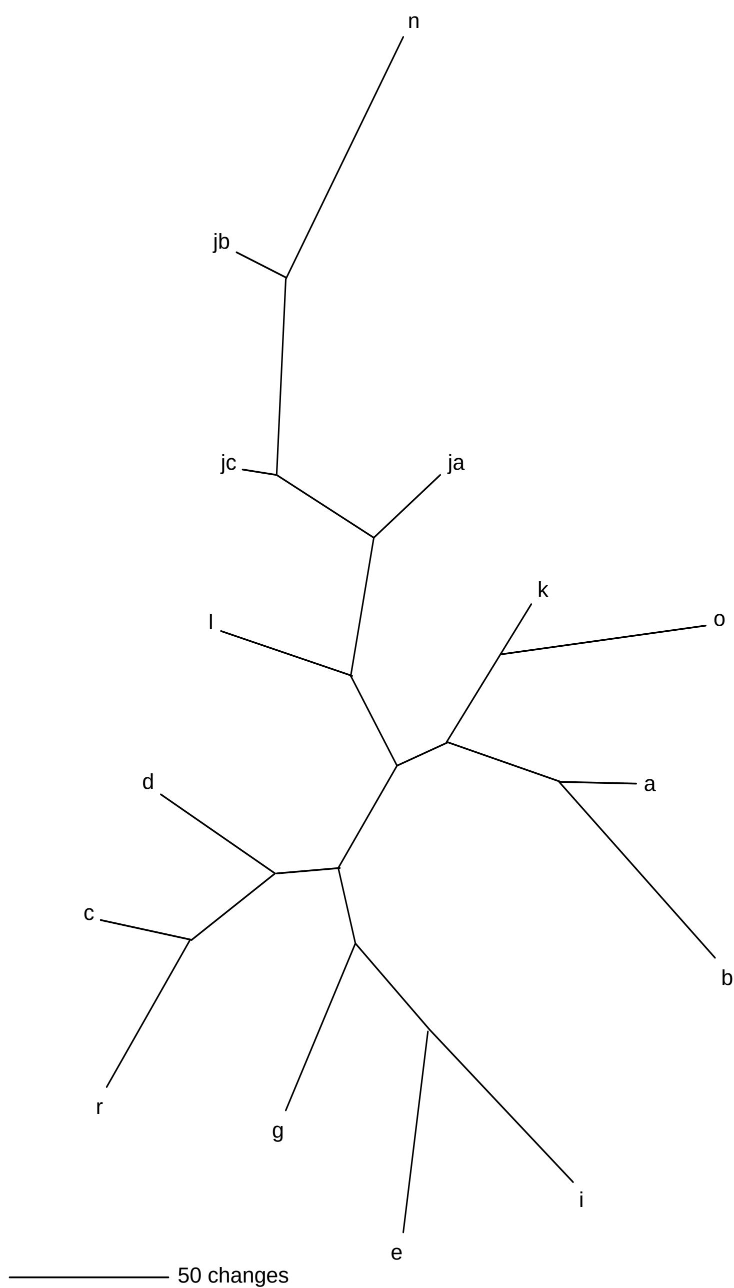
TREE 56: Luke – both test passages without Vk (1st tree)



TREE 57: Luke – both test passages without Vk (2nd tree)



TREE 58: Luke – both test passages without Vk (3rd tree)

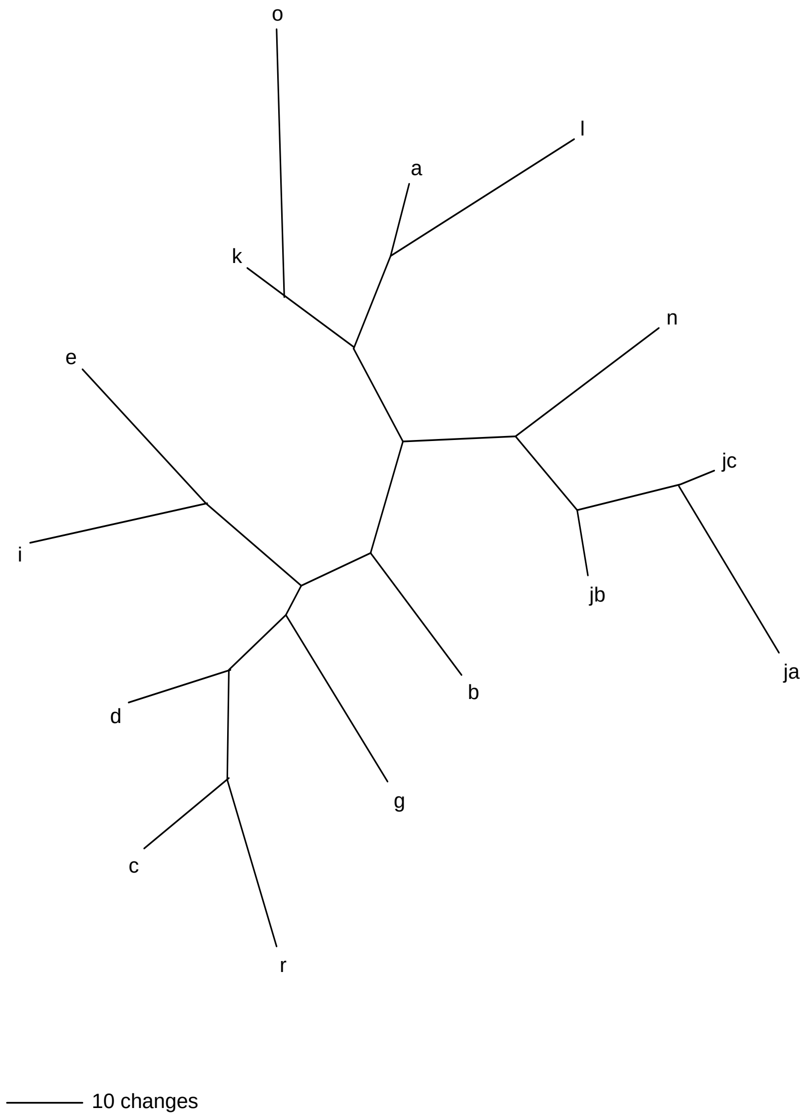


TREE 59: Luke – test passage one without Vk (1 out of 7)

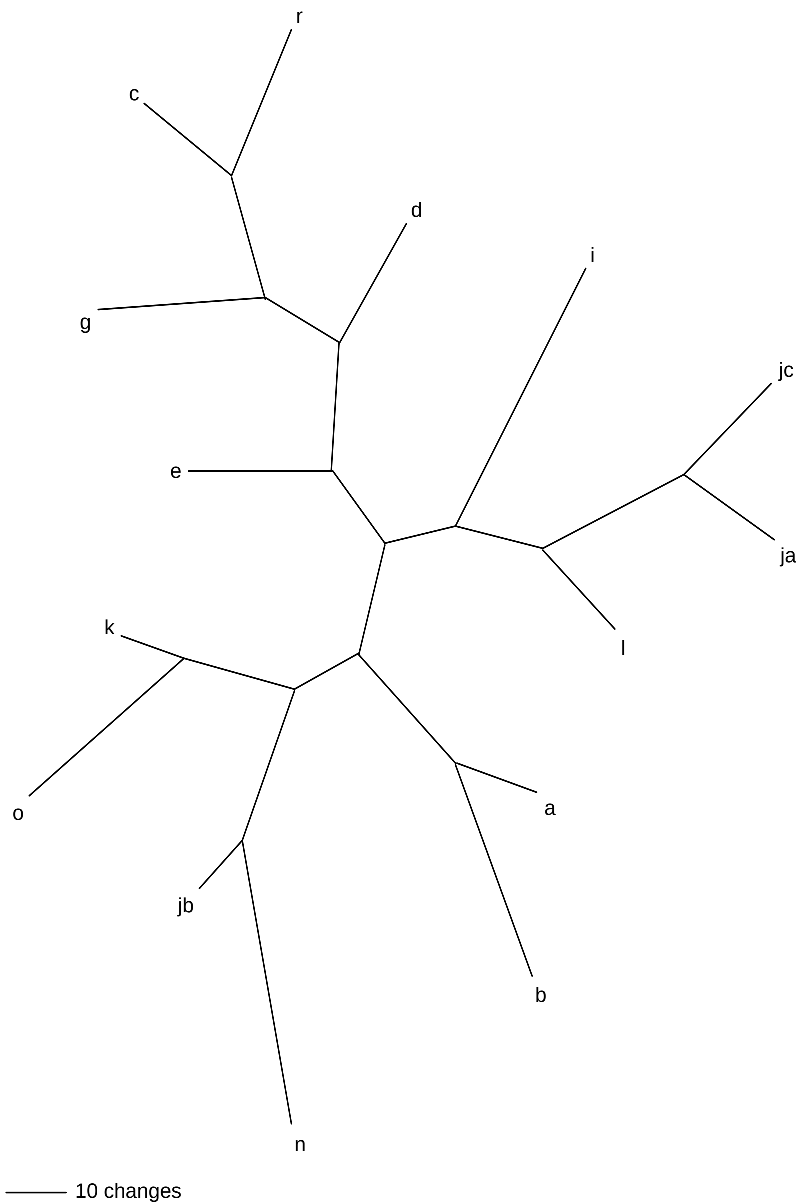
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10 changes

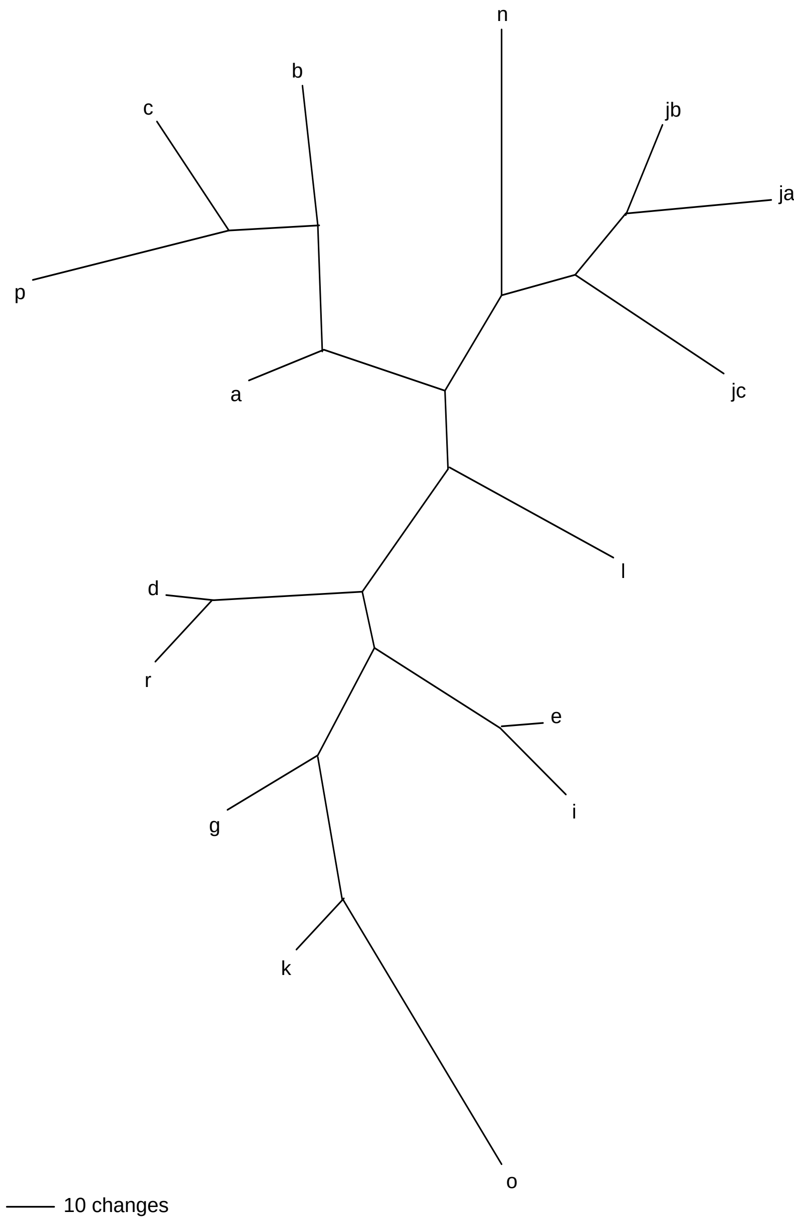
TREE 60: Luke – test passage one without Vk (2 out of 7)



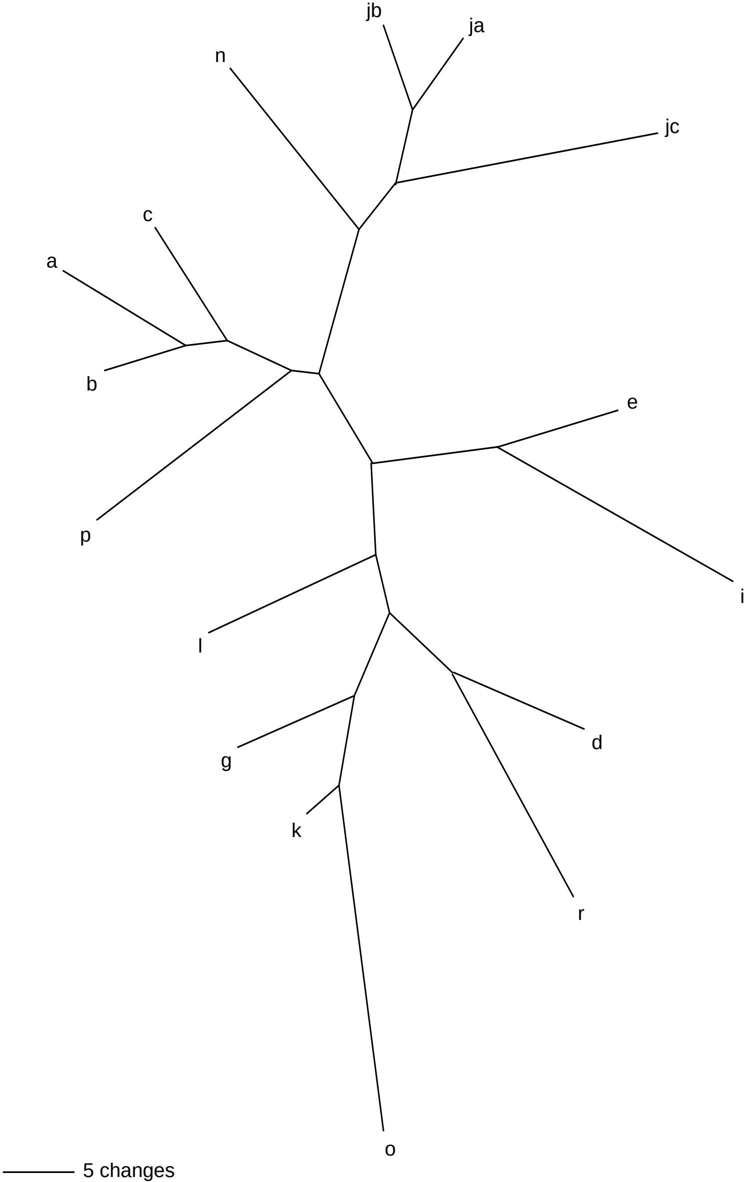
TREE 61: Luke – test passage 2 without Vk (only one found)



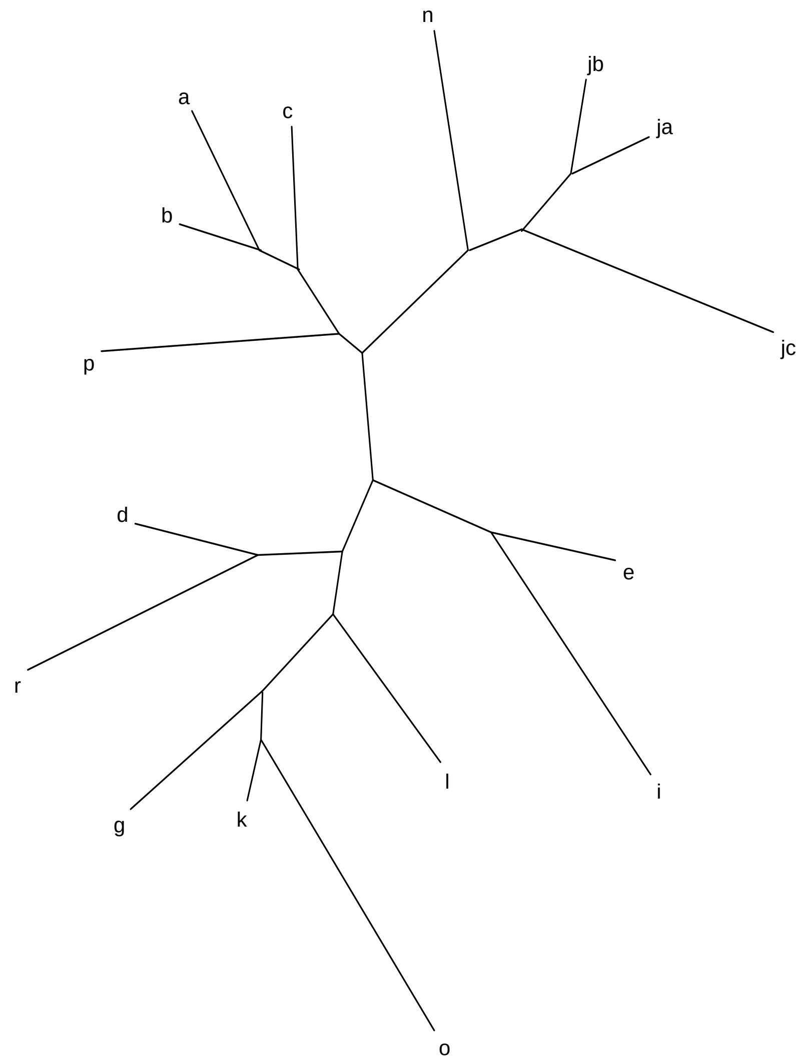
TREE 62: John – both test passages without Vk



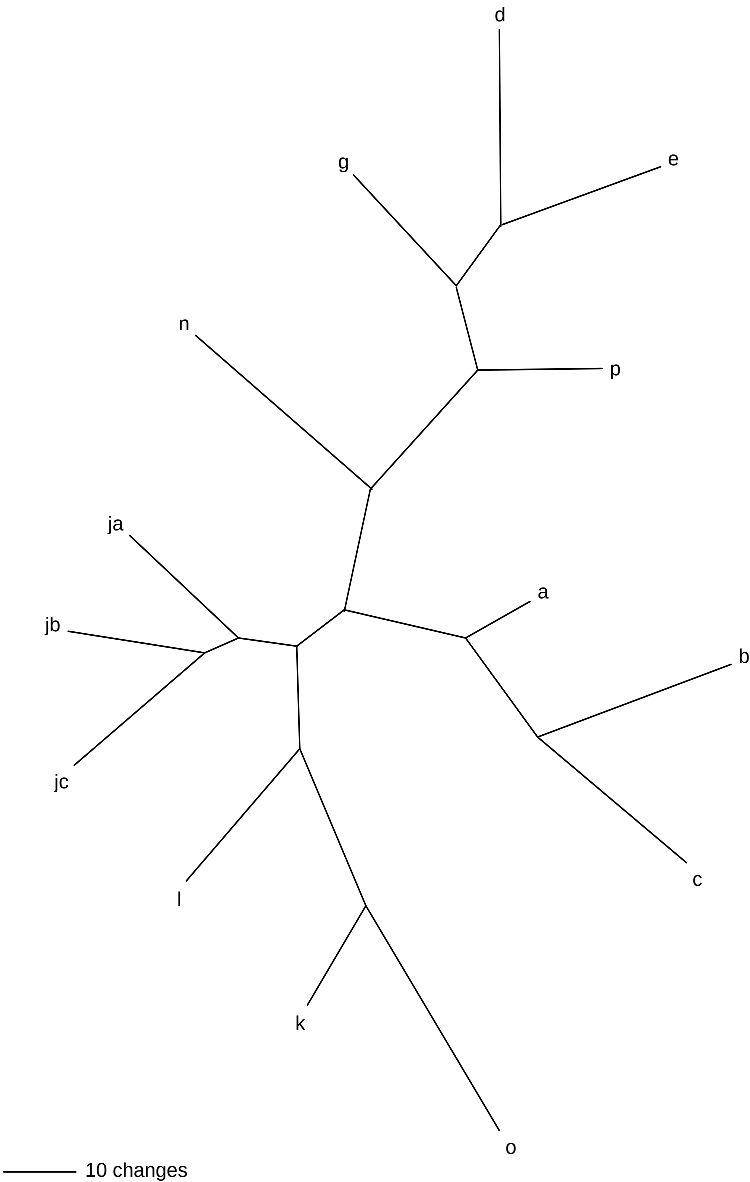
TREE 63: John – test passage 1 without Vk (1 out of 2)



TREE 64: John – test passage 1 without Vk (2 out of 2)



TREE 65: John – test passage 2 without Vk (only one found)



16. General Index